

THE
HISTORY
OF THE
OLD and NEW
TESTAMENT.

Extracted out of

Sacred Scripture

AND
WRITINGS of the FATHERS

To which are added

The Lives, Travels and Sufferings of the APOSTLES; with
a Large and Exact *Historical Chronology* of all the Affairs and
Actions related in the BIBLE.

The Whole Illustrated with

Two hundred thirty four SCULPTURES,
And Three MAPS.

Delineated and Engraved by good Artists.

Translated from the Sieur DE ROYAUMONT, *By several*
Hands: Supervised and Recommended by Dr. Horneck, *and*
other Orthodox Divines.

The Second Edition, Corrected.

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TO THE
WORSHIPFUL
Jeffrey Jeffreys Esq;

O F

Llwydell, in the County of *Brecknock*,
One of the SHERIFS Elect
for the City of *London* and
County of *Middlesex*.

Gen. Res. Harris 17 Feb. 43 Export 1699

THE First Edition of this BOOK
having receiv'd its Life, in a great
measure, from the Generous Encou-
ragement of your Self and your Worthy Fa-
mily,

A 2

The Dedication.

mily, we take the boldness to place this
Second Impression also under your favourable
Patronage : Humbly hoping, that you'll be
pleased to excuse this Presumption in

Your most

Humble Servants,

THE EDITORS.

The

The PREFACE to the READER.

THERE is nothing more established by Consent of all the FATHERS, than the Respect and Veneration which Christians ought to have for the WORD OF GOD, and the Care wherewith they ought to search into it, for the Rules of their Salvation.

And as those Holy Men were all acquainted with the depth of the SCRIPTURE, which is so full of Mysteries, veiled under Figures and Parables, they have made some distinction between these Divine Works, which are not all alike intelligible, tho' all equally Holy. Wherefore they supposed, That the Historical Books, which represent to us the Lives of the Patriarchs, and the rest of those admirable Saints, that had an Apostolical Charity so many Ages before the Apostles, were very proper to awaken our Piety, and instruct us by Examples, proportion'd to the Capacity of the meanest Believers.

'Tis upon that account St. Basil tells us, That the Scripture (in recording the Lives of the first Saints, doth set before us so many living and animated Pictures, for a Rule to direct ours by. St. Chrysostom (for the same Reason) being desirous to teach his Auditors the Duties of a Christian Life, made it his Business to expound the whole Book of Genesis to them in his Sermons. St. Ambrose also wrote several excellent Discourses upon the Lives of the principal Patriarchs, to make Christians blush, who having before their Eyes the Life and Death of our Saviour JESUS CHRIST so divinely described in the Gospel, are notwithstanding less Followers of him, than those who lived so many Ages before him, and when the Face of the whole Earth was covered with the Darknes of Impiety and Idolatry.

In imitation therefore of those Holy Teachers it is, that we again set forth the Lives of those very Saints, whom they have recommended with so many Elogies in this Abridgment of the History of the Old and New Testament. They are here represented in short; but yet so, that care has been taken to deduce at large whatsoever was most proper to touch the Souls of Men, and to inspire them with the Sentiments of Piety. And to the end this Work might be more proportion'd to the Capacities of all, and the Instructions it contains, made more useful by illustrating them with something that's pleasing, These Holy Histories are represented in SCULPTURES, accompanying each Discourse, which are generally concluded with the Explications of the Fathers, as containing most excellent Instructions for Christians, whatsoever State or Condition they are in.

He who applies himself a little to the reading of the Book, will soon be convinced of its usefulness. He will find excellent Patterns for Kings and Princes, for Governours and Magistrates, for Ministers of the Church, and in a word, for all such as desire to lead a true Christian Life: And therefore St. Gregory saith, That from the Patriarchs we may take the perfect Models of all Vertues: Abel (saith he) teaches us Innocence; Enoch, Purity of Heart; Noah, Perseverance in Righteousness; Abraham, the Perfection of Obedience; Isaac, Chastity in Wedlock; Jacob, Constancy in Labour; Joseph, Forgetting of Injuries; Moses, Meekness towards the most Obdurate and Rebellious; and lastly, Job, an invincible Patience in the height of all his Sufferings and Afflictions.

When the Scripture is read alone, it is not so easie for all Men, to draw from thence the edifying Instructions those Holy Histories contain; but here without pains they will find them applied to every History, being carefully gathered from the Works of the Fathers and Doctors of the Church.

The Authors Thoughts at first were, to set down the very Words of the Saints, as recorded in Scripture, in a different Character; but they were oft found too prolix to be contain'd in the small space which was left after the Relation of each History; neither would
they

The PREFACE to the READER.

they have had that brisk and lively Brevity, which is so necessary to Reflexions upon an Historical Discourse: Therefore he was obliged to abridge them; yet so, as to preserve all the Essential Terms, and exactly to express their Sense, without tying himself to the number of their Words.

The Reflexions of the FATHERS upon the Examples and Words of Holy Scripture, are the more considerable, because they tell us, That they thought themselves obliged on these occasions to lay open, and apply the greatest Truths with all possible force and evidence. To this purpose St. Austin expresses himself in these following remarkable Words; When we converse with you (saith he to his Auditors) at other times, we rather bear with you, than instruct you; but when we are in this Holy Place, and expound to you the Books of GOD, in case the Truths we propound to you seem too smart, the necessity which lies upon us of expounding the Scripture, will plead our Excuse for the Liberty with which we represent what GOD himself speaks to you. If the Word of GOD doth astonish you, so it doth me; I am as apprehensive of its Threats as you are, and whilst I speak those things that make you tremble, I am affected with the same Passion myself.

The Reader possibly may observe in the Sequel of the Book, that some of these Figures are not well chosen, and that some Histories are left out, which seem no less considerable than those set down; but this can be no prejudice to the whole Body of the Work, and the Sequel of these Discourses, care being taken to link them together as well as possible, without regard had to the Sculptures, many important Matters being touched at in the Reflexions which are not represented in the Sculptures, and chiefly to enlarge on these Circumstances of the Scripture, from whence the Fathers have drawn their Edifying Observations, which is the main End of this Work.

In the Margin is added the Years from the Creation of the World, and those before our Saviour; which are to be understood according to the common Computation of the Years from the Birth of Jesus Christ.

It has been thought fit to add the Contents or Summaries of the several Books of the Old Testament, that the Reader might have an Idea of the whole; as also that in those Books where Sculptures and Discourses are more rare, or altogether omitted; that Defect may be supplied, by giving a short Account of the Matter therein contained.

At the end of the New Testament is Printed, as an APPENDIX, the Lives, Travels, and Voyages of the Apostles, with the Contents of each of their Books, as also an Historical Chronology; in which, if the Reader cast an Eye, he will without trouble discern the Order of the Time, and the Sequel of all these Histories.

There is no reason but to hope, that the reading of this Book may make some Impression on the Hearts of those who desire nothing more than their advance and growth in Piety; because Truths ought never more to affect us, than when GOD himself teaches us them in his Holy Scriptures; and when the Holy Men of GOD (full of his Spirit) do from them point out to us the way to Heaven, which he has traced out for us in the Lives of those Saints of the Old Testament, and which he hath Sealed in the New with the Blood of JESUS CHRIST himself.

*An Account of the SCULPTURES and DISCOURSES in this
Volume, with the Names of the PATRONS to the same.*

1 Creation of the World	The King.	63 Gideon's Sacrifice	Hon. Rich. Onslow.
2 Creation of Adam and Eve	The Queen.	63 Gideon's Fleece	Sir Richard Haddock.
3 Fall of Adam	Prince George.	64 Gideon's Soldiers	Major John Cais.
4 Adam's Punishment	Princess Ann.	65 Midianites defeat	Major John Fuller.
5 Murder of Abel	William Duke of Gloucester.	66 Abimelech's Death	Mrs. Susanna Strangways.
6 The Ark of Noah	Jeffrey Jeffreys Esq.	67 Jephtha's Daughter	Algernon Earl of Essex.
7 The Deluge	Jeffrey Jeffreys Esq.	68 Sampson's Birth	
8 Quitting of the Ark	Mrs. Sarah Jeffreys.	69 Sampson's slays the Philistines	Mr. Edw. Hilder.
9 Ham Cursed	Sir William Robinson.	70 Gates of Gaza	Thomas Vincent Esq.
10 Tower of Babel	Lady Mary Ratcliff.	71 Samson's Death	Mr. Samuel Lath.
11 Call of Abram	Sir Gilbert Gerrard.	72 Levites Wife abused	Mrs. Elizabeth Leak.
12 Lot parts from Abram	Algernon E. of Hertford.	73 The Benjamites Punishment.	
13 Abraham delivers Lot	Mr. Edward Jeffreys.	74 Ruth followeth Naomi	Mrs. Lucy Chauntler.
14 The Flight of Hagar	Mr. William Proctor.	75 Boaz and Ruth	Katherine Lady North.
15 Sarah's Conception	Mrs. Ann Proctor.	76 Samuel given to Ely	Mr. Nicholas Jeffreys.
16 Lot entertains two Angels	Sir Robert Clayton.	77 Punishment of Ely	Mrs. Ann Jeffreys.
17 Sodom burnt	Algernon Earl of Essex.	78 Idol of Dagon	Mr. William Proctor.
18 Abimelech afflicted	Henry Duke of Beauford.	79 Ark sent back	Ann Lady Wyndham.
19 Ishmael driven out	John Rositer Esq.	80 Philistines Defeat	Sir Samuel Gerard.
20 Abraham's Sacrifice	Lady Ann Franklyn.	81 Anointing Saul	Col. Jacob Richards.
21 Sarah's Death	Mr. Thomas Lewes.	82 Jonathan, &c.	Hon. Susanna Noel.
22 Marriage of Isaac	Mrs. Elizabeth Child.	83 Agag spared	Sir William Thomson.
23 Jacob and Esau	John Baker Esq.	84 David plays on the Harp	Mary Lady Thomson.
24 Isaac blessed Jacob	Robert Squib Esq.	85 Goliath slain	Sir Thomas Mompesson.
25 Jacob's Ladder	Mrs. Susanna Browne.	86 David's Triumph	Mr. James Craggs.
26 Rachel and Leah	Mr. William Benge.	87 Saul designs David's Death	Rob. Baker Esq.
27 Jacob's Return	John Jeffreys Esq.	88 David and Jonathan	Peter Birch D. D.
28 Jacob's Wrestling	Col. Tho. Strangways.	89 Abigail treats David.	Mary Lady Goodricke.
29 Dinah	Capt. Benjamin Poole.	90 David spares Saul	Mr. Anthony Segar.
30 Joseph sold	Mrs. Elizabeth Jeffreys.	91 David flies to K. Achis	Rob. Squib Esq.
31 Joseph's Chastity	Godfrey Kneller Esq.	92 Saul and Jonathan's Death	Sir Henry Goodricke.
32 Joseph advanced	Mr. James Craggs.	93 Philistines offer Saul's Head	Jo. Charlton Esq.
33 Joseph's Brethren	James Mundy Esq.	94 Uzzah smitten	Sir Thomas Littleton.
34 Joseph and his Brethren	Richard Cheney Esq.	95 David danceth before the Ark	W. Meelfers Esq.
35 Jacob goes to Egypt	Sir Edwine Sadleir.	96 David's Embassadors	Christopher Musgrave Esq.
36 Egyptian Midwives	Mr. William Bailey.	97 David's Crime	William Boulter Esq.
37 Moses saved	Mr. John Cage.	98 David's Repentance	Charles Bertie Esq.
38 The Burning Bush	Mr. Richard Powys.	99 Death of Amnon	Mr. John Blake.
39 Moses with Pharaoh	Zachary Wells M. A.	100 Absalom's Death	Capt. Jonath. Andrews.
40 Plagues of Egypt	Mr. William Bailey.	101 Death of Seba	Mr. Samuel Cricht.
41 Paschal Lamb		102 Judgment of the Plague	Mr. John Hooper.
42 Passage over the Red-Sea	Sir Henry Johnson.	103 Solomon made King	Mr. Christoph Gardiner.
43 Raining down Manna	Thomas Ryves Esq.	104 Solomon's Judgment	Lady Cath. Cornbury.
44 Water from the Rock	Sir Tho. Cooke.	105 Dedication of the Temple	Richard Pierce Esq.
45 Amalek defeated	Col. Jacob Richards.	106 The Queen of Sheba.	
46 The First Tables	Elizabeth Lady Coriton.	107 Fall of Solomon	Peter Rycout Esq.
47 The Golden Calf	Sir James Tillie.	108 Rehoboam's Counsellors	Lord Vic. Newport.
48 The Second Tables	Hon. Bridget Noel.	109 Disobedient Prophet	Mr. Edward Hubbald.
49 Nadab and Abihu	Mr. William Wekett.	110 Zimri burnt	Mr. Thomas Smith.
50 Blasphemers stoned	Andrew Wheeler Esq.	111 Elijah fed by Ravens	Mr. William Wekett.
51 The twelve Spies	Godfrey Richards Esq.	112 Elijah's Sacrifice	White Tichborne Esq.
52 Korah, Dathan, and Abiram	Mr. Richard Powys.	113 Flight of Elijah	Mrs. Mary James.
53 Brazen Serpent	Mrs. Mary Barington.	114 Jehoiaphat's Fiery	William James Esq.
54 Balaam's Ass	Richard Cheney Esq.	115 Death of Anab	Thomas Vincent Esq.
55 Moses Death	Hon. Julian Boyle.	116 Elijah taken to Heaven	Mary Lady Revv.
56 Passage over Jordan	George Cholmondeley Esq.	117 Children slain by Beas	Lady Ann Morpeth.
57 Taking Jericho		118 Miracle of Elisha	Mrs. Jane Jeffreys.
58 Destruction of Hai	George Cholmondeley Esq.	119 Healing of Naaman	Mrs. Sarah Jeffreys.
59 The Sun stands still	Sir Thomas Cooke.	120 Siege of Samaria	Capt. Richard Leake.
60 Adonibezek's Punishment	Mr. Francis Calvert.	121 Elisha's Predictions	Mrs. Susanna Henshaw.
61 The Death of Sifera	Mrs. Bridget Dawes.	122 Jezebel devoured by Dogs	Mr. Laur. Spencer.

The Sculptures and Discourses, with the Patrons Names.

123 A dead Man raised to life	Sir George Rivers.	179 Miracle of the Loaves	Richard Whitworth Esq;
124 Zachary stoned	Sir Robert Napier.	180 St. Peter on the Sea	
125 King Ahaz	John Leithcullier Esq;	181 Canaanitish Woman	Mrs. Eliz. Hubbard.
126 King Hezekiah	Mrs. Elizabeth Gerard.	182 Transfiguration	Jane Lady Spencer.
127 Sennacherib's Defeat	Mr. Nath. Bromley.	183 Type of Humility	Mr. David Hamilton.
128 Hezekiah restored	Mr. Francis Forbes.	184 Lepers healed	Eliz. Lady Onslow.
129 Josiah's fiery	Gentiles Lady Tichborne.	185 The Adulterous Woman	Godfrey Kneller Esq;
130 The Siege of Jerusalem	Robert Lord Lucas.	186 The Man born blind	Mrs. Ann Brown.
131 Jehoiachin restored	Sir Thomas Duppa.	187 Good Samaritan	Mrs. Catherine Dormer.
132 K. Cyrus's Proclamation	Josiah Child Esq;	188 Martha and Mary	Gentiles Lady Tichborne.
133 Jerusalem re-built	Mr. William Fitch.	189 Folly of Riches	Eliz. Lady Coriton.
134 Queen Hester	Lady Ann Franklyn.	190 Prodigal Son	John Jeffreys Esq;
135 Hester's Humility	Alice Lady Roylton.	191 Dives and Lazarus	Mrs. Eliz. Jeffreys.
136 Mordecai's Triumph	Mr. John Hayward.	192 Pharisee and Publican	Katherine Lady North.
137 Haman's Punishment	Mrs. Ann Johnson.	193 The Labourers	White Titchbourn Esq;
138 Job on the Dunghill	Rachel Countess of Bristol.	194 Lazarus's Resurrection.	Mr. Samuel Aubrey.
139 Job's Friends	Isabel Duchess of Grafton.	195 Zacheus Conversion	Tho. Rawlinson Esq;
140 King David	Mrs. Lucy Wright.	196 Christ riding to Jerusalem	Robert L. Lucas.
141 King Solomon		197 Buyers and Sellers	Mrs. Bridget Dawns.
142 Prophet Isaiah		198 Wedding Garment	Mr. Henry Hayward.
143 Prophet Jeremiah	Mrs. Bridget Peshal.	199 Parable of the Talents	Mr. Tho. Jenney.
144 Prophet Ezekiel	Mr. William Layfield.	200 Last Judgment	Francis Athenhurst M. A.
145 Ezekiel's second Vision	Mary Lady Reve.	201 Last Supper.	Sir James Tillie.
146 Prophet Daniel	Madam Graham.	202 Christ in the Garden	Mr. Edw. Jeffreys.
147 Children in the Furnace	George Courthorp Esq;	203 Judas's Treason	Mr. Nicholas Jeffreys.
148 Nebuchadnezzar		204 Christ's Examination	Mrs. Ann Jeffreys.
149 Belshazzar condemned	Mr. Sam. Wolrich.	205 Christ's Scourging	Mrs. Jane Jeffreys.
150 Daniel in the Lions Den	Edw. Lord Ratclif.	206 Ecce Homo	Mrs. Sarah Jeffreys.
151 Daniel's Visions	Mr. James Oades.	207 Carrying the Cross	Mrs. Eliz. Caff.
152 Jonah cast overboard	Capt. John Bromhill.	208 Crucifixion	Mrs. Mary Barington.
153 Ninevites repent	Charles L. Visc. Fanshawe.	209 Christ in the Sepulchre	Mr. Rob. Pierce.
154 Jonas's Gourd	Godfrey Richards Esq;	210 Resurrection	Lady Eliz. Seymour.
		211 Disciples go to Emmaus	Mrs. Susanna Henshaw.
		212 Ascension	Katherine Countess of Rutland.
		213 Pentecost	Mrs. Mary Forbes.
		214 Lame Man healed	Barbara Visc. Fitzharding.
		215 Ananias and Saphira	Mr. Samuel Cricke.

The New Testament.

155 THE Salvation	Eliz. Lady Gerard.	218 Conversion of Paul	Rachel Countess of Bristol.
156 The Visitation	Sir Gilbert Gerard.	219 Cornelius baptized	
157 The Nativity	Henry Duke of Beauford.	220 St. Peter's delivery	Mr. George Spencer.
158 Appearing of the Angels	Lady Eliz. Gerard.	221 Lame man cured	Mr. William Layfield.
159 Circumcision	Mr. William Benges.	222 St. Paul's Shipwreck	Capt. John Nicholson.
160 Adoration	Jeffrey Jeffreys Esq;	223 Golden Candlesticks	Sir Henry Goodrick.
161 Purification	Mrs. Sarah Jeffreys.	224 The Heavens opened	John Charleton Esq;
162 Flight into Egypt	Mr. Anthony Segar.	225 The Seals of a Book	Sir Thomas Littleton.
163 The Dispute with the Doctors.		226 The Angels and Trumpets	W. Meesters Esq;
164 The Baptism	Juliana Lady Boyle.	227 The Grainhopper	Christopher Musgrove Esq;
165 Temptation	Francis Lord Visc. Newport.	228 Vision of St. John	William Boulter Esq;
166 Marriage in Canaan	Mrs. Charlott Rycart.	229 Death of the two Prophets	Charles Bertie Esq;
167 Nicodemus	Mr. Sam. Woolrich.	230 Beast of the Apocalyp	Mr. Anthony Fitt.
168 Samaritan Woman	Mary Lady Goodrick.	231 Dragon of the Apocalyp	Mr. John Hooper.
169 Tempest appeased	Mrs. Frances Mosley.	232 Kingdom of Babelylon	Mr. Chr. Gardiner.
170 Posselt man healed	Sir Robert Clayton.	233 Dragon chained	Mr. Thomas Smith.
171 Sick of the Palsy cured	Sir Thomas Compton.	234 The New Jerusalem	Dorothea Lady Rivers.
172 Sermon on the Mount	Mrs. Henrietta Brown.	Map of Jerusalem	John Jeffreys Esq;
173 Judge not	Archibald Primrose Esq;	Map of the Voyages and Travels of the Apostles	William Lowther Esq;
174 Leprous Person healed	Andrew Wheeler Esq;		
175 A dead man raised	Mrs. Bridget Blake.		
176 Mary Magdalen	Mr. Thomas Lewes.		
177 Parable of the Seed	John Rossiter Esq;		
178 Beheading St. John	Ann Lady Morpeth.		

The Terrestrial Paradise, and Neighbouring Countries.

With a brief Discourse of the TRAVELS of the PATRIARCHS,
From ADAM to JACOB.

THE Eternal GOD having out of Nothing created the *Heavens*, the *Earth*, the *Sea*, and all things therein contained; He formed *Man* according to his own Image, and so dignified and honoured him, that he made him Lord over the *Fish* of the *Sea*, the *Fowls* of the *Air*, and the *Beasts* of the *Earth*, and every Creeping thing therein; and gave him for his habitation the *Garden of Eden*, call'd *Paradise*, which for its beauty, pleasant situation, and fertility, surpassed all the *Countries* on the face of the *Earth*; and therefore rightly call'd, *The Garden of Pleasure*. It was situated in the Land of *Shinar*, a Province in *Asia*, upon the River *Tigris*, which in Scripture is called *Pison*: This River divides it self into four Branches, and each hath its particular Name.

Now the better to make out the true situation of this *Garden*, we must remember that *Moses* saith in *Genesis*, Chap. 2. ver. 8. That God had planted a *Garden* in *Eden*, Eastward; and in the 10th Verse, That a River went out of *Eden* to water the *Garden*, and thence divided it self into four Heads; that is, into four great *Channels*, or Capital Rivers.

It is a certain demonstration, that it was situate Eastward of *Pison*, being the only River that water'd it, and retain'd that Name; and tho' one part of the *Garden* extended Westward, yet *Adam* had his abode in the Eastern quarter, as appears by *Chap. 3. ver. 24.* where it is said, *Adam* being driven out, God placed *Cherubims* at the East of the *Garden*, to hinder him from entering in again. And (according to *Chap. 2. ver. 16.*) it is related, That *Cain* went forth from before the *Lord*, and inhabited in the Land of *Nod*, which lay to the East of *Eden*; and that which renders this the more credible is, that this River, for its breadth, depth, and rapid Stream, (excelling the *Rhine*, or the *Danube*) must needs have hindered our First Parents from going out of the *Garden* Eastwards, if they had their habitation in the Western part thereof, since they had neither *Bridge* nor *Boat*, to cross over the River; for the *Scripture* speaks not a word of either, nor makes the least mention of any way they had for *Navigation* before the *Ark of Noah*. Hence it fol-

lows, that several Ancient *Geographers* have been very much mistaken, in placing the *Garden of Eden* to the West of *Pison*.

This River (as aforesaid) is divided into four Heads or Branches, viz. two to the North, or above the *Garden*; and two to the South, or below the *Garden*; and were call'd, *Pison*, *Gihon*, *Hiddekel*, and *Euphrates*: And thus they are described in *Genesis*, Chap. 11. ver. 11, 13, and 14. The name of the first is *Pison*, and this compasseth the whole Land of *Harilah*, where there is Gold; the name of the second River, is *Gihon*, the same is that which encompasseth the whole Land of *Ethiopia*; the name of the third River is *Hiddekel*, which goeth towards the East of *Assyria*; and the name of the fourth, is *Euphrates*.

The *Euphrates* takes its source from the *Mochian*, or *Caspian* Mountains, situate in *Armenia* the Great; the *Hiddekel* begins its course from a certain Lake seated at the first rising of Mount *Ararat*: These two Streams fall down together, and joyn in *Pison*, at the Upper-end of the *Garden*, which having wash'd, they separate again at the Bottom thereof, where the more Eastern part retains the name, and the more Western is called *Gihon*; hence they run towards the *Persian Sea*, into which they empty themselves.

Our First Parents being placed in this *Garden of Pleasure*, had the free use of all things, except the Tree of Knowledge of Good and Evil, *Gen. 2. 17.* which was strictly forbidden them by God; telling them, That in the day they eat thereof, they should die the death: But the Devil envying the happy condition of *Man*, stirs up the Serpent to tempt *Eve*, to taste the Fruit of the said Tree; telling her, That they should not dye; but that their Eyes should be opened, and be as Gods. With these sly Enticements and Lies of the Serpent, *Eve* was prevailed with to eat thereof, and gave it to *Adam* to eat also, who was also infatuated to Transgress God's Command; and so fell by their Disobedience into Sin and Destruction, and were driven out of *Paradise*, and condemned to get their Living by the Sweat of their Brows; and for their Transgression the *Earth* was accur'd, and

A

cause

Of the Terrestrial Paradise.

caused to abound with *Thorns* and *Thistles*.

After this, they had their Habitation on the East of *Paradise*, in the Land of *Nod*, which was also called *Susiana*, and at this day *Susan*; where they employed their time in cultivating the Earth; and had two Sons, the elder named *Cain*, who was a Tiller of the Earth, and the younger named *Abel*, who was a Keeper of *Sheep*, and was murdered by *Cain*, as being transported with hatred against him. *Cain* being severely reprov'd, and accurs'd by God for this bloody Crime, and being convinc'd of the heinousness thereof, falls into great despair and perplexity of Mind; and fearing lest every one that met him should kill him, goes forth from the presence of God into the Land of *Nod*, and there builds a City for his security, and calls it *Enoch*, after the Name of his first Son: Upon the Ruins of this City it may be presumed, that the Town of *Susan* was afterwards built, as being situate near *Eden*, Westward of the Mountains of *Ararat*, and upon the River *Euleus*, called *Ulae*; where *Cain* was palpably stop'd in his flight from the Presence of the Lord, as not being able to pass over this River.

Men increasing more and more in Wickedness, were at last overtaken by Divine Vengeance, in the Year of the World 1656, by the *Deluge*, which drown'd all living Creatures upon the face of the Earth, except *Noah* and his Family, and those Creatures which God caused to be taken into the *Ark*, for the replenishing the Second World. This *Ark* having floated up and down on the Waters, (above the highest tops of Mountains) for the space of about five Months, it pleas'd the LORD to let it rest at last upon the Mountains of *Ararat*; and after that the Waters were sunk, and retired into their proper place, faithful *Noah* (and all that were with him in the *Ark*) went out, and betook themselves to the East of the River *Hiddekel*, from whence the Posterity of *Noah* disperse themselves East and West, denominating from their Names, the several Countries where they took up their habitations; and therefore we can do no less than adjoyn here their Genealogy; for the better adjusting the Names of the Countries set down in the Map with those of the several Families; and making out the more distinctly where each of the Descendants of this Patriarch planted themselves, with their Families, according to what we find in Scripture, and the Annotations upon it.

Noah had three Sons, *Shem*, *Ham* (or *Cham*) and *Japhet*. The Children of *Shem* had for their Portion, the more Southern part of *Asia* and *America*; the Posterity of *Ham* had the Land of *Canaan*, *Arabia*, *Egypt*, and all *Africa*; and the Children of *Japhet* had *Europe*, with the North parts of *Asia* and *America*.

The Sons of *Shem* were *Elam*, *Assur*, *Arphaxad*, *Lud*, and *Aram*. *Elam* was the Father of the *Elamites*, that is, of the Inhabitants of the Lands of *Susiana*, *Elymais*, and *Persia*, Dan. 8. 2. where the Prophet saith, that *Susa*, or *Susari*, seated on the River *Ulae*, is a City in the Lands of *Elam*; where (according to *Strabo*) the Persian Monarchs kept their Courts, as being the Imperial City of the Second Monarchy, and was reckon'd 15 Italian Miles in circuit.

From *Assur* the *Assyrians* were descended, whose chief City was *Nineveh*, once a City of great Fame, first built by *Nimrod*, and afterwards so enlarged by several succeeding Kings, that it became at last to exceed *Babylon*, as well in largeness as otherwise, its Walls being in circuit 60 Miles, in height about 33 Yards, and in breadth about 24; for its defence were on the Walls 1500 Towers, or Towers. To this City the LORD sent *Jonah* the Prophet to preach Repentance to them; but afterwards (for their Sins) it was destroy'd by *Astyages* King of the *Medes*, out of whose Ruins was built *Mosul*, the chief City of *Assyria*, seated on the *Tygris*, of Note for being the Residence of the *Nestorian Patriarch*, where are founded fifteen Christian Churches: It is enclosed with a Wall, and is the Residence of a *Bajha*.

From *Arphaxad* descended the *Babylonians* and *Chaldeans*, called *Casdim*, who was the Father of *Selah*, and he of *Heber*, who gave name to the *Hebrews*; this *Heber* had two Sons, *Peleg* and *Joktan*; *Peleg*, because in his time the World was divided into Colonies; of *Peleg* was begat *Rehu*; of *Rehu*, *Serug*, of *Serug*, *Nahor*; of *Nahor*, *Thare*; and of *Thare*, *Abram*, *Nachor* and *Haram*, and *Abram* had *Isaac*, and *Isaac*, *Jacob*. From *Nachor* sprung *Uz*, *Buz*, *Chemuch*, *Aram*, *Chesed*, *Hazo*, *Pildas* and *Bethuel*, who was the Father of *Laban* and *Rebecca*; and from *Haram* sprang *Lor*. *Joktan*, *Arphaxad's* second Son, had a large Issue, viz. *Atmodad*, *Saleph*, *Hazerma-veth*, *Terah*, *Hadoram*, *Uzal*, *Diklah*, *Obal*, *Abimael*, *Sheba*, *Ophir*, *Havilah* and *Jobab*: These spread themselves from *Mesha* to *Sephar*; as is

is mentioned *Gen. 10. 25*. Divers of the Learned understand by *Mesbah* the Hill *Masium*, which is a part of the Mountains of *Armani*; and by *Sephar* the City *Sippahara*, seated in *Mesopotamia*, on the River *Euphrates*: But there is more ground to believe, that their habitations were from the River *Tygris* towards the East, to the farthest parts of the *East-Indies*; yet nevertheless, *Elam's* Posterity inhabited also between the Borders of these large Lands: For the Land of *Havilah* borders towards the West, on the Spring-head of the River *Pison*, which is an Arm of the *Tygris*; and *Ophir*, the Brother of *Havilah*, is reckon'd to be the Father of the Inhabitants of *Pegu*, *Siam*, and *Aurea Chersonesus*, or the *Golden Peninsula*, where stands the City of *Malacca*, a place of great Resort and Trade, occasioned by its commodious situation on the River *Gaza*, and is a very large City.

From the Land of *Ophir*, *Solomon's Ships* brought *Gold*, *Precious Stones*, and other rich Commodities, performing their Voyage in Three years, *1 Kings 9. 26*. and *10. 12, 22*. For this Reason *Benedictus Arius Montanus* understands by *Sephar*, and the Mountains towards the East, the Land and Mountains of *Peru*; and saith, That the *Gold* that covered *Solomon's Temple* was therefore called, *Gold of Peru*. Also the name of the Land of *Yucatan*, which lies between *Mexico* and the Island of *Haitai*, otherwise called *Spaniola*, sounds very like *Joktan*, who was *Ophir's* Father.

From *Lud*, another of *Shem's* Sons, descended the *Lydians*, and other Countries in *Asia Minor*.

From *Aram* sprang the *Syrians*, as also those of *Mesopotamia* and *Armenia*. These great Kingdoms, and their particular Provinces, are in Scripture called the Land of *Aram*; altho' they are distinguished by several Names, as *Aram Damasci*, *Aram Zobe*, *Aram Nabaram*, that is, *Aram* between the two Rivers *Euphrates* and *Tygris*, which Lands the Greeks call *Mesopotamia*, *2 Sam. 8. 3, 5, & 10*. The Children of *Aram* are *Uz*, who is thought to have built the City of *Damascus*; he was the Ancestor of the *Celo-Syrians*, or Inhabitants of *Trachonitis*, or some other People bordering upon *Idumea*; and of this Country was *Job*, *Job 11*. From *Hull* are descended the Inhabitants of *Palmyrene*, or *Armenia*: From *Gether* descended the *Bactrians*, or those of *Apamea*; and from *Mash* descended the People of *Pieriah*, *Comagena*, and *Cyrestica*; others allor to him *Myfia*.

Noah's second Son, *Ham*, had Issue *Cush*, *Mizraim*, *Put*, and *Canaan*.

Cush, from whom *Arabia* the Stony, and the Desert, was originally denominated. These Countries were afterwards overcome by the Posterities of *Abraham*, the *Edomites*, and the *Israelites*, and by them possessed. The eldest Son of *Cush* was *Nimrod* the great Hunter, and the first Tyrant in the World; he began his Reign in *Babylon*, built *Nineveh*, *Gen. Chap. 10*. he was the Father of *Sheba*, *Havila*, *Subra*, *Rams*, and *Subtecha*. From *Sheba* are descended the Dwellers of *Arabia* the Stony and Desert; as also the *Sabæans* from *Havilah*; not him of the same name before mentioned amongst the Children of *Joktan*, of the Race of *Shem*, *Gen. 10. 25*. for he is thought to have possessed the *Golden Chersonesus* towards the *Ganges*; whereas this had for his Lot *Guinea* in *Africa*, both the one and the other *Havilah*, abounding in *Gold*. From *Subra* were descended the Inhabitants of *Arabia* the Happy, where there was sometime a City called *Sabatha*. From *Rams* were descended the People that inhabit that part of *Arabia* the Happy, that borders on the *Persian Sea*, where *Strabo* places the City of *Rhogama*: The Sons of *Rams* were *Sheba*, the Father of the *Ethiopians* and the *Abyssinians*; and *Dedan*, who was the Original of the *Troglodytes*, as may be gathered by the Merchandize mentioned in *Ezekiel 27. 15*. and *38. 13*. And from *Sheba* came the Queen of *Saba*, or *Sheba*, to King *Solomon*, *1 King. 10. 1*. and here Reigned the Mighty Queen *Candaces*, *Acts 8. 27*. And from *Subtecha* descended those of *Arabia* the Happy.

Mizraim, from whom are descended (beside the *Egyptians*, who in Scripture bear that Name) those of *Ludim*, or the *Lydians* of *Mauritania*; *Hananim*, the Inhabitants of *Marmarica* and *Cyreneans*; *Lebhim*, the People of *Lybia*; *Naphtubim*, those of *Numidia*; *Pachyrusim*, those of *Pathros*, and the adjacent parts in *Egypt*; *Cassubim*, the Inhabitants of *Cassiter*, lying in the Entrance of *Egypt* coming from *India*; and the *Caphtorims*, (that is, the Inhabitants of *Sicily* and other adjacent Countries): From these People are descended the *Philistines* and *Caphtorims*, *Gen. 10. 14*. and *32. 3*. *Deut. 2. 22*.

Put, who possessed that part of *Lydia*, where there is a River that bears that Name; and also *Numidia*, and other Countries towards the South of *Mauritania*, and *Africa* the *Leis*.

A 2 are

are now called *Barbary*, *Numidia*, and *Bile-dulgerid*; and those Lands further Southwards are called *Azamaga*, *Gualata*, *Guinea*, or the Land of the *Negroes*.

Canaan, from whom descended the *Canaanites*; the *Sidonites*, so called from *Sidon* the eldest Son of *Canaan*; the *Hittites*, *Jebusites*, *Amorites*, *Girgassites*, *Hivites*, *Arkites*, *Sinites*, *Aradites*, *Zemarites*, and the *Hanathites*; and their Countries extended from *Sidon* unto *Gaza*, &c. *Gen.* 10. 19. but almost all this Land of *Canaan* was (for the many grievous Sins of its Inhabitants) by God's Command, given for an Inheritance to the Seed of *Abraham*.

Noah's third Son was *Japhet*, who had Issue *Gomer*, *Magog*, *Madai*, *Javan*, *Tubal*, *Mefec*, and *Tiras*.

Gomer, whose Off-spring inhabited to the North of *Asia Minor*, were *Arkenas*, the Father of the Inhabitants of *Pontus* and *Bithynia*; they were called *Arkenians*, and held by the Scribes to be the Father of the *Germanus* and *French*. *Riphat*, the Original of the *Finnlanders*, *Laplanders*, and the Inhabitants of *Condora*, *Obdora*, and *Jougoria*; where are the Hills of *Riphat*, called by the Inhabitants the *Girdle of the World*; and *Togarma*, from whom are derived (according to some) the *Capadocians*, according to others the *Armenians*, and according to others those of *Sweden*, *Norway*, and *Denmark*.

Magog, the Father of the *Scythians* and *Tartars*.

Madai, the Father of the *Medes*, 2 Kings 17. 6. *Joshua* 13. 17. *Jer.* 25. 25. *Dan.* 5. 28. and 6. 1. and 8. 20.

Javan, the Father of the *Greeks*, most especially from him first called *Ionians*; his Sons were *Elisa*; from whom sprang the *Eolians*, and the Inhabitants of the *Peloponnesus*, now called the *Morea*, *Ezek.* 37. 7. *Tarsis*, from whom descended the *Spaniards*, others say the *Cilicians*, whose Capital City was *Tarsus*, the Birth-place of *Saint Paul*. *Kittim*, who (according to Scripture) are those of *Cyprus*, *Macedonia*, and *Italy*. *Dodanim*, from whom came the *Dorians*, comprehending those of *Caria*, *Rhodes*, and *Sicily*, or (as others will have it) the *Ancient Gauls*, inhabiting along the *River Rhine*.

Tubal, from whom descended the *Iberians*, *Albanians*, and (some say) the *Spaniards*.

Mefec, the Father of the *Myfians*, or the *Muscovites*, *Poles*, and other People, that use the *Slavonian Language*.

Tiras, from whom came the *Thracians*, and the *Turks*.

The Blessing which *Noah* gave to *Japhet* came upon him, when he said, *God spread forth Japhet, and let him dwell in the Tents of Shem, and let Canaan be his Servant.* Which Blessing is accomplished, God giving him the Third and Fourth Monarchy of the World.

The first Descendents of *Noah*, and his Three Sons, having but one Language spoken amongst them, undertook to build a Tower, whose Top should reach to Heaven; which the LORD being offended with, sent a Confusion of Languages amongst them, so that they were constrained (as not understanding one another) to quit their design; inasmuch that the Name of that place was called *Babel*, because the LORD did here confound their Language, and from hence dispersed them into all Parts of the Earth, *Gen.* 11. 9.

Not far from this *Babel* is the City of *Ur*, the Dwelling place of *Terah*, or *Tare*, who was the Father of *Abram*, and Grandfather of *Lot*; who all departed together from this City, and came to *Haran*, where *Terah* died, *Gen.* 11. 31. And soon after that *Abram* (according to the Commandment of God) departed with his Nephew *Lot*, and came into the Land of *Canaan*, Sojourning about *Sichem*, near the Plain or Forest of *Moreh*. Not long after he removed from thence, and pitched his Tents between *Bethel* and *Hai*, where he built an Altar, and called on the Name of the LORD, *Gen.* 12. 8. From thence he drew Southwards, and they took up their Dwelling between *Bethel* and *Hai*; but that Country being not large enough for him, and his Nephew, by reason of the abundance of their Cattle, they separated; *Lot* chusing the Vale of *Siddim*, along the River *Jordan*, pitching his Tents as far as *Sodom*, *Gen.* 13. 12. and *Abram* went and dwelt near *Hebron*, in the Plains of *Mamre*, *Gen.* 13. 18. Here it was that *Ishmael* was Born to him of his Handmaid; *Isaac* is promised, and his Name changed from *Abram* to *Abraham*, *Gen.* 16, 17. Thence *Abraham* drawing Southward, he planted himself between *Kedijb* and *Shur*, and Sojourned as a Stranger in *Gerar*, *Gen.* 20. 1.

At *Gerar*, *Abraham* received a Command from God, to sacrifice his Son *Isaac* upon one of the Mountains of *Moriah*; but God having

ving hereby made sufficient proof of his Faith and Obedience, hindred the execution thereof, and promised him his Benediction, and provides a Ram for a Burnt-Offering instead of Isaac. From thence Abraham goes and inhabits at Beersheba, Gen. 22. 19 thence to Kirjath-Arba, which is Hebron; where his Wife Sarah Died, and was buried in the Cave of Machpelah, over against Mamre, Gen. 23. 19. After this, Abraham taking an Oath of Fidelity of his Servant, sent him to Nahor in Mesopotamia, to seek from amongst those of his Kindred a Wife for his own Son Isaac, who obtained Rebecca (the Daughter of Bethuel) and brings her into Canaan; where Isaac met her near the Well Lahavoi, which is about a League distant from his Abode, Gen. 24.

Abraham at 175 years of Age dies, and is buried (by his Sons Isaac and Ishmael) in the Cave of Machpelah, near Sarah his Wife. Isaac till then having made his Abode in the Valley of Gerar, returned to Beersheba; but the Children of Ishmael (being Twelve Princes) possess the Land of the Desert of Shur, and extended as far as Havilah, Gen. 25. 18. This large extent of Ground was extream barren, and therefore called Arabia Deserta, and was first possess'd by the Children of Cush, who were drove out by the Posterity of Ishmael.

Isaac had two Sons and Twins, Esau and Jacob; and Jacob (who was the youngest) by his Subtilty and Artifice deprived Esau of his Birth-right for a Mess of Potage, and also of his Father's Benediction; whereupon Esau sought to kill him; but by the Counsel of his Parents he retired to Padan-Aram, unto Laban his Mothers Brother; and Travelling by Night, took up his Lodging in the Fields near Luz, gathering up Stones for his Pillow, and lay down to sleep thereon; and then he Dreamed, or had a Vision of a Ladder, whose Top reached up to Heaven, and the Angels of the LORD ascending and descending: Here he received the Promise of God, and for a Memorial he reared up the Stone, of which he had made his Pillow, and poured Oil on it, and called the Name of the place Bethel, Gen. 27. From thence in the Morning he Travelled towards the People of the East, where he met Rachel, the Daughter of his Uncle Laban, near Haran, and declares to her his Affinity; who straightway runs to her Father, and informs him thereof;

who came out to meet him, and kindly receives him, Gen. 29. 13. Jacob served Laban 20 years, as well for his two Daughters which he had Married, as for the Sallary agreed on between them; which (by the Blessing of God) being wonderfully improved, procured him the Envy not only of Laban's Sons, but of himself also; upon which he resolved to get privately away, and retire into Canaan with his Flocks and his Family; and having past the Euphrates in that tract of Way as is set down in the Map, Numb. 18. and kept on his Journey as far as Mount Gilead, he was overtaken on the seventh Day by Laban, who pursued him: But Laban being admonish'd from Heaven, not to hurt Jacob, he dealt kindly with him, and a firm League and Covenant was made between them; and here they rais'd an Heap of Stones in Memorial of the Covenant, and called the name thereof Gilead, and Mizpah, Gen. 31. and from thence Laban returned home in peace.

Jacob having in an Amicable manner taken leave of his Father-in-Law, and going forward of his Journey, meets two Hosts of Angels appointed for his Safeguard, and named the place Mahanaim, and afterwards there builds a Town of the same Name. From hence Jacob, and all his Family, pass over the Ford of the Brook Jabbok, Gen. 32. 22. And here it was that Jacob wrestled with God, was again Blessed of him, and obtained the Name of Israel, wherefore he called the name of the place Peniel, Gen. 32.

Here he met his Brother Esau, who came against him with 400 Men, nevertheless they Embraced each other, and parted Friendly, Esau to his Dwellings in the Mountain Seir, and Jacob passing the River Jordan went from Succoth, and took his Habitation near Sichem in Canaan; and after the Murder of the Sichemites, upon the account of his Daughter Dinah, Gen. 34. he came to Bethel, and there built an Altar unto the LORD. From hence he advanced towards Ephrath, which is Bethlehem, and within a little way of the Place, Rachel died with the hard Labour of her Son Benjamin, and was there Buried, Gen. 35. 19. and 48. 7. Israel parting thence, he pitcheth his Tents towards the Tower of Heder; from thence he goes to Visit his Father Isaac in Mamre, at the City of Arkah, Gen. 35.

Isaac being 180 years old, Dies, and his two Sons (Esau and Jacob) Bury him by his Father

Father

Father *Abraham*, in the Cave or Sepulchre of *Machpelah*.

Israel being compelled by Famine, which fore-raged in the Land, and being invited by his Son *Joseph*, goes into *Egypt*, that is, the Land of *Ham*; where *Joseph* receives him with Joy and Duty, and entertains him with great Kindness and Liberality, giving him and his Family, which were 70 Persons, (with the consent of *Pharaoh*) the Land of *Goshen* for an Habitation. And *Israel* being very Old, died here, and was carried by his Son *Joseph*, and the rest of his Brethren, together with a great Train of *Egyptians*, very Magnificently into the Land of *Canaan*, and Buried in the Sepulchre of his Father and Grandfather at *Machpelah*, as aforesaid, *Gen. 50. 13.*

And this is the Sum of what is requisite to be said, for the understanding and use of this Map.

☞ In my large Volumes of the History of the Bible, there are four Maps, as also the

Map of *Jerusalem*; Viz. in the Old Testament, that of *Paradise*; and that of the 40 years Travels of the *Israelites*; And in the New Testament, the Map of *Canaan*; and that of the Travels and Voyages of the Apostles. Of these Maps, that of the 40 years Travels of the *Israelites*, comprehends all that of *Canaan*; and that of the Travels of the Apostles, all that of *Paradise*, which takes up the Eastern part from the Island of *Cyprus*. And considering that these four large Maps, with that of *Jerusalem*, to be folded up, can't well be bound in this small Volume: Therefore 'tis thought better to omit that of *Paradise*, and that of *Canaan*, than to engrave them all in small, suitable to this Volume; wherefore I shall insert in the Old Testament, that of *Jerusalem*, with that of the *Israelites* 40 years Travels, which being but thin of Words, will admit of a smaller Scale: And in the New Testament, that of the Travels of the Apostles, which is to be placed before their Lives.

The Contents of the First Book of *Moses* Called GENESIS.

This Book is called **GENESIS**, which Word in Greek signifies Generation, Original, Birth, Genealogy; because in it are set down in the Beginning of all things, (which may be called their Generation, *Gen. 2. 4.*) whether Visible or Invisible, which **GOD** in the Beginning created out of Nothing, by his Word; and particularly that of Man, adorned with the Image of God, and made him Lieutenant upon Earth, to govern his Creatures, and placed in Paradise, to live there happy and content; and to enjoy eternally (in case of his persevering in Obedience) the Felicity of that Life, whereof he had an assured Pledge given him in the Tree of Life.

Here the first Reason is given of the Observation of the Sabbath, as also the first Institution of Holy Marriage. Here we find the beginning of Sin, of Death, and of all sorts of Miseries, which like a Deluge have over-

flown all Mankind, by the Disobedience of Adam and Eve, in Eating the Forbidden Fruit.

Here we find also the First Promise of Grace and Redemption, by the Seed of the Woman, whom God would send of his meer Mercy, to bruise the Head of the Serpent, (who had tempted Man to this Transgression) to abolish Sin and Death, and to restore to us the lost Blessing of Righteousness and Life.

We find also in this Book, the Beginning of the Doctrine of Salvation, of True Religion, and the Pure Worship of God, which was established by this First Promise; and consequently of the Church, not only carefully gathered by the Ministry of Adam, Abel, Seth, Enoch, Noah, and Others; but also graciously preserved by God until Noah.

Moreover, in this Book we meet with the Original of the Apostate Race of Cain, who separated

separated themselves from the Holy People by their renouncing the Truth, corrupting the Worship of God, and Contempt of Godliness; and lastly, by the Enormity of their abominable Crimes, drew down upon themselves the Judgment of the Flood, from which Noah only, and his Family, escaped.

We find here also the beginning of the Worlds Restauration, after the severe Judgment of the Deluge; the Original of Nations; the first Promise of the Calling of the Gentiles; the beginning of the first Monarchy; the Confusion of Languages; and the first Genealogy; in which Moses his principal Aim was, to set forth the Re-establishment of the Church, which proceeding from the small number of Noah's Family, and afterwards continuing for some time in that of Shem, fell at last totally into Idolatry; and though Melchisedek, and his Family, were some Remains of the Church, yet it pleased God to select one particular Family for himself, from amongst all the Posterity of Shem, to distinguish them from all other People, and to sanctify and consecrate them to himself.

To this purpose, of his meer Mercy he chose Abram and his Posterity, having called him to leave Ur of the Chaldeans, where he served Idols, to go to Canaan; promising him (amongst other Blessings) That the Messiah should be born of his Seed, and making a Covenant with him, ratifying it by the Mark of Circumcision. After which Isaac was born to him, in whom his Seed was to be called; and not in Ishmael, who was born to him by Hagar, or the Children born to him by Keturah, after Sarahs Death.

Notwithstanding this, God commands him to offer up his own Son; and tho' God did not suffer him to effect it, yet he shewed his perfect Obedience, which was recompenced by a renewing of the former Promises made to him.

From Isaac, the Inheritance of the Promises passed to Jacob, to whom the Birth-right was assigned by God, as well as sold to him by his elder Brother Esau, and ratified to him by his Father's blessing.

From Jacob it passed to his Posterity, as appears by his Prophetical Blessing of his Sons. And God having chosen this Family to himself, maintained them in the Truth of his Doctrine, and Purity of his Worship, governed them by his Word and Spirit; protected them against their Enemies, exercised them with many Afflictions, comforted them under their Sufferings with his secret Communications, and rescued them by unexpected Deliverances: Not but that many humane Infirmities appeared sometimes in the best of them, which God graciously pardoned for the sake of the Messiah, whom they embraced with a true and lively Faith, accompanied with true and serious Repentance.

These things are very lively represented in divers Rencontres of Abraham and Isaac in Canaan in Egypt, and in Gerar, as well as of Jacob and Joseph in Canaan, Mesopotamia, and Egypt: And last of all they died, leaving most evident Testimonies of their Confidence in the Promises of God, both Temporal and Eternal. The last of them all was Joseph, who also is the last whose Death is recited in this Book, which contains the History of above 2300 Years,

The Creation of the WORLD.

GOD Creates the Heavens and the Earth, and in Six Days doth People it with all sorts of Creatures.

WHEN GOD went about to Create the World, and all that therein is, the first thing he began with, was nothing but Matter without Form ; a confused and obscure Chaos, without that excellent Beauty, and that admirable Order, which afterwards appeared in the World ; For Darknes^s was upon the face of the Deep, and the Spirit of GOD moved upon the face of the Waters. The Scripture tells us, That God finished this great Work in six days.

In the first Day, He commanded that there should be *Light*, and there was *Light* ; and he divided the *Light* from the *Darknes^s* ; the *Light* he called *Day*, and the *Darknes^s* *Night*.

The Second Day he made the *Firmament*, which he called *Heaven* ; dividing the *Waters* which were under the *Firmament*, from those above the *Firmament*.

The Third Day he separated the *Dry Land* from the *Waters* under the *Heaven*, which he gathered together unto one place ; the *Dry Land* he called *Earth*, and the *Waters* he called *Sea*. Then next, God commanded the *Earth* to bring forth *Grass*, and all sorts of *Herbs* yielding *Seed*, and all sorts of *Fruit-Trees* yielding *Fruit* after their kind, whose seed is in it self, that they might multiply and increase, each according to its *Kind*.

The Fourth Day, God made those two great *Luminaries* in the *Firmament* of the *Heaven*, which we call *Sun* and *Moon* ; the *Sun* to Rule the *Day*, and the *Moon* the *Night* ; and to be (by their Regular Motions) for *Signs* and for *Seasons*, and for *Days*, and for *Years*. He made also the *Stars*, which he placed likewise in the *Firmament*, to shine in the *Night* season.

On the Fifth Day, God passed from the Creation of *Inanimate*, to that of *Living Creatures* ; and it was in the *Waters* that he began with forming such Creatures, as were endow'd with *Life* and *Motion* : He produced an infinite multitude of *Fishes* of all sorts, forms, and sizes ; and bade them, to *Increase* and *Multiply*. Immediately after the Creation of *Fishes*, God proceeded to that of *Fowls*, which

were also created out of the *Sea*, and the same Day that *Fishes* were ; them also he commanded, to *Multiply* in the *Earth*, and would have them fly above the *Earth* in the open *Firmament* of *Heaven* : And God blessed them, saying, *Be fruitful and multiply*.

On the Sixth Day, God commanded the *Earth* likewise to produce the *Living Creatures* after his kind, *Cattle* and *Creeping Things*, and *Beasts* of the *Earth* after their kind. The same Day he Created *Man* also, which (tho' the last) was to be the most perfect of all his *Creatures*, and for whose sake all other Things were Created ; seeing of all the *Terrestrial Creatures*, *Man* alone is capable of the *Knowledge* and *Love* of his *Creator*. And .

On the Seventh, God Rested from his *Work*, and therefore He consecrated that *Day* particularly, for his *Worship* and *Service*.

Indeed, *Moses* mentions nothing concerning the Creation of *Angels* ; but yet the *Ancient Fathers* are of Opinion, That they were then Created, when God speak these Words, *Let there be Light* : And *S. Austin* accordingly does take the Separation which God made of *Light* from *Darknes^s*, to be nothing else than the Separation He made betwixt *Angels* and *Devils*. GOD design'd then to shew (in the very beginning of the *World*, and by the Example of some of his most excellent *Creatures*) That there is no true *Happiness* to be found, but in a constant Union with, and Dependance upon him ; and that he would cast down from the highest Top of *Happiness* and *Glory*, into the deepest Pit of *Misery* and *Shame*, those who ungratefully forgetting his Benefits, should attribute to themselves, that which they had received from him : And as he hath given us (in his *Holy Angels*) an excellent and everlasting Model of the inviolable *Fidelity* we owe to him ; so the dreadful Punishment he hath awarded the *Devils*, is a standing Monument of his aversion against *Pride*, and a never to be forgotten Instance of what the Scripture saith, That God resisteth the Proud, but gives Grace to the Humble.

THE



To the Kings most Excellent Majesty &c.
 This Plate in all humility is Dedicated, by y^d. Majestys
 obedient Subject, and Servant Richard Blome.



M. Vander Gucht Sculpit.

To the Queens most Excellent Majesty &c.
This Plate in all humility is Dedicated by y^r. Ma.^{ty}
Subject & Servant Richard Blome.

The Creation of Man, and Formation of Woman.

G O D having Created Man, placed him in Paradise, and commanded him, Not to eat of the Fruit of the Tree of the Knowledge of Good and Evil.

AFTER **G O D** had Created Heaven, the Earth, and the Sea; and that (to *Before Jesus Christ* give a Master to the World) *4004 Years.* He had made Man after his own Image, of the Dust of the Ground, and breathed into his Nostrils the Breath of Life;

He blest him, and said, Increase and Multiply, and replenish the Earth, and subdue it: He gave him Sovereignty over the Fish in the Sea, over the Fowls of the Air, and over every Beast, and every Living thing that moveth on the Earth: He also gave him every Herb bearing Seed, and every Tree bearing Fruit, for meat: He placed him in that Paradise, which he had planted himself, and ~~in~~ in he could plentifully enjoy all that could be imagined in a Garden most delightful to the Eyes, and most pleasant to the Taste.

This Garden was Eastward in Eden, and a River went out of Eden to water the Garden, and from thence it was parted and became into four Heads; the Name of the first is Pison, the second Gihon, the third Hiddekel, and the fourth Euphrates; which bears the same name to this day.

There was in the midst of that Paradise the Tree of Life, and the Tree of Knowledge of Good and Evil; which Trees the Lord God commanded him not to eat of, saying, *That in the day thou eatest thereof thou shalt die.* **G O D** putting Man into that Garden to dress it, and to keep it (saith the Scripture) would give him an occasion to shew his Fidelity to his Maker, and his readiness to depend upon him, as his Supream Master, and only Benefactor: Therefore after that he gave a Command most just in it self, and most easie to be obey'd; Of every Tree of the Garden (saith God to him) thou mayst freely eat; but of the Tree of Knowledge of Good and Evil, thou shalt not eat: For in the day thou eatest thereof, thou shalt surely die.

Then afterwards the **L O R D** brought before Adam, every Beast of the Field, and every Fowl of the Air, which he had formed out of the Ground, to see (saith Moses) what he would call them; And whatsoever Adam called every

Living Creature, that was the Name thereof And Adam gave Names to all Cattel, and to the Fowl of the Air, and to every Beast of the Field; and that (without doubt) according to the several Natures and Properties which he had observed in them.

But as Adam was still alone of his kind, and that there was not found amongst all other Creatures, which God had brought before him, an Help, nor a Companion meet for him; The **L O R D** said, *It is not good for Man to be alone, I will make an Help meet for him.* And the Lord God caused a Deep Sleep to fall upon him; and while he slept, He took one of his Ribs, and closed up the Flesh instead thereof: And the Rib (saith Moses) which the Lord God hath taken from Man, made he a Woman, and brought her unto the Man. As soon as Adam saw her, he presently said, *That she was Bone of his Bone, and Flesh of his Flesh; That she should be called Woman, because she was taken out of Man; and that therefore Man in all future Ages, (from that time forth) should leave his Father and his Mother, and cleave unto his Wife, and be both but one Flesh: And they were both Naked, the Man and his Wife, and were not ashamed.*

G O D gave in the First Adam, a plain and sensible representation of all that which should long after befall the Second: And the Ancient Fathers do tell us, That the Deep Sleep of Adam, was the Figure of Jesus Christ Sleeping upon the Cross, because it was then that the Church was formed by Jesus Christ: And that the Water and Blood, that issued forth from his Pierced Side, were the Fountain and Spring from whence our Sacraments did flow. The Divine Bridegroom leaving in some manner his Father in Heaven, came down upon Earth, to joyn himself eternally to his Bride the Church; and having made us worthy to be joyned with him by a Spiritual and inexpressible way of Marriage: He may now truly say of his Church, what Adam said of Eve, *That she is the Flesh of his Flesh, and Bone of his Bone.*

THE FALL OF ADAM.

The Devil makes use of the Serpent to tempt Eve, to eat of the Forbidden Fruit : She eats it, and gives it to Adam, to eat also.

Ad^{am} and Eve had hardly begun to enjoy the Pleasures and Delights of ^{4000 Years before} Paradise, but the Devil (who ^{Jesus Christ} was already fallen by Pride, and could not consequently see without Envy the Fidelity and Happiness of those two Innocent Creatures, which were more obedient and subject to GOD, tho' they were living upon Earth, and in Bodies made out of the Earth, than he had been with all the Advantages of his Spiritual Nature, and of his living in the Presence of GOD in Heaven) resolved to assault them, that so by undoing and vitiating them that were to be the Flock of Mankind, he might undo at once their whole Posterity.

To that end, he made use of the Serpent, (the most subtil of all Beasts) and set upon the Woman, as judging her of the two, the most likely to be prevail'd upon, and the most easie to be drawn into a compliance: *Tea, (saith he to the Woman) hath God said, Ye shall not eat of every Tree of the Garden? Now Eve, instead of shutting her Ear to his seducing Words, answered him and said, We may eat of the Fruit of all the Trees of the Garden; but of the Fruit of the Tree which is in the midst of the Garden, GOD hath said, ye shall not eat of it, neither shall ye touch it, lest ye die.*

The Devil having thus far insinuated himself into her Favour, made no more scruple to assure her, (against God's express Word) that they should not die; he boldly ascrib'd the Prohibition of God to a base Envy: *God knows (saith he) that in the day ye eat thereof, that your Eyes shall be opened; and ye shall be as Gods, knowing Good and Evil.*

Eve was easily seduced by these Promises, and then her looking too long upon the Forbidden Fruit, did soon after bring about the Devil's Design, and her own Destruction; for instead of keeping her Eyes off from looking upon the Fruit, which was forbidden her, she lookt upon it with delectation, and was well pleased

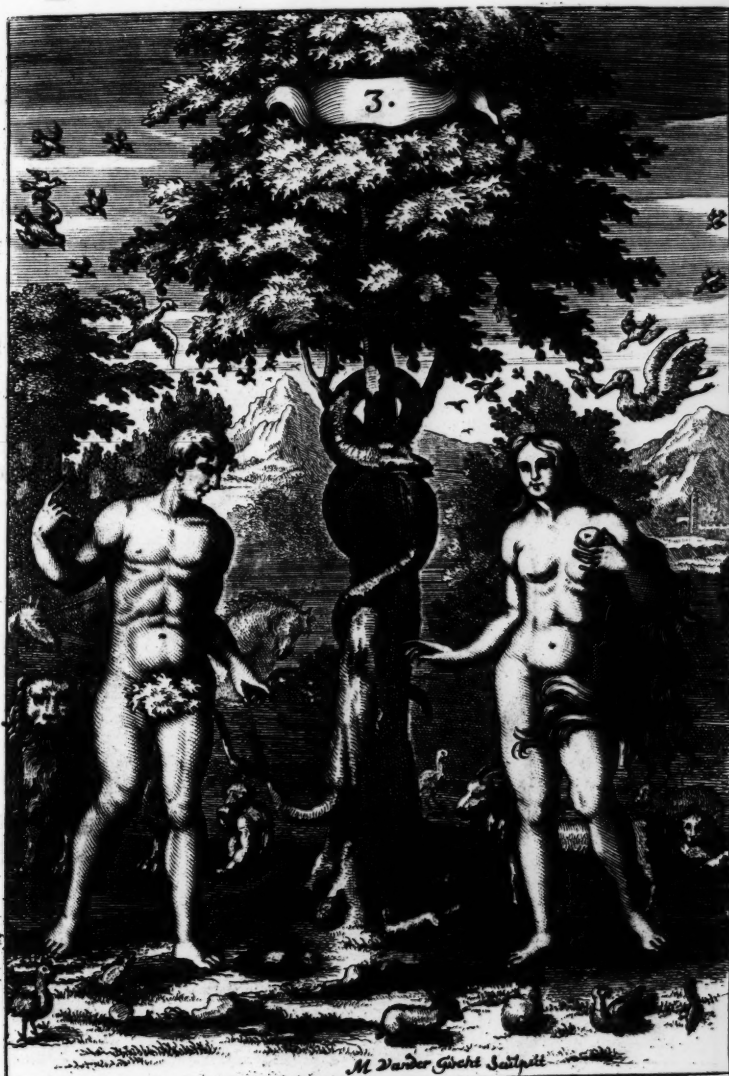
to see, that it was pleasant to the Eye, and so fancying it was so too to the Taste; she put forth her Hand, took it, and eat it.

Thus Sin entred into the World by a Woman; for after she had eaten of that Fruit, she gave some also to Adam, who was not seduced by Satan, but prevailed upon by his Foolish and Uxorious Complaisance. He had not (as the Ancient Fathers do observe it) so much firmness and resolution in Paradise, as Job had afterwards upon his Dunghil; he chose to disobey GOD, rather than to disoblige his Wife. Such was the Fall that hath been ever since, and shall be to the End of the World, the Cause of so many Evils and Miseries. This was the Sin which the Fathers call, *Unspeakeable in its Greatness*, which killing the Children in the Father, maketh us obnoxious to Death, and Slaves to Satan, even before we are born; for the Devil having made Adam his Slave, hath got a just Right now over all his Children.

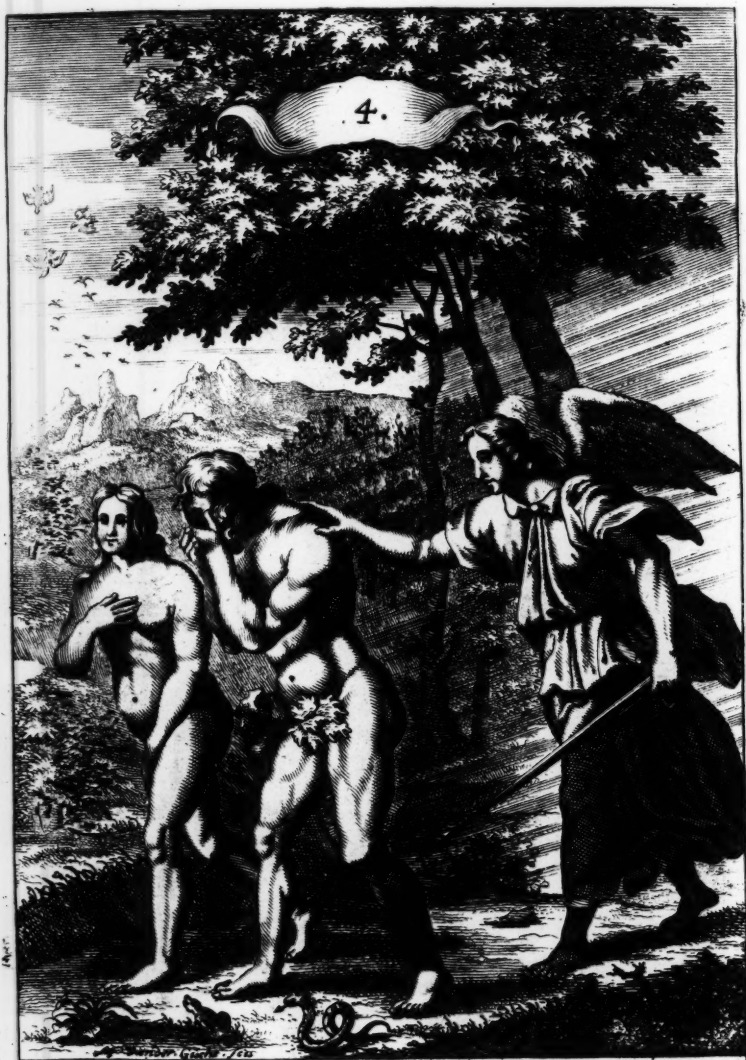
The Danger of this deep Wound, shews, that we cannot sufficiently cherish and admire the Grace of him, who is come among us to Cure it. The continual Thankfulness we owe to GOD for it, ought to inspire us with a generous abhorrence against all the Temptations of the Devil, who remembring always the success of his first Artifices, endeavours still every Day, to persuade us on all occasions, that we may innocently and safely do that which GOD hath forbidden us.

But as Eve was made sensible at last, that the Threatnings of GOD were true, and the Promises of the Devil false; we ought also to be fully persuaded, that the Threatnings of GOD against Sinners are very true; and so we ought to look upon all the false Interpretations wherewith the Devil endeavours to falsifie them, and so to frustrate God's design, as so many malicious and vain Artifices, by which he still attempts to deceive the Children, as he then did the Father.

THE



To his Royall Highness George Prince of Denmarke &c.
This Plate is most humbly Dedicated. by Richard Blome.



To her Royall Highness the Princess Ann of Denmarke &c.
This Plate is most humbly Dedicated, by Richard Blome.

THE PUNISHMENT OF ADAM.

GOD drives Adam and Eve (after their Fall) out of Paradise, and places the Cherubims to keep them out.

THE first Effect which Adam and Eve (saith he to the Woman) thou shalt bring forth did feel, as a Consequence of their unhappy Fall, was to see that they were Naked; they were not sensible, or at least not ashamed of their Nakedness, as long as they continued in the State of Innocency, because they were then pure like Angels, and their Body was perfectly subject to the Soul. It was then, immediately after their Fall, that they begun to be ashamed, and to take Fig-Leaves to cover their Nakedness.

As soon as they heard afterwards the Voice of God walking in the Garden, instead of rejoicing at it, as they had always done before, they fled from his Presence, and hid themselves amongst the Trees. And GOD calling Adam, saying, Adam, Where art thou? He answered and said, Hearing thy Voice in the Garden, I was afraid to appear before thee, because I was Naked, and I hid my self. And the LORD said, Who told thee, that thou wast Naked? Hast thou eaten of the Tree, which I commanded thee not to eat of?

GOD having upbraided him with his Disobedience, which alone had discovered his Nakedness to him, he excused himself, and accused his Wife; The Woman (saith he) whom thou gavest to be with me, she gave me of the Tree, and I did eat. The Woman being ask'd, why she had done so? excused her self in the like manner, and cast the blame of her Sin upon the Serpent; saying, The Serpent beguiled me, and I did eat. But GOD admitting of no such Excuses, for their Vindication in violating his Law, did presently curse the Serpent, the first Author of it; saying, Because thou hast done this, thou art curled above all Cattel, and above every Beast of the Field; upon thy Belly shalt thou go, and Dust shalt thou eat all the days of thy Life. And I will put Enmity between thee and the Woman, and between thy Seed and her Seed; it shall bruise thy Head, and thou shalt bruise his Heel.

He pronounced afterwards his Sentence against both Adam and Eve: In Sorrow

(saith he to the Woman) thou shalt bring forth Children, and thy desire shall be to thy Husband, and he shall Rule over thee. And unto Adam he said, Because thou hast hearkened unto the Voice of thy Wife, and hast eaten of the Tree, &c. cursed is the Ground for thy sake, Thorns and Thistles shall it bring forth to thee; in the Sweat of thy Face shalt thou eat Bread, till thou return unto the Ground, for out of it wast thou taken; for Dust thou art, and unto Dust shalt thou return.

He made them also Coats of Skins; and then he said, Behold the Man is become as one of us, to know Good and Evil; Let us therefore prevent his eating of the Tree of Life, lest he live for ever. So the LORD drove the Man out of the Garden of Eden, and placed at the East of it Cherubims, and a Flaming-Sword, which turned every way, to keep the Way of the Tree of Life.

Thus they were expelled out of that Delicious place, to lament their Sin and Misery in the other parts of the Earth: In which they saw every where the sad effects of their Rebellion; they remembered the Happiness they were formerly possessed of; and being sensible of the Misery they had brought upon themselves, this Melancholy Comparison of their former and present Condition, (which they could make then by their own woful Experience, much better than we can now) cast them into a deep Sorrow.

The Consideration of so many Children, of whom they were the Murders, before they were Parents, pierced them to the Heart; so that if they were the first Authors of Sin, they were also the first Patterns of Penitence.

All Men are infinitely beholding to that Saviour, who hath repaired the Loss and Prejudice they all suffered by Adam's Fall, in such advantageous a manner, that the Church may now call his Sin an Happy and an Useful Sin. The Consideration of this Future, but certain Reparation, was the only comfort Adam and Eve had, to mitigate their Sorrow and Grief.

THE MURDER OF ABEL.

Cain being transported with Envy against his Brother Abel, enticed him into the Fields, and slew him.

ONE of the saddest effects of *Adam's Sin*, was the Murder of *Abel* his Son. The Anno Mundi 123. Devil, not contented with before Christ, 3872. the wrong he had done to *Man*, by corrupting his *Soul*, and subjecting it to *Sin*, soon gave another instance of his Malice against his *Body*; for when he saw that *Abel* was careful of pleasing *God*, and of serving him faithfully, he presently filled the Heart of *Cain* with Envy against him.

Abel being a *Shepherd*, offered always in *Sacrifice* the best of his *Flocks*; so *Cain* did some of his *Fruits*, as being an *Husbandman*: But *God* perceiving his Malice against his Brother, had no respect to his *Sacrifice*, but rejected it; and on the contrary, was well pleased with *Abel's*; which did so exasperate *Cain*, that the more Favour *God* shewed *Abel*, the more did he hate and envy him. Then was seen the first Figure and Representation of that which was to continue in all Ages of the Church; viz. That Good men should live amongst the Wicked, and be forc'd to suffer their unjust Dealings and Persecutions.

God himself endeavour'd by his Word, to cure *Cain's* Heart, so imposon'd with Envy; saying, *Why art thou in wrath with thy Brother? Why is thy Countenance fallen? Why dost thou pine for grief and vexation? If thou doest well, shalt thou not be accepted? Shalt thou not be rewarded accordingly? And if thou doest ill, Sin (that is, the Punishment of this Sin) lies at the Door. Thou shalt reap what thou sowest; thou shalt receive the Retribution of thine own, and not be prejudiced by another Man's Works.*

But it is with great Reason, that even the Word of *God* proves ineffectual upon those Souls that are possit with Envy; and that this sovereign Remedy against all other Distempers of the Soul, do's rather enflame, than allay the rage of this.

Cain's Passion, against his Brother increas'd more and more, notwithstanding he could see in him nothing but good; so the Wretch dissembling his Hatred, went to *Abel*, and with all the Expressions of Kindness imaginable, desired him to walk with him in the Fields. Poor *Abel*, meaning and fearing no hurt, easily comply'd with his desire; for he was of too good and meek a Nature to suspect, that his Brother should

have such an Hellish Design against him.

But as they were both in the Field together, *Cain* rose up against him, and persiduously slew him. His rage and fury was so hot and extreme, that even the committing of this barbarous Murder did not make him sensible of the heinousness of his Crime; so that when *God* ask'd him, where *Abel* was? he could audaciously answer, *That he knew not*, and said, *Am I my Brothers keeper?* But *God* having a mind to make the Punishment of *Cain's* shedding Innocent Blood, an Example for all future Ages, to deter all Men from the like Crimes; and to shew, that He would always be the Protector of just Men, and the Avenger of all the Injuries done unto them by Wicked Men; He severely upbraided *Cain* with his Crime, saying, *The Voice of thy Brothers Blood cries from the Earth unto me.*

The Lord condemned him to be Curs'd upon the Earth, which his Hand had defiled with his Brother's Blood, and to be a Fugitive and a Vagabond upon the Earth, as long as he should live, putting a Mark on him, to the end that those that thou'd meet him, thou'd not say him: And thus *Cain* went from the Presence of the LORD, and dwelt in the Land of Nod; where he took a Wife, had Children, and built a City which he called *Enoch*, from his First-born Son.

The Fathers have always look'd upon the Death of *Abel*, as a Type of the Death of Christ, and of all those Christians, that fall as a Sacrifice to the Envy and Malice of their Brethren. They thought it worthy of their Admiration, that *Cain* (that was the first Child of *Adam*) should by his Example reach all his Posterity this important Lesson, *That tho' they do not fear God, yet they ought at least to take care, not to imitate the Envy and Hatred of Cain, by persecuting or hating their Brethren; seeing they may commit Murder in their Heart, by Envy and Hatred alone, without embroiling their Hands in their Blood. And if they be of the Number of the true Disciples of Christ, they will not fear the being exposed in this World to the Persecution of Men; seeing (as S. Gregory hath it) That that Man refuseth to be an Abel, who will not patiently suffer the hatred and violence of a Cain, when he cannot otherwise lawfully secure himself against it.*

THE



To his Highness William Duke of Gloucester &c.
This Plate is most humbly Dedicated by Richard Blome.



F. H. VAN HOVE. SCULPT.

Jeffrey Jeffreys of Lywell in Brecknock-shire Esq^r.
for Advancement of y^e Worke, Contributed this Plate.

THE ARK OF NOAH.

GOD being moved with Anger for the Sins of Man, resolves to destroy the World by a Flood; and to save Noah, he commands him to build an Ark.

THE same Evil Spirit which tempted Cain to kill his Brother, did not long delay to defile the whole World with all sort of Wickedness and Vice. As Men did multiply, so did also Impiety proportionably increase upon Earth: Adam was hardly dead, but the Wickedness of his Children grew up to that height, that GOD could no more bear with it. He saw with grief and indignation, that the Wickedness of Man was great in the Earth, and that every Imagination of his Heart (as Moses expresses it) was only evil continually; therefore seeing almost nothing remaining of his own Image in that degenerate Creature, It grieved him at his Heart (saith the Text) that he had made Man on the Earth; because he was dishonouring and polluting it by his Vices, contrary to the first design of his Creation; which was, That he should be the Glory and chiefest Ornament of all Terrestrial Creatures.

He resolved then at last to destroy and extirpate Man from the Face of the Earth, and with him all the Beasts of the Fields, and other Creatures which had been infected (in some manner) by the contagion of his Sin.

But yet amidst that universal Corruption of Mankind, amidst that general Flood of Impiety, there was a Just Man found that had kept his Innocence and saved himself from the Pollution of the World; that Just Man was Noah, who found Grace in the Eyes of the LORD: It was he that pacified God's Wrath against the World, and reconcil'd him to Man, It was him GOD made use of according to Scripture) to preserve Mankind from an entire Destruction, GOD then told him, That he design'd to punish the Earth with a general Deluge; but yet, that as he had observed, he had had always been careful to walk Uprightly before him, and to keep himself untainted from their Corruption; so he would not have him involved in the same Punishment with other Men, but would keep him safe from the Destruction that was ready to fall upon them.

In the Year of the World 1556, and before Jesus Christ 2448, GOD ordered Noah to build an Ark, and withal told him exactly all the Measures and Proportions it was to have, to the end, that at the time of the Flood he might save himself therein with his Family, and the other Creatures which GOD should send unto him.

Noah did all according to the LORD's Command. He was an hundred Years about building the Ark; and the rapid Insensibility of the Men of that time, who both seeing the Ark a building, and knowing the design thereof, yet never regarded to go about the reforming their Vices and dissolute Manners, is an exact Figure and Representation (as our Saviour himself observes it) of the Insensibility of the generality of Christians, who knowing the Punishments GOD threatneth to inflict upon them hereafter, in the great and terrible Day of Judgment, and their slighting these Threatnings, do not care to reform their Lives, shall on a sudden be surprized by God's Vengeance, as Men were then by the Flood.

GOD, who never punisheth Men, but with a kind of regret and reluctancy, gives always some Tokens and Assurances of his Mercy, even when he is most in wrath and anger: Therefore we may discern here, That all his design (in forewarning Men of their future Ruin, so long before it fell upon them) was only to make them prevent it by their Reformation.

Thus he does still now-a-days under the Gospel, and that more plainly than ever he did before, invite Men to Repentance, by representing unto them the certainty and severity of his Judgment hereafter upon all Impenitent Sinners; and if Christians do slight his Threats and Warnings as Men did then, the multitude of Offenders cannot secure themselves from GOD's just Punishment.

The Flood is a plain and dreadful Proof, that GOD will not spare wicked Men, tho' all were so; and that after we have long neglected the Offers of his Mercy, he will at last deliver us into the Hands of his severe Justice.

The

11

The Deluge, and Entry into the Ark.

The whole Earth, and all therein contained, was drown'd and destroy'd by the Flood, only the Ark, and those therein, sav'd.

When the time was come that GOD had appointed for the purifying the *Earth*, Anno Mundi 1656 by a Flood from the pole before Christ 2348. *lution of Man's Crimes*, GOD ordered *Noah* to provide and carry into the *Ark* all necessary *Provisions*, both for himself and for all the *Creatures* that he was to take with him into the *Ark*.

He commanded him to take to himself of every clean *Beast* by *Sevens*, *Males* and *Females*; and of every unclean, only by *Two's*. After these *Orders* had been executed, *Noah*, entered into the *Ark* himself, with his *Three Sons*, *Shem*, *Ham*, and *Japhet*, with his *Wife* and the three *Wives* of his *Sons*; and when they were entered, the *Scripture* saith, that GOD shut them in: which was no sooner done, but the *Waters* did break out from *Heaven*, and prevailed upon the *Earth*, the LORD causing violent *Rain* to continue for forty *Days* and forty *Nights*: and that *Rain* pouring down from *Heaven* in such an abundance, did soon overflow and cover the *Face* of the whole *Earth*: nay, the *Scripture* saith, that the *Waters* prevailed fifteen *Cubits* upwards above the highest *Hills* and *Mountains*; so that in this *Inundation* all *Flesh* (as the *Scripture* expresses it) perished, both of *Men*, of *Fowls*, of *Beasts*, and of every creeping thing upon the *Earth*.

But as all living *Creatures* were thus perishing and drowning in the *Waters* of the Flood, *Noah* was saved alive in the *Ark*, with all those that were therein with him; for the *Waters* and *Storms* of the Flood could never prevail against it to sink it; because the more they increased upon *Earth*, the nearer they brought it to *Heaven*. It was then that those *Men*, who before derided the *Builders* and the *Building* of the *Ark*, began to bewail and accuse their own *Folly*; nay, their *Destruction*, which was now become unavoidable, did the more afflict them, that they had not prevented it when they might.

The *Ancient Fathers* have observed, that this *Ark* (wherein *Noah* and his *Family* was saved from perishing with the rest of *Mankind*) was an express figure and Type of the

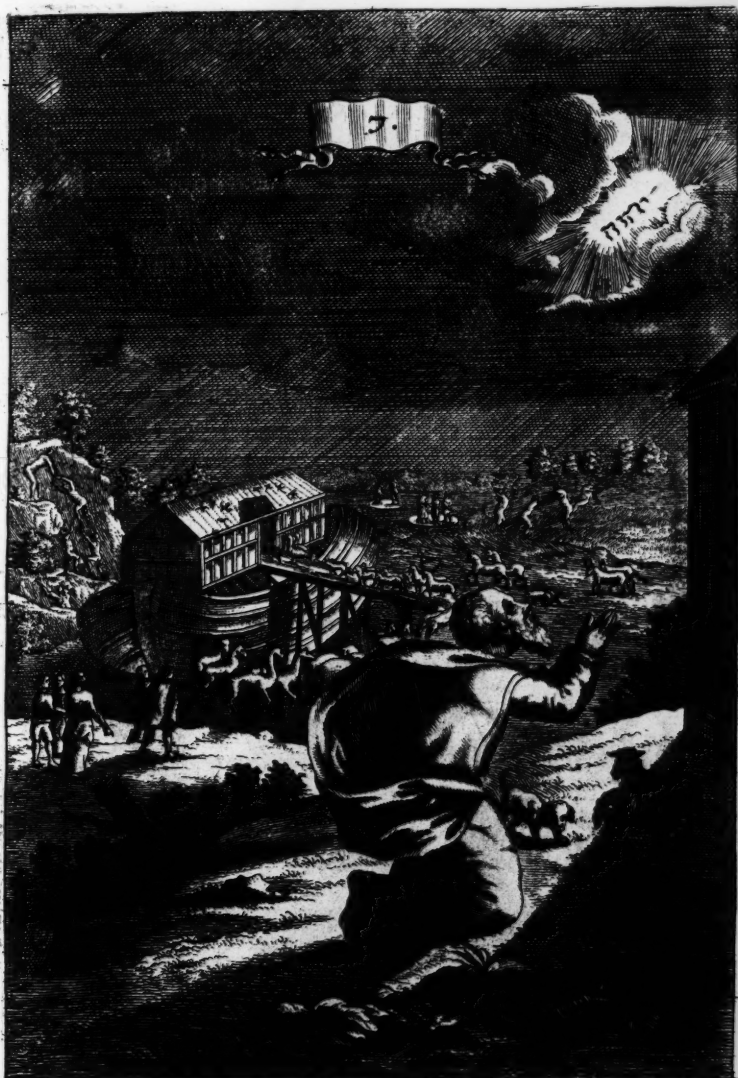
Church, which is the sole *Ark* wherein we may find a sure *Refuge* and *Salvation*, and out of which there is nothing but *Destruction* and *Perdition* to be look'd for. The vast *Greatness* of that *Building* which was carried upon the *Waters*, and the gathering and mixture of all sorts of *Beasts* Clean and Unclean, did represent and signify the extent and propagation of the *Church* throughout all the *World*; as also the calling and gathering of so many *Nations* and *People*, differing among themselves by the diversity of their *Ways*, *Customs*, and *Manners*, whom GOD (who will have all *Men* to be saved) would one day gather up together, and bring into that *Sanctuary*, to save them from the terrible Flood of his *Eternal Wrath* and *Vengeance*.

The *Wood* and the *Water* do represent two great *Mysteries* of our *Christian Religion*: The *Water* signifies our *Baptism*, which cleanseth us from our *Sins*, as the Flood did purge the *World* from all its *Abominations*; and the *Wood* signifies the *Cross* of our *Saviour*, who by his *Meritorious Death* upon it wrought the *Redemption* of *Mankind* so perfectly, that this *Cross*, this *Death*, this *Satisfaction* of our *Saviour*, is still the sole Object of the *Hope* of all good *Christians*, who expect no *Salvation* but from the infinite *Merit* of *Christ's Cross* and *Passion*.

Thus GOD was pleased to give a Figure of his *Church* in the *Ark*, which was the Instrument he made use of to preserve his *Servants*, and to renew the *World*. We can never shew our selves thankful enough to GOD for his infinite *Mercy* in bringing us into the *Ark* of his *Church*, to save us from the general and dreadful Flood of *Errors* and *Impieties*, which prevail in the *World*.

We may indeed in that *Ark* (according to the *Ancient Father's* Observation) be subject to some *Fears*, be obnoxious to some *Troubles*, *Evils*, and *Scandals*; but however, there is no other *Refuge* against *God's Vengeance*, no other *Sanctuary* than that *Ark*; so that those that do not belong to it, shall infallibly perish in the Floods of his *Eternal Indignation*.

The



*Jeffrey Jeffreys of Lynwell in Brecknockshire E.ſq.^r
for Advancement of this Worke, Contributed this Plate.*



*Madam Sarah Jeffreys the Wife of Jeffrey Jeffreys of
Lynwell in Brecknockshire Esq.
For Advancement of this Worke. Contributed this Plate.*

The Going out of the Ark, and the Rainbow.

Noah goes out of the Ark, and offers a Sacrifice to the LORD, which was favourably received. The LORD promisseth to Drown the Earth no more, and gives for the Sign of the Truth of His Promise the Rainbow.

After the Earth had been thus Overflow'd, and Drown'd by the Waters, Anno Mundi 1657. for 150 Days, GOD at before Christ, 2347. last remembered Noah, and every Living Creature that was with him in the Ark; He caused a great Wind to pass over the Earth, so that the Waters did soon abate, and 7 Months after (from the first Day the Flood began) the Ark rested upon the Mountains of Armenia.

Noah, four Months after this, opened the Window of the Ark, and sent forth a Raven; which being in the Scripture set forth as the Figure of a Sinner, did not care to return into the Ark again: But the Dove, which Noah did also send forth seven Days after, having found no Resting-place, return'd unto him into the Ark; and seven Days after that, having sent forth the same Dove, she return'd to him in the Evening, and brought in her Bill a green Olive-Leaf pluckt off the Tree, which was a Sign of GOD's being reconcil'd to the World.

Noah, by this green Olive-Leaf, understood that the Waters were abated; then he removed the Covering of the Ark, and saw that the Waters were dried up from off the Face of the Earth: And after he had received an Order from GOD, to go out of the Ark, wherein he had continued a whole Year, he went out with his Wife and Children, and all other Creatures that were therein.

The first thing Noah did after his going out of the Ark, was to build an Altar unto GOD, and to offer unto him upon it an Offering of every Clean Beast, and of every Clean Fowl, in thanks of his favourable Protection of him amidst of that Universal Destruction of the World. GOD accepted of his Offering, and promised to Curse the Earth no more for Mans sake: He blessed Noah and his Children, and commanded them to multiply, and to replenish the Earth: He promised them, that the Fear of them should be upon every Beast of the Field, and upon every Fowl of the Air; he gave them an absolute Dominion over them, and over the

Fishes of the Sea; nay, he gave them leave then to eat the Flesh, which was never granted to Man before the Flood.

He made an Eternal Covenant with Noah, and his Children, and establish'd the Rainbow as the Sign of it; to the intent, that when ever it should appear in the Clouds, he might remember his Covenant with them, and prevent a second Inundation of the Waters over the Earth. He hath always remembered it accordingly, and there was never seen (since the first Flood) any thing like it in the World; tho' there have often been as many, and as great Crimes committed by Men upon the Earth.

But GOD is faithful to his Promises; he hath contented himself of having once exerted visibly his terrible Vengeance, in inflicting that general Punishment upon all Sinners that were then, living upon the Earth; to shew, that it is always in his power to punish Sin, and to extirpate Sinners; tho' he seldom now inflicts any other than invisible Pains and Torments upon them.

His Rainbow is to us, a Security of his Goodness to us; and he charges us in his Word, to bless and praise him whenever we see it.

But GOD forbid (saith Ambrosius) that by that Celestial Bow, which GOD establish'd as the Sign of his Covenant with Men, we should only understand the Rainbow: It is the Church that this Bow did figure, which is already in some manner in the Heavens, and sheweth and spreads every where upon the Earth, the lveliness and variety of its Colours, amidst the Dark and Black Clouds that surround it.

Those bright and lively Colours (saith that Holy Father) are the several Graces GOD poureth down upon that Divine Spouse, who faithfully acknowledges, that she receives them all from GOD, whom she adores as her true Sun, that makes her shining in the World: It is that Church which is the true Bow of GOD's Covenant, and a standing Sign of his Reconciliation with the World.

H A M

HAM CURSED BY HIS FATHER.

Ham (the Second Son of Noah) seeing his Father lying in an undecent Posture, Mocks or Derides him, for which he is Cursed by him.

After the Curse of GOD was taken off from the Earth, and that Noah and his Children began to breath and recover themselves, of all the Miseries and Dangers they had undergone and weathered, by GOD's extraordinary Providence over them; there was an Action committed in Noah's Family, which plainly shewed how far the Corruption of Man can go, and how ineffectual even the consideration of GOD's most dreadful Judgments proves in the restraining of it, and in making Man wise.

Of the three Sons of Noah, who had been so wonderfully preserved with him in the Ark, to re-people the World; there was one of them, who having deserved the Curse of his Father, drew also the Curse of GOD upon himself, and instead of being the Head of an Holy Race, was the Father of so wicked a Posterity, as was to be the Object of GOD's Anger and Reprobation.

It is observed by Moser, that Noah (after the Flood) began to be an Husbandman; and that amongst other Improvements which he made of the Ground, he planted a Vineyard: But it hapned, that drinking of the Wine, without being aware of its intoxicating Virtue, he fell into Drunkenness; during which he lay in an undecent Posture, having his Body uncovered, in his Tent, and so exposed to the Eyes of his Children. Ham, the Father of Canaan, was the first of them who spied his Father in that condition, and instead of doing that which the discretion of a wise and dutiful Son should have obliged him to do, he exposed the Shame of his Father, and made it the Subject of his Derision and Railery: Nay, he was not contented thus to Laugh by himself at his Father, but to expose him the more, he would also have both his Brothers for Companions of his prophane and unnatural Mirth, and for Complices of his Crime: So he went out presently, to tell them what he had seen.

But Shem and Japhet abominating his ill Nature and Prophaneess, and withal being

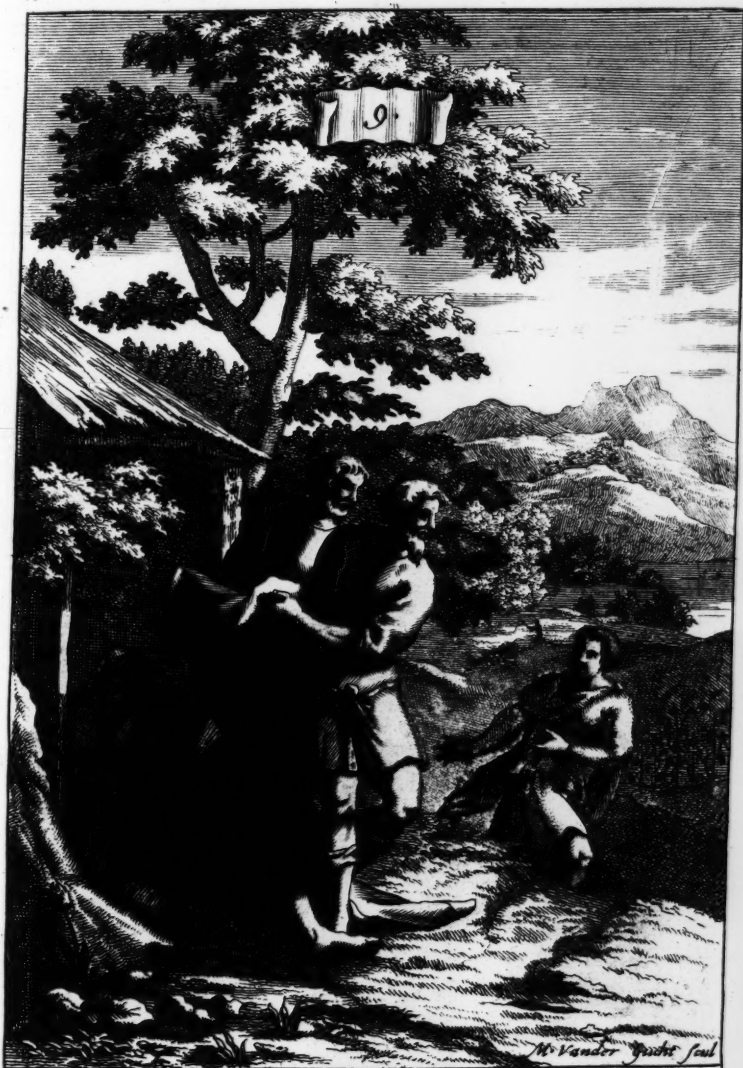
ashamed ad much concerned to see their Father thus lying in that immodest Posture, they took a Garment, and laid it upon both their Shoulders, and so went backward and covered his Nakedness, which their pious Modesty did not allow them to look upon.

After Noah's Fit of Drunkenness was over, and he understood what had past, and knew what his Son had done; not only condemned his Action, but presently cursed his Son Canaan, and foretold, That he should for ever be the Servant of Servants unto his Brethren. And he said, Blessed be the LORD GOD of Shem, and Canaan shall be his Servant: GOD shall enlarge Japhet, and he shall dwell in the Tents of Shem, and Canaan shall be his Servant: And promised them an happy and numerous Posterity, to continue in all Ages of the World.

This Story which does plainly teach Children to reverence their Parents, and to cover their Faults instead of exposing them, is (according to St. Austin) an admirable Figure of the great Reverence all Christians ought to have, for the Humiliation and Sufferings of Christ Jesus, their true Father; the Ignominy of his Death, and the Nakedness his Sacred Body was exposed unto upon the Cross, was figured by the Nakedness of Noah; as the mysterious Drunkenness of that Holy Man, did represent the terrible effect of the Cup, which his Father gave him to drink, and the Fruit of that ungrateful Vine which he had planted himself.

And altho' there is no Body so audaciously Impious and Prophane, as to laugh openly at the Humiliation and Ignominious Sufferings of Christ; yet that good Saviour (saith S. Austin) is derided and mocked, whenever any Dishonour is offered to his Truth, and to his Word. His Humiliations are despised by all those who chuse to live a voluptuous and worldly Life. His Sufferings and his Cross are scorned and laughed at by all those, who do insult over those that suffer as the Members of his Body. and the Imitators of his Patience.

THE



*S.^r William Robinson of Newby Hall. in the north Riding
of yorkeeshire Baronet
For Advancement of this Worke, Contributed this Plate.*



*The R^t Honourable Lady Mary Tudor wife to the
R^t Hon^{ble}. Edward Lord Radcliff son & heyr to the R^t
Hon^{ble}. Francis Earle of Darwent water. V^e.
For y^e Advancement of this worke Contributed this Place.*

THE TOWER OF BABEL

Men resolve in the Vanity of their Minds, to build a Tower reaching up to Heaven : GOD stops their Work, by confounding their Languages in such a manner, that they could not understand one another.

THE Children of Noah beginning to multiply on the Earth, found themselves Anno Mundi 1757. within a few years increased to so vast a number, that seeing they were not able any longer to continue together, they thought of dispersing themselves into divers Countries : But before their Separation they undertook an Enterprize, which was a pregnant Argument of their Folly and Vanity. And as the Scripture taketh notice of, *That as they journeyed from the East, they found a Plain in the Land of Shinar, where they dwelt : And they said one to another, Go to, let us make Brick, and burn them thoroughly ; and they had Brick for Stone, and Slime for Mortar. And they said, Go to, let us build us a City, and a Tower whose Top may reach unto Heaven ; and let us make us a Name, lest we be scattered abroad upon the Face of the whole Earth.*

This extravagant Design of theirs was the effect of two Causes, equally vain ; the one to eternize their Memory by this Superb and stately Structure ; the other was, to secure themselves against GOD himself, if he should ever again attempt to punish the World by a Deluge, which would not be able to hurt them, when once they should have finished their intended Building. But GOD willing even then to make it appear, that there is no way for Man to raise himself, but by Humility, and that he must rather think of appealing the Wrath of GOD by Repentance, than of defending himself against his Just Vengeance, by vain and successful Attempts : Came down (saith the Scripture) to see the City and the Tower, which the Children of Men built ; and mocking at their ridiculous Undertaking, said, *The People is one, and they have all one Language, and this they begin to do ; and now nothing will be restrained from them which they have*

imagined to do. Go to (saith the LORD) let us go down, and there confound their Language, that they may not understand one anothers Speech. So the LORD scattered them abroad from thence upon the Face of the Earth, and they left off to build the City ; therefore the Name is called Babel ; for the LORD so confounded their Tongues and Words, that it was impossible for them to understand what they spake to one another.

Thus were they forced to leave the Work of their Vanity unfinished, and to disperse themselves over the Face of all the Earth ; and that was the occasion of calling that Tower, the Tower of Babel, that is to say, of Confusion.

And this Proud Building has ever since (according to St. Bernard) been a Figure of what the World would do in all Ages after, who seem to think of nothing, but how to raise to themselves a Tower against GOD, to secure themselves from his Justice and to oppose themselves against his Majesty, endeavouring rather to immortalize their Names upon Earth, than to become truly Great in Heaven. GOD was willing then to punish the Vanity of Men in that Member, where it reigns most, that is, in the Tongue, which Man makes use of to express his Vanity, and to domineer over others.

And this diversity of Languages, which has since overspread the World, and continues to this day, is as a continual Voice, echoing throughout the whole Earth, and reaching all People (as St. Austin saith) *That the shortest and surest way to mount Heaven, is not to raise great Edifices, nor to hatch vast Designs in a proud Heart ; but by humbling ones self before GOD, and preventing his Wrath with relenting Tears, and not by pretending to elude it by a vain and fruitless Resistance.*

C

THE

THE CALL OF ABRAM.

GOD calls Abram, commanding him to leave the Land of the Chaldeans, and to go to the Country he had promised to give unto him.

After that Men had taken so great pains to build *Babylon*, that rebellious City Anno Mundi 2083. against GOD, which was before *Christ* 1922. to continue to the end of the *World*; GOD also from that very time thought of laying the Foundations of an *Holy City*; that is to say, his *Church*; and design'd *Abram* to be the Head of a *Race* Elect and Faithful, which should never end.

This *Holy Man* was the Son of *Terah*, and dwelt with his Father in the City of *Ur*, in the Land of the *Chaldeans*, which was an *Idolatrous Country*. It was there that GOD commanded him, saying, *Get thee out of thy Country, and from thy Kindred, and from thy Fathers House, unto a Land that I will shew thee: And I will make thee the Head and Father of a great People; and make thy Name great and famous; and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all Families of the Earth be blessed.*

Abram, without any *Hesitation*, believed the Word of God, which promised him two such great Advantages; the first, to make him the Head of a *Great People*; and the other, to bless all the *World* in him who was to proceed from his Loins. So he left his own Country, with *Terah* his Father, and came to *Haran* (a City in *Mesopotamia*) where *Terah* died; after whose Death, he departed from *Harar* with *Sarai* his Wife, and *Lot* his Brother's Son, and came into the Land of *Canaan*, where GOD again promised to give him all that *Land*; and *Abram* adoring that GOD, who with such Sovereign Power disposeth of *Kingdoms*, giving or taking them away at his pleasure, built an *Altar* to the LORD, there to call upon his Name.

After some time of his stay here, there hapned a great *Famine* in the *Land*, which forced him to go down into *Egypt*, with *Sarai* and the rest of his Household. But foreseeing that the *Beauty* of *Sarai* his Wife might be prejudicial to him, and that the *Egyptians* being enamour'd of her, might think of killing him, to enjoy her without

lett or hindrance, made use of that innocent Policy, and pray'd *Sarai* to say, *She was his Sister*, as indeed the might without telling any *Lye*, to the end, that instead of killing him (as they would have done had she passed for his *Wife*) they might on the contrary shew him all manner of Kindness, supposing her to be his *Sister*.

What *Abram* had foreseen, so came to pass: For the *Egyptians* admiring *Sarai*, spoke of her before *Pharaoh*, who took her into his *Palace*, and treated *Abram* very kindly for her sake, as supposing him her Brother: But GOD knew how to deliver the Chastity of *Sarai* from the Hands of *Pharaoh*; and he afflicted that Prince with so many *Plagues*, that enquiring into the Cause of them, he came at length to know, that *Sarai* was indeed the Wife of *Abram*; whereupon he restored her to him again, complaining only, that he had not told him so at first.

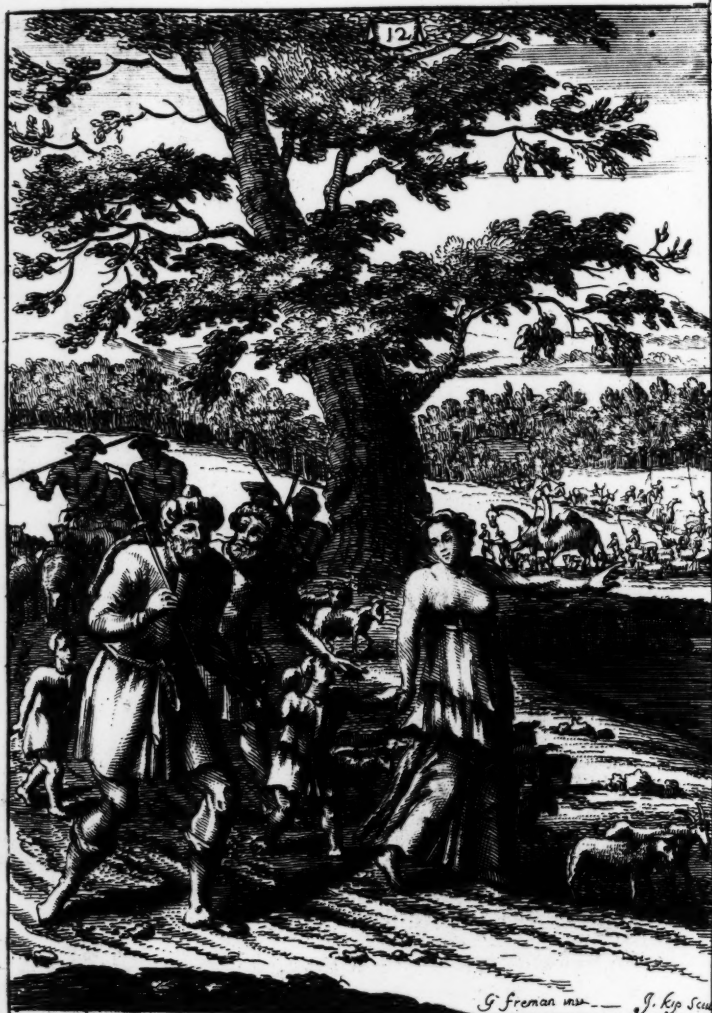
So much (saith *St. Ambrose*) did that Prince (though an *Idolater*) abhor *Adultery*, and fear to injure a Stranger, whom the *Famine* had forced to retire into his Dominions. Thus it was that GOD began to call to himself, him, whom he had chosen to be the Father of the Faithful. He dealt with him according to the firmness of Faith, making him to leave his own Country, where he was rich and powerful, to go and settle himself in a Land, where at first he meets with a grievous *Famine*, which forced him to run a thousand Hazards amongst strange Nations, without finding any other Comfort, but that of knowing, that he was come thither by the Order of him, to whom his Faith had yielded such an unreserved Obedience.

However, GOD (by delivering him from all Dangers) gave him full Evidence, that we need not fear any thing in following of GOD, and that whenever we expose our selves to any troublesome Events, for being faithful to his Word, he himself becomes our Protector, and with honour and advantage delivers us from all the Evils that surround us.

THE



*S. Gilbert Gerard Cosine of Brafferton hall in yorke shire Baronet.
 Grandson of y^e. R^e. Reverend Father in God, Iohn Cosine Late Lord
 Bishop of Durham & c.
 For Advancement of this Worke, Contributed this Plate.*



G. Froman inv. — J. Kay Scul.

*Mr. Edward Jeffreys, eldest son of Jeffrey
Jeffreys of Lynall in Brecknockshire Esq^r,
For advancement of this Work, contributed this Plate,*

LOT PARTS FROM ABRAM.

A Strife being risen between the Herdsmen of Abram and Lot, they part one from another, and Lot goes to Sodom.

ABRAM being returned out of Egypt with Sarai his Wife, and Lot his Brother's Son, to the Place of their former Abode, *Anno Mundi 2084. before Christ 1920.* there off arose Quarrels between the Herdsmen of their Cattel; which made it evident (as faith the Scripture) that they could no longer live together, and that one Land was not able to bear them both.

Abram abhorring those Contests, and foreseeing the fatal Consequences, that these Divisions between the Domesticks of one Family were likely to produce, by passing at last from the Servants to the Masters themselves, resolved to prevent them by a sudden parting. Wherefore meeting with Lot, he said to him, *Let there be no strife, I pray thee, between me and thee, and between thy Herdsmen and my Herdsmen, for we be Brethren: that is to say, very near of Kin: Is not the whole Land before thee, to choose what part pleasest thee best? Separate thy self, I pray thee, from me: if thou wilt take the Left Hand, then I will go to the Right; or if thou depart to the Right Hand, then I will go to the Left.*

But Lot was not so wise in accepting this Offer, as Abram was in making of it: for not sufficiently weighing, how vast a loss he was about to expose himself to, by parting with the Company of such an Holy Man, and a Prophet as Abram was; and not considering that he ought rather to have done or suffered any thing, than to consent to the Separation, without any considerable Opposition, gave way to Abram's Proposal, and thereby launched out too imprudently into a Sea of a thousand Dangers. He only apply'd himself to consider, which way he had best turn himself, and advising only with his Eyes about the Choice he was to make, he determines it for that Country which pleased and

flattered them most: For as the Scripture tells us, Lot lifted up his Eyes, and beheld all the Plain of Jordan, that it was well watered every where, as the Garden of the LORD. This Allurement readily induces him to fix his Abode in the Cities of that fruitful and tempting Valley, and to pitch his Tent near Sodom.

Thus he from the Company of the most Holy Person, that was at that time upon the Face of the Earth, precipitates himself into the Society of the most abominable Criminals amongst the Sons of Men; and by retiring too unadvisedly from his Uncle, he comes to a City, which GOD look'd upon as the Object of his fierce Anger, as having by their Wickedness out-sinn'd the bounds of Divine Mercy and Forbearance.

We meet with in this History (as St. Ambrose observes) two important matters. We learn from Abram's Behaviour, the Horror and Aversion we ought to have for Differences and Disputes, and how wary we ought to be of Servants in this Respect, who often are the first Cause of them, and take pleasure to foment them.

And in Lot we see, of how great concern it is, especially for younger Persons, not lightly to quit them, in whose Company their Hap-piness consists, and who are of greater use to them than they can imagine. A Separation here consented to without sufficient Circumspection, makes the Party concerned sensible of its pernicious Consequences, during the whole Course of his Life: And though Lot was a Righteous Man (as faith St. Peter) yet we tremble at the view of those Dangers, Sorrows, and Temptations into which he plunged himself, and from which the Charity of him, whose Company he had too lightly parted with, might have rescued him; and which he might have wholly prevented, by continuing in the Holy Company of his Uncle, that Man of GOD.

ABRAM DELIVERS LOT.

Abram saves Lot (his Nephew) out of the Hands of his Enemies. The Great Priest Melchisedeck blesteth him. The King of Sodom offers him all the Spoil.

NOT long after Lot had separated himself from Abram, an Accident happened, which fully evidenced, that Abram had not propounded their parting from any want of Love, and that Lot had too unadvisedly consented to it.

Four Kings, to wit, Amraphel King of Shinar, Arioch King of Ellasar, Chedorlaomer King of Elam, and Tidal King of Nations, having joyned their Forces together, and ravaged all the Country about Sodom; the King of Sodom; with those of the four neighbouring Cities; to wit, Borsitha King of Gomorrah, Shinah King of Admah, Shemeber King of Zeboim, and the King of Bela which is Zoar: all these were joined together in the Vale of Siddim, which is the Salt-Sea, and march to fight the aforesaid Princes. But the five Kings being defeated by the four, and Bera the King of Sodom (with his Allies) put to flight, the Victorious Kings hasten with their Army to Sodom, and plunder it, and amongst other Captives carry away Lot, with all that he had. A Man escaping from the Fight, brings the News to Abram; who being touched at Heart with his Nephews Misfortune, spends no time in fruitless Complaints, but casts about how he might best rescue him out of the Hands of his Enemies, and without delay puts himself at the Head of three hundred and eighteen of his trained Servants, born in his own House, and pursues the four Kings unto Dan, and brought back all the Goods, with Lot and his Goods, and the Women and the People.

GOD gives his Blessing to a War, which Charity had made this Holy Patriarch undertake, trusting much more in the Divine Aid, than in the strength of his Forces. With this small number he stops the Course of the Victories of those four Kings, and succeeds in that wherein the united Force of five

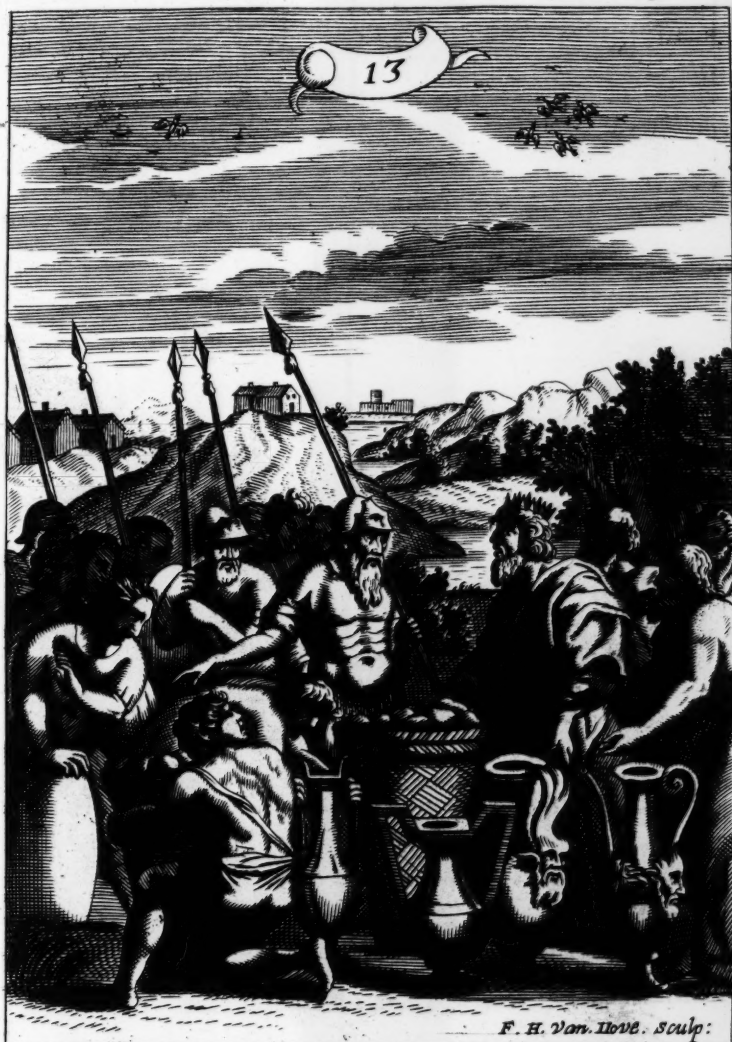
Kings had fail'd: for falling upon them by Night, he makes a great Slaughter amongst them, and pursuing them to Hobah, which is on the Left-hand of Damascus, he brought back all the Spoil they had taken, and in particular his Nephew Lot, and all that belonged to him.

The King of Sodom having Advice of this glorious Action, goes out to meet Abram, and congratulates his illustrious Success. Upon this occasion also Melchisedeck appears, that famous Person, whom the Scripture styles, *The Priest of the most high GOD*, and presents Abram with Bread and Wine; which all the Fathers have considered as a Figure of the Holy Eucharist, which Jesus Christ, the true Priest, not according to the Order of Aaron, but of Melchisedeck, was to establish in his Church to the end of the World. This Melchisedeck blesteth Abram, and blesteth GOD, for that he had delivered his Enemies into his Hand.

And that nothing might be wanting to Abram's Glory, the King of Sodom would needs force him to take all the Spoil he had recovered, as of right belonging to him: which Abram generously refused, swearing, that he would not so much as take one Thread of the Spoil, lest he should give him occasion to say, he had enriched Abram.

Thus reaped he more Glory (as St. Ambrose notes) from the use he made of his Victory, than from the Victory it self; and taught all Christians, never to wage War, but on the account of Charity; and that they ought to have so much pity for the Sufferings of others, to hazard their own Lives to save their Brethren: And that when GOD has blessed their great and glorious Undertakings with Success, in making them Saviours to others, they are not to look for any other Glory upon Earth, except that of having been faithful to GOD, and Instruments to effect his great Designs.

THE



F. H. Van. Dore. sculp:

*The Rt. Honourable Algernon Earle of Hertford,
Eldere son of his Grace Charles Duke of Somerset &c
For the Advancement of this Worke Contributed this Plate*



*Mer William Proctor Cittizen,
and stationer of London.
For advancement of this Worke, Contributed this Plate.*

THE FLIGHT OF HAGAR.

Hagar despiseth Sarah her Mistress. Sarah chastiseth her Insolence with Severity. Hagar not being able to bear it, fleeth into the Wilderness; where an Angel persuades her to return to Sarah.

ABRAM being return'd from the Defeat of the *Four Kings*, and the Rescue of *The same Year*. Lot, wanted nothing now to compleat his Happiness, but a Son, that might inherit his great Riches: GOD therefore was willing to gratifie his Desires in this Point also, and to reward the humble Submission he had express'd during his Wives Barrenness, with a Son, whom he promised him contrary to all outward appearance. Abram, who was assur'd of his Power, who had made him this Promise, believed it without wavering, or the least hesitation; and chose rather to renounce his Natural Reason, than to question the Veracity of him that spake to him.

Some time after, Sarai being troubled to see Abram without Children, wished him to make use of Hagar his Bondmaid, as his Wife, that the fertility of her Servant might supply the defect of her Barrenness. Abram perceiving (as the Fathers observe) that Sarai was moved to make this Proposal, by a Divine instinct, agreed to her Desires: But she soon found, that what she had intended for her comfort, became her most sensible affliction, trouble, and vexation; For Hagar seeing her self in her Masters Bosom, and ravish'd with Joy, that she had Conceived by him, was (upon the sudden change of her Condition) not longer able to contain her self within the bounds of Prudence and her Duty, but began to despise her Mistress, and forget the respect she owed to her.

Sarai immediately makes her Complaints to Abram; who to resist, as he had not already, so would not for the future contribute any thing to the Insolence of Hagar, and that it was only to please her that he had taken her into his Bed, left her wholly to her dispose, to deal with her as she pleased. Whereupon Sarai making use of her Authority, dealt so hardly with Hagar, that not

being able any longer to abide with her (by reason of her rigorous Carriage,) she left the House and fled.

But as she was in the Desert, near a Fountain of Water, the Angel of the LORD appeared unto her, and asked her, Whence she came, and whither she would go? To which she answered, That she fled from the Face of her Mistress. The Angel commands her to return to Sarai, and to humble her self under her hands, acknowledging the just Authority she had over her; and at the same time assures her of the Care GOD had of her, and that the Child she had conceived by Abram, should become the Father of a numerous and powerful Nation.

Thus GOD made use of the Ministry of an Angel, to restore things into their Natural Channel, whence Disorder and Passion had diverted them. He saw (as the Fathers take notice) That the Cause of Hagar's flight, was not so much to be attributed to Sarai's Severity, as to the difficulty she found, to submit her self to the just Authority of her Mistress; and without condemning Sarai's Carriage in the matter, who was prompted to this Rigour by a Zeal of Charity, he contents himself to advise this Fugitive Servant, to humble her self under her Mistresses hands, and to appease her Anger by her lowly and dutiful Submission. For GOD, who never disturbs the Order of Justice, wills always, that those who are under Authority, submit themselves to those on whom they depend, notwithstanding any extraordinary Favours and Graces they may have received from him.

And whereas Hagar lifted up her self, because she was become a Mother, He on the contrary will have our Humility to increase according to the degrees of our Elevation; because none deserve the Title of Great with him, but so far only as they are humble.

SARAI'S

SARAI'S CONCEPTION OF ISAAC

Abram entertains three Angels, who promise Sarai a Son within the Compass of a Year.

HAGAR being return'd to Abram's House, soon after bare him a Son, who Anno Mar di 2107. was called *Ishmael*. But before Christ 1897. thirteen years after that GOD appeared to Abram, in order to renew his Covenant, and the Promises he had formerly made him. Upon this occasion he changed his Name, so that whereas before he was called Abram, he would have them from thence forward to be called Abraham; and that his Wife, who till then had been named Sarai, should be called Sarah. He instituted also Circumcision, as a Token of the Covenant made between them; and promised him, that Sarah should bring forth a Son, upon whom he would heap his Blessings, and from whose Loyns many Kings, and great Nations should proceed. At which words Abraham fell on his Face, and laughed, saying in his Heart, Shall a Child be born to him that is now Hundred years old? and shall Sarah, that is Ninety years old, bear? But GOD having assured him, that so indeed it should be; left him for that time.

A while after, as Abraham was sitting in the Tent Door, in the Heat of the Day, he saw three Men coming towards him, which indeed were three Angels; and as his Charity would not permit any one, to pass by his Tent without offering them a Friendly Entertainment, he ran to meet them; and having saluted them with a profound Respect, prays them to repose a while with him, to have their Feet wash'd, and to refresh themselves with a bit of Meat. He had no sooner obtained this of them by his instant Entreaties, but he hastens into the Tent to Sarah, and bids her make ready three Measures of fine Meal, and make Cakes upon the Hearth; and himself runs to the Herd, and fetcheth thence a Calf tender and good, and having got it dress'd speedily, he sets it before his Guests.

After they had eaten, they ask Abraham

(who had stood by as one waiting upon them all the while they were eating under the Tree) where his Wife Sarah was? Abraham answers, She was in the Tent. Then the Angels assured him, that within a short time after, Sarah should conceive a Son. Sarah standing in the Tent Door overheard what was said, and laughed within her self, saying, After I am waxed old, shall I have pleasure, my Lord being old also? But the Angel demanding of Abraham, wherefore Sarah laughed, because he promised her a Son, and whether any thing were too hard for the LORD? Sarah being afraid, denied that she laughed; and the Angels having reprov'd her for not speaking the truth, rose up, and Abraham went with them to bring them on their way.

The Fathers admire the Vertues which shine forth in this History, which the Scripture gives us so particular account of. And as they cannot, on the one hand, but commend the great Charity of Abraham in receiving his Guests, and pressing them in so obliging a manner to stay with him; so on the other hand, they no less admire the Modesty of Sarah, who being far estranged, as S. Ambrose notes, from the usual and modern temper of her Sex; who desire nothing more than to appear in publick, under pretence of doing Acts of Charity, continued all the while in her Tent, without so much as appearing before the Angels, which her Husband entertained.

This her Example, teaches all Christian Women, to place their delight within their own Doors, and in taking care of their Families; for in living thus modestly retired, (as the same Father adds) GOD will vouchsafe them the Grace to conceive the Fruit of Salvation, and to bring forth Jesus Christ himself as the true Isaac, who shall fill them with Peace and Joy for ever.



*M^{rs} Ann Proctor wife of M^r William Proctor
Citizen and Stationer of London, and daughter of M^r
Samuel Kimer Citizen and Hoſier of J. Royall Exchange
London.
For advancement of this work, Contributed this Plate.*



^rS. Robert Clayton of Marden in Surrey, & of the City of
 London Knight, & Alderman, & Lord Major thereof Anno Domini 1680.
 For Advancement of this Worke. Contributed this Plate.

Lot Entertains Two Angels at Sodom.

Lot receives Angels into his House. The Sodomites offer Violence to them. The Angels strike them with Blindness.

AFTER the Formal Promise GOD had made to *Abraham*, that *Sarah* should shortly bear him a Son, before he parted with him, he acquaints him, that he was going to destroy *Sodom*; because the Cry of their Sin was come up to Heaven; and Promises *Abraham*, upon his earnest Intercession for that City, for the sake of the Righteous that might peradventure be there, that if he found only *One Righteous* amongst them, he would spare them all for their sakes.

Now two Angels being come to *Sodom* towards the Evening, *Lot* (who at the same time was sitting in the Gate of that City) no sooner perceived them; but he ran to meet them; and having lowly saluted them, entertains them to lodge with him that Night, making it appear by this his Carriage, that even in the midst of that detestable City, he still retain'd the Vertues he had learnt in the Company of *Abraham*.

The Angels at first refused to accept his Offer, saying, they would abide in the street all night: But true Charity, which enflames it self by opposition and resistance, made *Lot* so earnestly to press his Guests, that giving way to his Entreaties; they entred his House; where he entertain'd them with all possible Marks of his Affection, making them a great Feast. But when they were ready to take their Rest, the Men of the City, pught on by that detestable Passion, which was so common amongst them, compassed the House round; demanding of him, where the Men were that came to him that Night, and pressing him to bring them forth, that they might satisfy their abominable Lust with them.

Lot being pierc'd with Sorrow, to see he was like to be forced to deliver up the Persons, whom by the Rights of Hospitality he was

bound to secure, and in the heat of his Charity, which made him consider Guests and Strangers as inviolable Persons, came out to them, and entreated them to quit that abominable Design: But they pressing in upon him, reproach'd him; that being a Stranger amongst them, he carried it like a Judge, and were proceeding to commit the utmost Outrage upon him, had not the Angels put forth their Hand and pull'd him into the House to them; and having shut the Door, they smote the Men that were without with Blindness, who (as the Scripture takes notice) by all this were not reclaimed from the Fury that flaid in their Hearts; but still seeking to satisfy in, wearied themselves to find the Door.

The Fathers have consider'd this Event, as an admirable Figure of the Righteous that live amongst the Wicked, and of the Sufferings they are expos'd to.

S. Gregory compares the Sodomites struck with Blindness, who notwithstanding endeavour'd to force *Lot's* House, to Back-biters, who with a Spirit of Envy and Malice, seek an occasion to calumniate Good Men, whom they hate, tho' they find nothing but solid Walls opposing them on every side, without being able to find any Entrance for their Evil-speaking: Their Passion blinds them in such a manner, that they do not perceive those Vertues in Just Men, which all others do; but think they see Crimes in them, which indeed subsist only in their own Imagination. But when ever Calumny thus attacks them, GOD supports them, and the Angels protect them, because they prefer Godliness before all other things whatsoever; and choose rather to lade upon themselves the Anger of Men than to make themselves obnoxious to the Wrath of GOD.

SODOM

SODOM BURN'T.

GOD being provoked by the detestible Sin of Sodom, destroys it, with the Neighbouring Cities, by raining down Fire and Brimstone from Heaven upon them.

THE *Angels* having delivered *Lot* from the Outrage of the *Sodomites*, acquaint him, that *GOD* had sent him to destroy that City; that therefore, if he had any *Sons*, *Daughters*, or *Sons-in-Law*, he should persuade them to leave *Sodom*, because the Cry of them being come up before the *LORD*, they were to receive the just Reward of their *Abominations*. Whereupon *Lot* immediately went out, and gave notice hereof to those he had design'd to be his *Sons-in-Law*; but he seem'd as one that mock'd unto them.

When the Morning was come, the *Angels* hasten'd *Lot* to depart the City with his Wife and two *Daughters*, that he might not be consumed in the Iniquity of the City; and while he lingred, they laid hold on his Hand (the *LORD* being merciful to him,) and brought him out of the City, with his Wife and two *Daughters*, ordering him to escape for his Life, and not to look behind him, lest he should be consumed. But *Lot* having desir'd leave of them to retire to *Zoar*, they granted his Request, on condition that he should haste thither, for that they could not do anything till he was arriv'd in that City, which they would save at his Request.

Lot was no sooner entred into *Zoar*, but the *LORD* rained *Brimstone* and *Fire* upon *Sodom* and *Gomorrah* from the *LORD* out of Heaven: And he overthrew those Cities, and all the Plain, and all the Inhabitants, and that which grew upon the Ground. *Lot's* Wife frighted at the sudden Noise he heard, and forgetting the *Angels* Command, immediately receiv'd an Exemplary Punishment, for looking back she became a Pillar of Salt, to serve as a Remedy for time to come, against the Corruption of weak Souls, who after they have entred upon the strait Way, make a halt to look back to the things they have abandon'd.

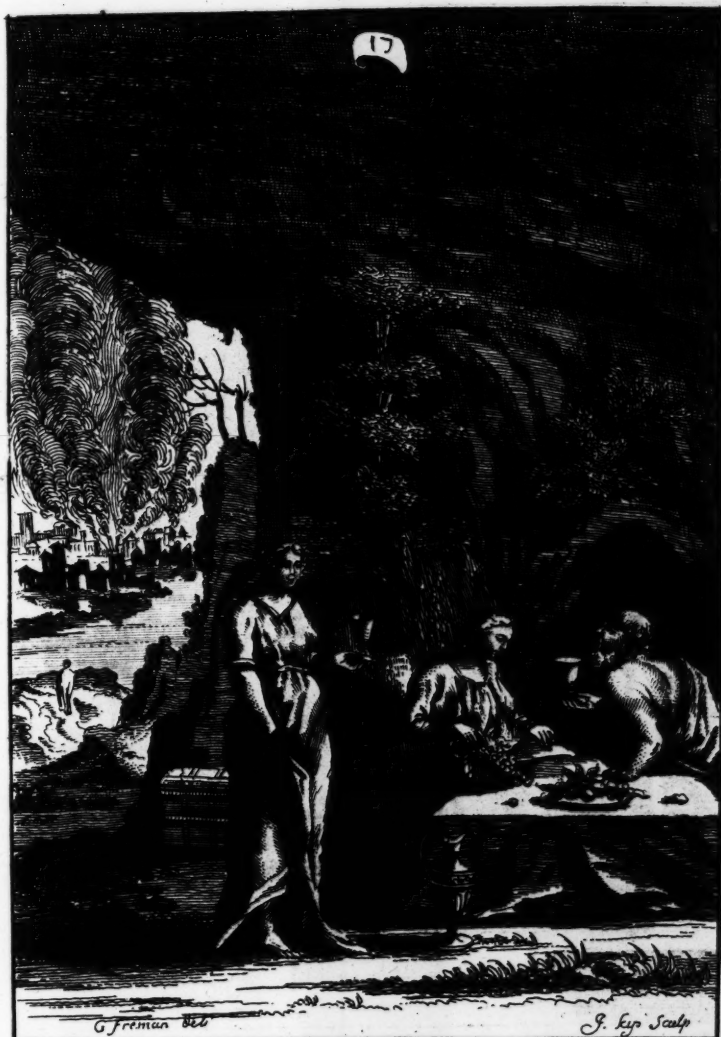
Lot affrighted at what had hapned to the four Cities, and fearing lest the same might

befal *Zoar*, where he then was, went up from thence and dwelt in the Mountain, according to the first Advice the *Angels* had given him, and there dwelt in a Cave with his two *Daughters*; who imagining, that they and their Father were the only remains of all the Inhabitants of the Earth, thought it their Duty, not to suffer the whole Generation of Men to perish; wherefore having made their Father drink Wine, they did not stick to commit Incest, in hopes of being Mothers. And tho' we cannot think on that Action of them without horror, yet the Innocence of their Intention did much lessen the guilt of it.

Thus was *Lot* miraculously delivered out of the midst of detestible Sinners, at the Prayer of *Abraham*; and *GOD* punished their horrible Lusts by a proportionable Punishment, shewing by the Fire, the burning Lust of the *Sodomites*; and by *Brimstone*, the abominable Stench of their Filthiness.

This unhappy People (according to *S. Gregory*) were a lively Figure of the Punishments of the Damned, and of those Eternal Burnings which the World mocks at, as *Lot's* Sons-in-Law made a Jest of the Vengeance he threatned them with. The Fear which seiz'd *Lot*, in seeing so strange an effect of the Divine Anger, ought also to lay hold on us, since *Jesus Christ* assures us, That the Men of *Sodom* (how abominable soever they have been) shall be treated with less Rigor in the Day of Judgment, than those who having heard his Holy Word, have neglected it.

But it seems, as if Men were become wholly insensible: For as that terrible Vengeance (as *S. Bernard* saith) doth not prevent the flying about of the Alhes of those Abominable Cities in most parts of the World: So neither doth the Comparison *Christ* made between these Cities, and they that despised his Word, open their Eyes, to prevent the Fire of Hell by sincere Repentance.



The Right Honourable Algernon Capell Earle of Ely ex. Viscount
Malden, and Baron Capell of Hadham L.^d Lieuten.^t of Hartfordshire
For Advancement of this Worke, Contributed this Plate.



*The R. Noble Henry Duke of Beauford, Marquis & Earle of Worcester,
Baron Herbert of Chipstow, Ranton & Gower, Knight of y. most
noble order of the Garter &c.
For Advancement of this Worke, Contributed this Plate.*

Abimelech Afflicted by GOD.

Abimelech King of Gerar having taken Abraham's Wife by force, supposing her to be his Sister; being threatened by GOD, restores her to Abraham.

A *Abraham* being obliged, soon after the Overthrow of *Sodom*, to quit his former Abode, came to *Gerar*; See same Year 2107. where he was expos'd to the same danger by the King of that City, upon the account of his Wife, as before he had been by *Pharaoh* King of *Egypt*. For *Abraham* was no sooner arrived there, but *Abimelech* King of *Gerar* sent and took *Sarah*, who call'd her self *Abraham's* Sister, as she had done before in *Egypt*.

But *GOD*, who was the continual Protector of *Abraham's* Life, and *Sarah's* Chastity; and who spared not Kings themselves, when they intended them any Injury, threatned that Prince in the Night time, telling him, He was a dead Man, if he offer'd to touch *Sarah*, for that she was the Wife of *Abraham*.

Abimelech was strangely surprized to see himself so likely to have fallen into the great Sin of *Adultery*, and represents to *GOD* the sincerity of his Heart, and innocency of his Hands in that Matter, she having declar'd her self to be *Abraham's* Sister. *GOD* accepts of his Apology for himself, and tells him, That for that Reason he had with-held him from committing so great a Sin, thereby sufficiently testifying the Judgment he makes of those, who defile the Purity of the Marriage Bed, by unlawful Lusts, thereby profaning and violating the Sacredness of that Divine Ordinance and Institution.

Abimelech terrified by the Threats of *GOD*, and the Idea of the Crime he was upon the point of committing, rose early in the Morning, and called all his Officers and Servants, and told them what *GOD* had acquainted him with; he sent also for *Abraham*, and reproves him sharply for having concealed the Truth, asking him wherein he had offended him, to make him and his Kingdom guilty of so great a Sin? and continuing these his Complaints, *Abraham* tells him, that upon his coming to his City, he not

knowing but that the Inhabitants were altogether void of the Fear of *GOD*, and so might think of killing him for his Wives sake: This was the only Reason had induc'd him, to desire *Sarah* to say, she was his Sister, as indeed she was, as having both had the same Father, tho' not the same Mother; and that in that he had done no more, than what he had usually done in all other places, where he sojourn'd.

Abimelech being satisfied with this Answer of *Abraham*, restored to him *Sarah* his Wife, besides the great Presents he made him in Silver, Herds, and Servants; and taking his leave of *Sarah*, told her, That he had given her Brother (as she called him) a thousand Pieces of Silver, to buy a Veil to cover her (as became a married Wife) that for the time to come, none might be so deceived in her as he had been, but all might know her to be what indeed she was, *Abraham's* Wife. He desired her also to remember the Sin and Mischief she had like to have made him fall into, that so for the future she might take care, not to occasion the same to others.

Abraham (before his Departure) prayed to *GOD* for *Abimelech*, and *GOD* healed him, and his Wife, and his Maid-Servants of the Plague he had laid upon them, because of *Sarah*.

Thus exemplarily (as *St. Ambrose* saith) was *GOD* pleas'd to evidence his hatred of *Adultery*; and that as he was the Author of Marriage, he took care also to avenge the Violators of the Purity of that Divine Ordinance. And it is enough, that formerly he has expressed his abhorrence of this Crime; for though he does not so openly declare himself against it at present, we ought not therefore be less to apprehend his avenging Justice (as saith the same Father) nor think that he will be less severe in punishing *Adultery*, because Men commit it with less Scruple, and more daring Licentiousness.

D

ISHMAEL

ISHMAEL CAST OUT.

Sarah seeing Ishmael (the Son of Hagar) mocking Isaac, desires Abraham to cast out the Bond-woman and her Son, that Isaac alone might be their Heir, according to the Promise of GOD.

GOD fulfilling his Promise to Sarah, she brought forth a Son in her old Age, Anno Mundi 2108. at the set time of which before Christ 1896. GOD had spoken: Abraham gave him the Name of Isaac, and Circumcised him the eighth day, as the LORD had commanded.

Sarah in suckling him her self, though she was look'd upon as a great Princess, gave the Lesson to all Mothers (as saith St. Ambrose) That they ought to esteem it their Glory and Joy to give suck to their Children; and that they are but Mothers by halves, who neglect this Duty which GOD and Nature have imposed upon them; and which doth greatly enforce and encrease the reciprocal Love between the Mothers and their Children, during the whole course of their Lives.

When the time of weaning Isaac was come, Abraham made a great Feast, to express Anno Mundi 2113. his Joy; which was a Figure of the great Joy the true Pastors of the Church receive, when they see their Children advance in Godliness, being able to digest strong Meat; and stand in need no longer of being fed with Milk.

In the mean time, whilst Sarah had so great cause to rejoice, and that her young Son did now abundantly recompence the Grief and Reproach of her past Barrenness, Ishmael (Hagar's Son) becomes an occasion of as much Trouble to her, as his Mother had been some years before. This Lad finding himself frustrated in his great Hopes by the Birth of Isaac, whom he considered with regret, as the Heir of those vast Riches which he had already promised to himself, could not endure to see the Joy his Father and Mother took in him, without conceiving a secret Envy against him, which he evidenced by his outward Carriage, behaving himself abusively towards him.

Sarah foresaw the fatal Consequences this Hatred might entail upon them, and being most tenderly concerned for her Son, whom she knew was design'd by GOD to be the

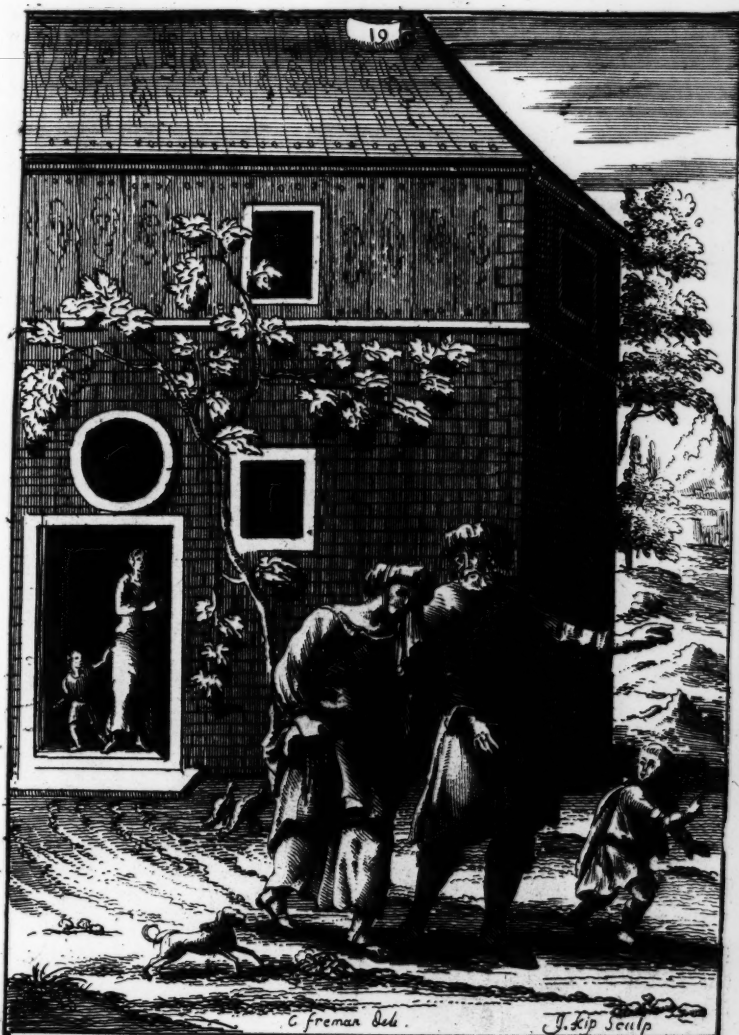
Heir of all their Goods, she earnestly entreats Abraham to cast out the Bond-woman and her Son. This Request at the first greatly afflicted Abraham, as seeming very harsh and grievous to him; but GOD having advised him in all things to do as Sarah had said, he rose up early in the Morning, and took Bread, and a Bottle of Water, and gave them to Hagar and sent her away with her Son.

Hagar thus turn'd out, wanders in the Wilderness of Beerseba; where her Water being spent, she cast her Son underneath one of the Shrubs, and sat down over-against him a good way off, that she might not see her Son die. But behold, as she lift up her Voice and wept, an Angel calls to her from Heaven, and speaking comfortably to her, commands her to take up her Son, for that GOD heard the Voice of the Lad, and would make him the Father of a great Nation; and opens her Eyes to discern a Well of Water, which was near her. Hagar comforted by this seasonable Refreshment and Divine Support, educates her Son in the Wilderness, where he became a dextrous Archer; And his Mother took him a Wife out of the Land of Egypt.

St. Paul plainly tells us, That GOD did then (in Isaac and Ishmael) set forth a lively Picture of what was to happen in the Church in all Ages, where the Children of the Promise should be persecuted by their own Brethren. He who will be Isaac, must always suffer the Envy and Insultings of Ishmael; and be so far from rendring Evil for Evil, that he rather bemoans the unhappiness of his Brother, who is for ever banished from his Father's House.

'Tis the Grace of GOD alone, and so we must own it, that makes us Sons of the Free-woman; and to chuse rather to be persecuted with Isaac, than to persecute others with Ishmael, because the Anger and Envy of Ishmael is only Temporal, whereas the Inheritance of Isaac is eternal.

ABRA-



John Rossiter of Somerby in
the County of Lincoln Esq.
For Advancement of this Worke. Contributed this Plate.



The R^t Honourable the Lady Anne Francklyn, daughter of Robert late Earle of Warwick, and wife to S^r Richard Francklyn of the Moore in Warfordshire Baronet. For advancement of this Worke contributed this Plate.

ABRAHAM'S SACRIFICE.

ABRAHAM Offers his Son ISAAC.

Ishmael being turn'd out of Abraham's House, Isaac continued there in peace, as sole Heir of his Father's Estate; but being now arriv'd to the Age of 37 Years (as the Jewish Tradition tells us) GOD, to try Abraham, commands him take his Son, his only Son Isaac, whom he loved, and offer him on a Mountain he would tell him.

Abraham, who remembered he had received his Son from GOD, made no difficulty to surrender the Gift to the Donor; and his great Faith stifled all the Thoughts which did arise in him about the Divine Promises, so often repeated to him, that from the very Isaac (whom he was now about to offer) his Posterity should be multiplied as the Stars of Heaven. Accordingly he rises early in the Morning, and keeping this great Enterprize secret in his Breast, takes Isaac his Son; and two Servants, cleaves the Wood for the Burnt-Offering, and goes to the place of which GOD had told him.

Having spent two Days in his Journey, (during which, neither the sight of his dear Son, nor the Work he was sent about, having been able to shake his Faith) on the third Day lifting up his Eyes, he sees afar off the Place appointed for this wonderful Sacrifice; and having charged his Servants to stay at the Foot of the Mountain, while he and his Son went to worship GOD, he takes the Wood of the Burnt-Offering, and lays it on Isaac his Son: who going up this Mountain, laden with the Wood which was to consume him, was a most lively Figure of the true Isaac, who went up to Mount Calvary, bearing the Wood upon which he was to consummate the Offering of all Offerings, and the fulfilling of all Sacrifices.

Whilst Isaac thus climbs the Mountain with his Father, who carried the Fire and Sacrificing-Knife in his Hands, he asketh him, where the Lamb was, that was design'd for the Burnt-Offering? But Abraham, in a transport of Faith, as one who had forgot that he was his Father, answers him without

any emotion, that GOD would provide himself a Lamb. And being arrived at the place, to which GOD had directed him, he built there an Altar, laid the Wood in order, and binding Isaac his Son, laid him on the Altar upon the Wood, and stretching forth his Hand, took the Knife to slay him.

But GOD seeing this unparallel'd and stupendous Constancy in the Father, as well as Submission in the Son, and not willing that this great Sacrifice, which in his Eyes (who looks at the Heart) was already as good as accomplish'd, should be sullied with Blood, to represent the unbloody Christian Sacrifices of Self-denial and Resignation, itops his Hand by an Angel from Heaven, as knowing now that he truly feared him, seeing he had not with-held his Son, his only and most dearly beloved Son from him. Hereupon Abraham seeing a Ram caught in a Thicket by his Horns, offered him up to GOD instead of his Son, and returned to his House.

This History (so full of Mysteries, and whereof all the particular Circumstances are such lively Figures of what was afterwards to befall Jesus Christ) contains a most excellent Lesson for Parents, teaching them to have no greater Passion for their Children, than to offer them up to GOD.

And St. Chrysostom thinks, he cannot sufficiently lament the Misery of those Christian Parents, who instead of offering their Children up to GOD, like Abraham, sacrifice them to the Devil, by engaging them in the Vanity of the World, and corrupting their tender and flexible Disposition by their wicked Examples. An only Abraham (saith he) offers his Son Isaac to GOD, but whole Crowds offer their Children to Devils; and the Joy we have to see a small number, who take some care to educate their Children, is quite stifled by the Grief we receive from those vast numbers that destroy them, and who deserve for their Ambition or Negligence, to be accounted the Murderers rather than Parents of their Children.

THE DEATH OF SARAH.

Sarah dieth. Abraham purchaseth a Burying-place for her of the Children of Heth.

ISAAC being restored to his Parents by the command of him who at first had bestowed him, (against the order of Nature) was the comfort of his Mother in her old Age, who being arrived at the Age of 127 years, died 37 years after she had born Isaac.

Abraham having w^r over her for some time, considers of providing a Burying-place for her, and to that purpose addresseth himself to the Children of Heth. He represents to them that he was a Stranger in the Land, and entreats them to grant him the possession of a Burying-place amongst them, that he might bury his dead out of his sight.

The People of the Land receive his Request with all the Kindness and Civility imaginable, giving him the Title of a Prince of God, and desiring him to take his choice of all their Sepulchers for to bury his Dead.

Abraham, who (by a holy Generosity) would not be beholden to any Man, makes a becoming acknowledgment of their Civility; and bowing himself to the People of the Land, saith to them; *If it be your mind that I should bury my Dead out of my sight, hear me, and entreat for me to Ephron the Son of Zohar (who was one of the most honourable and chiefest Men amongst them) to sell me his Field, in which there is a double Cave for a possession of a Burying-place amongst you.*

Ephron having heard Abraham's Proposal, would needs frankly bestow the Ground upon him, saying, *Nay, my Lord, hear me, the Field I freely give thee, and the Cave that is therein, in the presence of the Sons of my People give I it thee, bury thy Dead.* But Abraham being immovable in his Resolution, obliged Ephron at last to tell him, That the Field he desired was worth 400 Shekels of Silver, and still continuing to press Abraham to accept of it as his free Gift, he (in presence of the People of the Land) weighs out the Money Ephron had mentioned, and by this means the Field of Ephron was made sure to Abraham for a Possession for ever, and there he buried his Wife Sarah.

'Tis a thing we can never sufficiently admire, that this Holy Man, having so often received repeated Assurances from God, That all the Land where he then sojourn'd, should be his one day, yet should never think of making any Purchase there, save only of a Burying-place for himself and Children.

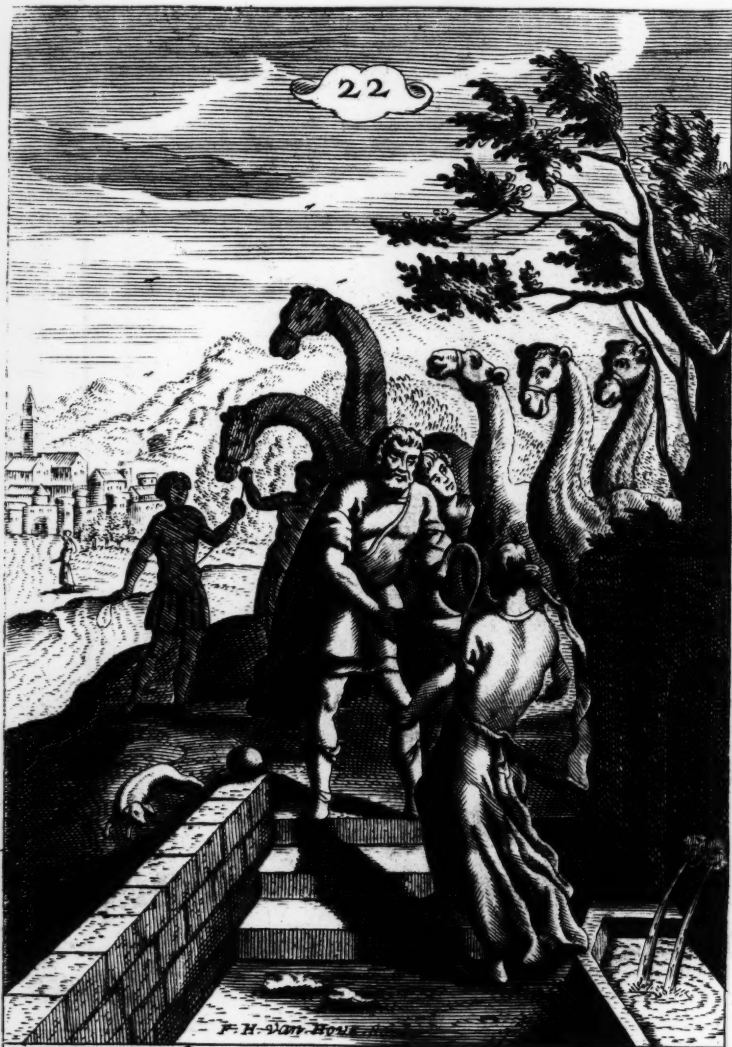
It seems his continual eying of Heaven made him despise the Earth, where he lived only to die daily. And whilst God was thinking to give a long Posterity to Abraham, and to that Posterity, the best and most fruitful of all Lands, Abraham thinks of nothing but his Death and Burial, and of leaving no other Inheritance for his Children, but the same he had purchased for himself in his lifetime, viz. a Burying-place, thereby to engage them also to the continual Meditation of Death, and consequently to a Contempt of all earthly and outward Possessions whatsoever; the enjoyment of which being only momentary, are not worthy enough or proportioned to employ the Thoughts and Desire of an immortal an intelligent Creature, design'd for the Enjoyment and Contemplation of more lasting, yea eternal and Heavenly Objects and Possessions.

Thus this Holy Man did evidence, that he deserved the glorious Testimony S. Paul gives of him: *That the Land of Canaan, which was the most goodly Country of the whole Earth, was either of no account at all with him, or at most, only serv'd him for a Looking-glass, in which he beheld the Reflection of another, that is, of a Heavenly Country; in the Contemplation of which his Spirit was so continually employed, and as it were entranced, that he could say with St. Paul, That in comparison thereof all the good things of this World were but Dung and Dross in his esteem, and so far from tempting him beyond the Bounds of his Duty, that they were not able to induce him to have any consideration for them, any further, than they conduced to the exercise of Charity, or the supply of Natural Necessity.*

ISAAC'S



*Thomas Lewis of the City of
London Gentleman—
For advancement of this Work, Contributed this Plate.*



*Madam Elizabeth, the wife of Josia Child
of Wansted in Essex Esq^r, and Daughter of S^r
Thomas Cooke of Blackney in Middlesex Knight.
For advancement of this work contributed this Plate.*

ISAACS MARRIAGE.

ISAAC *Esposeth* REBEKAH.

ABRAMHAM being old, and thinking to take a Wife for his Son Isaac, resolves not to Marry him to any of the Daughters of the Canaanites amongst whom he dwelt; and therefore commands Eliezer his Steward, to go to Mesopotamia, there to take a Wife for his Son.

Eliezer accordingly undertakes the Journey, and being come neer to the City of Nabor, prays to God, that he would be pleased to point out to him the Person he had designed to be his Masters Sons Wife, by this Token, that when the *Damself* of the City came out to draw Water, she (who at his Request to draw some Water for him to Drink, should frankly offer to draw Water, not only for him, but for his Camels also) might be the *Wife* he had appointed for Isaac.

Before he had made an end of Praying, Rebekah (a *Damself* fair and lovely) the Daughter of Bethuel, the Son of Milcah, the Wife of Nabor, Abraham's Brother, came out of the City to draw Water; and having fill'd her Pitcher, Eliezer ran to meet her, and desired some Water to drink; which she readily gave him, and then hastened to draw Water for all his Camels.

This Faithful Servant perceiving by this, that assuredly she was the Person whom the LORD had appointed to be his young Masters Wife, he immediately presents her with a Jewel for her Forehead, and Bracelets in acknowledgment of her Kindness; demanding of her, whose Daughter she was, and whether there was Convenience in her Fathers House to lodge him and his Company? To which having return'd an Answer according as he wish'd it, she made haste home to acquaint them with what had past.

Laban her Brother having heard his Sisters Report, and seen the Jewels and Bracelets Abraham's Servant had given her, ran out to meet him, and desired him to come in. Eliezer being entred, and Meat set before him, protested he would neither Eat nor Drink, till he had received an Answer to the business about which he was sent. He acquainted them, that he was Abraham's Servant, that GOD had blessed his Master, and made him rich and powerful, who resolving

to take a Wife for his Son, had sent him to fetch one from amongst his Kindred; that being arriv'd in their Neighbourhood, he had prayed to GOD to give him a Sign, whereby he might know this *Damself* whom GOD had appointed for Isaac; and finding by the Divine Indication, that Rebekah was the very Person, he demanded of them, whether they were willing to let her go along with him, for that purpose.

Bethuel and Laban perceiving a plain Finger of GOD in the whole Conduct of this Affair, gave their Consent; whereupon Eliezer brought forth Vessels of Gold and Silver, and Jewels, which he presented to Rebekah, and to her Relations, and the next Day prepared himself to return to his Master. But Rebekah's Relations, being unwilling to part with her so suddenly, urged him to tarry some Days with them, which he refusing, Rebekah was called for, whom they had dispos'd of without asking her Advice, as S. Ambrose observes, to know whether she were willing to go with Eliezer; which she affirming, returns with speed to his Master. As they drew nigh to the House, they see Isaac walking in the Field, whereupon Rebekah having understood who he was, lighted from her Camel to Veil her self. Eliezer gives an account of his Journey to Isaac, who took Rebekah for his Wife, and the Affection which immediately was kind'd in him for her, comforted him against the Sorrow he had conceived for the Death of his Mother, who died 3 years before.

We find in this Relation, an admirable model of an Holy Marriage, where the enquiry is not after Portion or Wealth, but into the Manners and Innocence of the Party, and is undertaken with great Care and many Prayers, and by the Advice and Mediation of wise and holy Persons.

S. Ambrose would have all young Women to learn of Rebekah, who Veiled her self so soon as she saw Isaac, to express their Modesty and Shamefacedness even to their Husbands themselves, by endeavouring to gain their Hearts, not so much by their Beauty and Dressing (which Rebekah might have done) as by their Modesty, and the holiness of their Manners and Conversation.

JACOB

JACOB AND ESAU.

Esau sells his Birthright to his Brother for a Mess of Potage.

AFTER the happy consummating of Isaac's Marriage with Rebekah, Abraham lived yet many years, GOD at last calling him to himself, for to enjoy those good things which

Abraham died 175 years old. Anno Mundi 2183; and before Christ 1821. 100 years after his coming into the Land of Canaan; and 15 years after the birth of Jacob.

his great and unparallel'd Faith had always had in its Eye. He had the Happiness to testify his Faithfulness to GOD, even to his last breath, taking pleasure to look upon himself, as a Stranger and a Pilgrim in the Land of Canaan, without the least thought of returning to Chaldea.

He always subjected his Reason to his Faith, and his tenderest Natural Affections to the Love he had for GOD. He followed GOD every where, without making a halt at the sight of Dangers. His Prudence delivered him from those to which Sarah's Beauty had expos'd him, and his Courage vanquish'd those he voluntarily ran into, to rescue Lot his Nephew. And at length, having spent 175 years in the continual exercise of all holy Fortues and Graces, and having received the highest Favours, Commendations, and Testimonies, that ever any meer Man received from GOD himself, he was by him at last transported to the possession of that better and Heavenly Country, which by Faith he had so often taken a prospect of.

GOD (as the Scripture observes) after his Death multiply'd his Divine Blessings on his Son Isaac, to whom nothing now was wanting to make him compleatly happy, but the fruitfulness of his beloved Rebekah; for they had been married 20 years without having any Children. But Isaac, who was now 60 years old, entreating the LORD for his Wife, GOD heard his Prayers, and she became great with Child of Male Twins, who struggling together in her Womb, Rebekah (terrified at this Accident) enquired of the LORD what this Prodigy did preface. The Divine Oracle answered, That these two Children should be the Heads of two People, and that the eldest of them should serve the younger. Accordingly when her time was come, she was delivered of Twins. He who was first born came out Red and Hairy, and

was called Esau, and immediately after came out his Brother, whose Hand took hold on Esau's Heel, which gave him the name of Jacob.

When these two Children were grown up, it hapned that Jacob on a time sod Lentil-Potage, and Esau at the same time returning from Hunting, (which was his ordinary employment) and being extremely tired and hungry, with such greediness desired this Potage, that Jacob perceiving it, would not part with it till he had promised to sell him his Birthright in consideration thereof; to which he readily agreed.

They were about 20 years of age according to Saint Austin. Anno Mundi, 2188. before Christ, 1816.

The Fathers tell us, That these two Children represent to us two People, viz. the Good and the Wicked, who stand always at defiance together from their Birth. The first of these is represented by Esau, who seem to be the First-born, by reason of the advantages, they have in this World, who notwithstanding proves himself the Servant of the younger; because the wicked (even by their wickedness) do good service to the Just, either by purifying them by their Persecutions, or by making them more humble by the sight of the Sins which others commit, from whom GOD has chosen and separated them, without any of their own skill or discerning, even from their Mothers Womb.

Esau selling his Birthright for a Mess of Potage, may well make those tremble, who hast to enrich themselves with the contemptible Wealth of this World, and who instead of rejecting them readily like Jacob, on the contrary renounce all the Happiness of Heaven, to possess them. But those who are in this state never bemean themselves; for as Esau was little troubled that he had sold his Birthright, so those Persons he was the Figure of, little mind their loss of Eternal Riches, if they may but satisfy their Lusts in enjoying the pleasures of Sin, which last but for a season; thereby showing themselves to be profane and wild Esau's, who neglecting their Heavenly Birthright in Jesus Christ, take up with the empty Husks of Vanity, and with the Swine of the World.

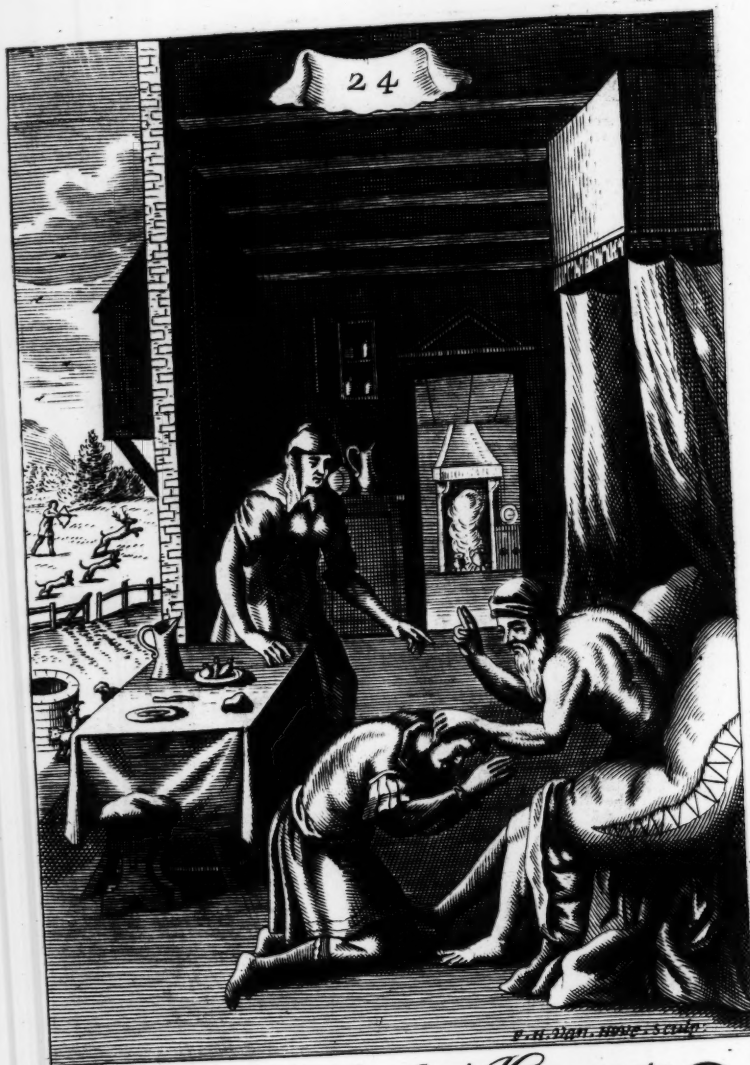
ISAAC



Fremant del.

G. Kip Sculp

*John Baker of Mayfield Place in the
County of Sussex Esq^r,
For advancement of this Works. Contributed this Plate.*



Robert Squib of *st* Margarets
Westminster in Middlesex Esq^r.
For advancement of this worke. Contributed this Plate.

ISAAC BLESSETH JACOB.

Isaac intending to bless Esau, by the wisdom of Rebekah bestows his Blessing on Jacob, to whom the same (according to Divine Appointment) d.d. belong.

ESAU having sold Jacob his Birthright, Rebekah their Mother, who had a tender Love for Jacob, ratified the said Birthright to him many years after, by an holy piece of Craft, and full of Mysteries.

Anno Mundi, 2241.
bef re Christ, 1759.
Isaac being then 137
years old, and lived
after that 44 years.

For Isaac being sensible of his great Age, and willing to bless his Children before his Death, called to him his Eldest Son Esau, whom he loved, and bids him take his Weapons, his Quiver and his Bow, and go out to hunt some Venison for him, and make him Savoury Meat, such as he loved, that his Soul might bless him before he died.

Rebekah immediately acquaints Jacob with what passed, and bid him fetch her two Kids, that he might make Savoury Meat for Isaac, such as he loved; Jacob having herein obey'd his Mother, she makes hast to dress them after such a manner as she knew her Husband liked best. In the mean time she takes goodly Rayment of her eldest Son Esau, and puts them upon Jacob her younger Son; and she put the Skins of the Kids upon his Hands, and upon the Smooth of his Neck, to the end that his Father (whose Sight failed him) in perceiving the Voice of Jacob, might notwithstanding (by the Hairiness of his Hands and Neck) suppose him to be Esau.

Jacob coming to his Father, with the Meat his Mother had prepared, and desiring him to eat of his Venison; Isaac was surprized to hear a Voice which resembled that of Jacob, rather than the Voice of Esau, bid him come near to him, that he might feel, whether he were his very Son Esau or no; and feeling the Hair of the Kids-skins, he said, the Voice is Jacobs Voice, but the Hands are the Hands of Esau. After he had eaten, as he went to kiss Jacob, he smelled the smell of his Garments, and blessing him; said; Behold the Smell of my Son, is as the smell of a Field which the Lord hath blessed; therefore GOD gave thee of the Dew of Heaven, and plenty of Corn and Wine. Let People serve thee, and Nations bow down to thee: Be Lord over thy Brethren, and let thy Mothers Sons bow down to thee. Cursed be every one that Curseth thee, and blessed be he that Blesseth thee.

Scarcely had Isaac made an end of these Words, but Esau comes in from Hunting, and having prepared his Savoury Meat, brings it in to his Father Isaac, and desires him to eat of his Venison, that his Soul might bless him.

The Holy Patriarch perceiving what had hapned was extremely surprized, inasmuch that he trembled exceedingly. But perceiving a Divine Direction in the whole conduct of that Affair; so far was he from retracting what he had done, that he confirmed and ratified it, declaring that as he had Blessed, so he should be Blessed. Esau upon hearing these words from his Father, cryed with a great and exceeding bitter Cry, and said, Bless me, even me also my Father: And then reflecting and complaining of the Deceit of his Brother, he asked his Father, whether he had no more than one only Blessing? Being in this respect (as the Fathers observe) a figure of those who are desirous to unite GOD and the World together, cast about how they may enjoy the Comforts of Heaven, and the Pleasures of the Earth both together.

Isaac moved with the bitter cries of his Son Esau, Blesseth him also, but so as to subject him to his Brother; which made him conceive such an implacable Hatred against Jacob, that he desired nothing more than his Fathers Death, that he might kill him.

This Mysterious History throughout, represents to us in all the parts of it, Jesus Christ, clothed in the outward appearance of a Sinner, as Jacob here was in that of Esau. It is also an admirable Figure of the Reprobation of the Jews, who desired nothing but the good things of the World, and of the Election of the Church; which (like David) desires but one thing of GOD, and requests but one Blessing.

We must have a care, (as S. Paul saith) not to imitate Esau, who having sold his Birthright to Jacob, and desiring afterwards, as being the Eldest, to receive the Blessing of his Father, was rejected, without being able to persuade his Father, to revoke what he had pronounced in favour of Jacob, notwithstanding his entreating it with many Tears. For as he had despised GOD, GOD also despised his Cries and Tears, as not proceeding from a sincere Repentance, nor from a true change of Heart.

JACOBS

JACOBS LADDER.

Jacob fleeing from his Brother, sees in a Dream a Mystical Ladder.

THe Anger of *Esau* against *Jacob*, who had beguiled him of his *Fathers Blessing*, was too visible to be hid from *Rebekah*, and the tender Love she had for *Jacob*, made her very

*The same Year 2245
before Christ, 1759.
Jacob then being 77
years old.*

solicitous how she might best prevent the fatal effects thereof. Having well weighed the matter, she thought it necessary for *Jacob* to absent himself, and give way to his Brother for a time, to the end, that avoiding his sight for some years, it might mitigate or quite efface the *Wrath* he had conceiv'd against him: and therefore she chose rather to deprive her self of the sight and company of her dearly beloved *Sen*, than to expose him to the direful Consequences of his *Brothers Wrath*, preferring herein the safety of her *Sen*, before her own satisfaction.

To make this her design the readier to be approved of by *Isaac*, she took an occasion to discourse with him about *Jacob's Marriage*, assuring him, that she should never be able to bear it, if *Jacob* should take one of the *Daughters* of the Land of *Canaan* for his *Wife*, following the lewd Example of his Brother *Esau*, who had married two of them, not regarding the aversion his *Parents* had against them. She therefore desires *Isaac* to send him into *Mesopotamia* to *Bethuel* her Father, that there he might provide himself a *Wife*.

Isaac readily approving of his *Wives* Proposal, calls *Jacob* to him, and renewing all the *Blessings* he had formerly bestowed upon him, he charges him to take him a *Wife* of the *Daughters* of *Laban* his *Mothers Brother*.

Thus *Jacob* leaves his *Native Country*, rather like a poor Fugitive avoiding the Anger of his enraged Brother, than as a rich and wealthy Person, who goes a *Wing* with all the *Ornaments* and *Accoutrements* common in that case with the *Men* of the *World*: And when in this his state of *Poverty* and *Desertion* (which admirably well represents to us the *Difficulties* and *Tribulations* that accompany a *Christian Life*) he had lighted upon a certain place in the open *Field*, where (by reason of the approaching Night, he was forced to take up his *Lodging*, having no o-

ther *Bed* but the *Earth*, nor any softer *Pillow* to rest his *Head* upon, than what a *Stone* could afford him, he falls into a sound *Sleep*.

But the meanness of his *Lodging* could not bar him from the *Divine Presence* and *Favour*; for *G O D* in a *Dream* represents to him how near he is to those who are poor and persecuted by their *Brethren* for his *Name* sake, and what a particular care he has of them in this their sad and solitary Condition, as to outward appearance.

For this *Holy Man* in his *Dream*, beholds a *Ladder*, the foot whereof stood upon the *Earth*, and the top reached to *Heaven*, and the *Angels* of *G O D* ascending and descending upon it. He also saw the *L O R D* himself standing above it, who said, *I am the LORD GOD of Abraham thy Father, and the G O D of Isaac; the Land whereon thou liest will I give thee, and to thy Seed; and thy Seed shall be as the Dust of the Earth, and in thy Seed shall all the Families of the Earth be blessed; and behold I am with thee, and will keep thee whithersoever thou goest, and will bring thee again into this Land, for I will not leave thee until I have performed all that I have promised unto thee.*

Jacob awaking from his *Sleep*, and being amazed at the *Glory* of the *Vision* that had been represented to him, could not contain himself from crying out, *How dreadful is this place! for the LORD is here, though I knew it not.*

This *Vision*, and this *Mystical Ladder*, of which the *Fathers* tell us so many choice things, lively represents to us, the *Care* which the *Divine Providence* in all *Ages* would take of those that are his, that he would be present with them in the time of their *Affliction*, and in the place of their *Exile* and *Pilgrimage*, and that they should never want the *assistance* and *comfort* of the *Holy Angels*. And that therefore they ought not to fear the *Wrath* of *Men*, nor the *Conspiracy* of their own *Brethren* against them; forasmuch as all those would but make them find *G O D* more present with, and ready to help them in all their *Difficulties* and *Necessities* whatsoever.

RACHEL



*M^{rs} Susanna Browne, eldest daughter
of Edward Brown of London D^r in Physick.
For advancement of this Work, Contributed this Plate.*



*William Benge of Casely wood in Wadhurst
in y^e County of Sussex Gentleman.
For advancement of this Worko. Contributed this Plate.*

RACHEL AND LEAH.

Jacob Serveth his Uncle Laban for Rachel his Daughter.

JACOB being assured by this *Mysterious Vision of the Divine Protection*, went very cheerfully on his

The same year, 2245. Way to Haran, and meeting with some *Shepherds* near a *Well* in the Field, which had a great *Stone* on the Mouth thereof, where they used to *Water* their *Flocks*, he asked them, whether they knew one *Laban* the Grandchild of *Nabor*? who having answered him, that they knew him very well; added, that *Rachel* his Daughter was coming thither with his *Sheep* to *water* them at the *Well*. *Jacob* no sooner saw her coming, but he went and rolled away the *Stone* from the *Wells* Mouth, and watered her *Flock*; and having made himself known unto her, and kissed her, *Rachel* hastened away to tell her Father *Laban*; who had no sooner heard these *Tydings* of *Jacob*, but he ran forth, and embracing and kissing him, brought him to his *House*.

Jacob perceiving a manifest *Divine Direction* in all these particulars, acquaints *Laban* with the occasion of his undertaking that *Journey*, discourses to him the *Fury* of his *Brother*, and the necessity he was under to absent himself from him for a time.

Laban readily complies with *Jacob's* desire of continuing with him; but forasmuch as he could not endure that *Jacob* should serve him for nothing, *Jacob* makes a bargain with him to serve him seven years for *Rachel* his youngest Daughter.

These seven years being expired, *Jacob* expected *Rachel*, whom he so passionately loved, but found himself at last wholly frustrated of his hopes; for *Laban* not thinking fit to Marry his younger Daughter before the elder, took *Leah* the elder, and brought her to

AnnoMundi, 2252.
before Christ, 1752.
Jacob being then
64 years old.

Jacob by Night; who not knowing but that it was his beloved *Rachel*, took her to his Bed.

Jacob in the Morning perceiving what *Laban* had put upon him, complains thereof with great resentment; but *Laban* endeavouring to appease *Jacob's* just *Displeasure*, desires him to allow seven Days for the Solemnity of his first Marriage, and that when they were ended, he would give him *Rachel* also; but yet upon this condition, that he should serve for

her other 7 years. During which time *Jacob* had six Sons by *Leah*, but *Rachel* continuing barren for a great while, was so much grieved thereat, that envying her *Sister's* fertility, she at last burst out into that passionate Expression of her sorrow to *Jacob*, saying, Give me Children, or else I die. Some time after *GOD* was pleased to ease her of this sore Affliction, and to hear her *Prayers*, so that she conceived a Son, whom she called *Joseph*.

Jacob after the Birth of his Son *Joseph*, desired leave of *Laban* to return with his *Wives* and *Children* into his own Country. He represented to him, that having spent fourteen Years in his Service, during which time he had with all Care and Faithfulness discharged the difficult and laborious Employment of managing his Affairs, and improving his Estate, that therefore it was now high time for him to think of providing for his own Family. *Laban* having learnt by Experience, that the *LORD* had blessed him for *Jacob's* sake, earnestly conjured him to continue longer; which if he would agree to, he should be his own Carver, and have what *Wages* he would require; whereupon *Jacob* having mentioned the consideration he required (which was readily embraced by *Laban*) he continued to take the burthen and care of all his *Flocks* and *Cattel* upon him for six years longer.

The Fathers, in taking a view of the Life of *Jacob*, could not sufficiently admire the Divine Conduct towards this Holy Patriarch, whom he exposed to twenty years hard Servitude, notwithstanding the Promises he had made unto him of being Sole *LORD* and Possessor of the whole Land of Canaan. His Sons were to be the Princes of a numerous People, and their Father is fain to be a Servant, and by hard and continual Labour and Watching to supply the Necessity of himself and Family. *GOD* was willing, (say they) by this Example, to shew that the glory of the Pastors and Teachers of the Church, is to be employed in continual Labour and Watching for the good of the Souls committed to their Charge, and in thoughts of providing for, and satisfying their Flock, rather than themselves.

E

Jacobs

Jacob's Return to his Birth-place:

Jacob leaves Laban, to return to his own Country.

THe Blessings that GOD so plentifully show'd down upon Jacob, and on all that belonged to him, so excited *Laban's* Envy, that he perceived it was his Prudence to leave *Mesopotamia*, for the same Reason, that before had obliged him to quit *Canaan*. Whilst these Thoughts were ruminating in his Mind, without daring to put them in execution for fear of undertaking any thing from a motion of his own Spirit, GOD himself commanded him to return to the place of his Nativity, and promises to be with him, and to defend him in his Journey.

Jacob hereupon casts about, how to accomplish GOD'S Commands, and resolves to do it in the most secret manner, and to depart from *Mesopotamia* in the same manner, as he first came thither, that is, like a Fugitive. To this purpose, he calls for his two Wives, and discourses to them his design, which they approv'd of, and agree to follow him: So *Jacob* taking his Opportunity during *Laban's* Absence, went his way privately, taking his Family and Possessions with him.

Laban being inform'd of his sudden unexpected Departure, and missing some of his Idols, which *Rachel* without the knowledge of her Husband had taken with her, in a Transport of Passion pursues him seven days, and overtakes him on *Mount Gilead*; but before their coming together, GOD appears to *Laban* in a Dream by Night, charging him not in the least to hurt *Jacob*.

As soon as they were met, *Laban* complains to *Jacob*, reproaching him for basely stealing away from him, and hurrying away his Daughters, as Captives taken by the Sword: He told him, it was ill doneto conceal his Departure, and thereby to prevent him of taking his last farewell of his Children, and to shew his Peternal tenderness for them; and concluded, that however he might exercise himself with the Possession he had to return to his own Country and Fathers House; yet that his robbing him of his Idols was a thing unjust, and that he could have no Pretence or Plea for it.

Jacob at these Words interrupted him, and having excus'd the Privacy of his Departure, absolutely deny'd the taking away the said

Idols, so far as to give him leave to kill the Party with whom he should find them. *Laban* having sought them with great diligence, at last enters *Rachel's* Tent; but before his coming she had carefully hid them in the Camels Furniture, and sitting upon them, desired her Father, not to take it ill, that she rose not up to pay him her dutiful Respects, as being at that time indispos'd.

Laban being forced to return without finding them, *Jacob* begins sharply to expostulate with him for his most unjust and hard dealing towards him; but at length, their Spirits being calmed before their parting, they made a Covenant to observe reciprocally, and having Feasted together, lovingly take leave of each other.

In this History, *Jacob* is to be admired as a perfect Model of that Wisdom and Justice which we are to observe in living in the World: He took care not to burthen himself with the possession of any thing, but what he could take along with him, to the end he might not be forced to depend upon any one. As he lost nothing of what was his own, neither took he ought that belonged to another. He had enriched himself not only without impairing others, but by procuring particular Profit and Advantage.

Laban, who treated him so like a Slave, who wish'd him no good, but endeavour'd to oppress and injure him, yet in effect could do nothing to his prejudice, nor hinder him from departing from him with great Riches; For when he came to reason with *Jacob*, his bad Nature became good; because *Jacob's* Actions were season'd with Justice and Wisdom, and directed by the guidance of GOD'S Spirit.

Happy is he who with *Jacob* can say to the Devil and the World, Search, whether there be any thing with me that is yours, and take it: And who, with blessed *Rachel*, (tho' of an Idolatrous Family) treads under foot her Fathers Idols.

She (by her Example) teacheth Christian Daughters not to follow the Insulc Arts of their Parents, who often desire nothing more than to sacrifice them to the Idol of Worldly Vanity; but having an Eye to the eternal and satisfying Delights of a Heavenly Country, to take care not to forfeit the same, by loving their Fathers more than GOD.

JACOB



*John Jeffreys of Llywell in the
 County of Brecknock Esq^r.
 For Advancement of this Worke. Contributed this Plate.*



*Colonel Thomas Frangwayes of
Melbury-Sampford in the County of Dorset.
For advancement of this work, Contributed this Plate.*

Jacob Wrestling with an Angel.

Jacobs Wisdom in Appeasing Esau's Anger. His Wrestling with an Angel.

JACOB having thus escaped the hands of *Laban*, thought of nothing now, but how he might escape those of *Esau* his Brother; in order whereunto he sends Messengers before him unto the Land of *Seir*, to acquaint *Esau* in the most submissive way imaginable, that having sojourned with *Laban* in *Mesopotamia* for several years, he was then upon his return to his *Fathers House*, and that the occasion of his sending to him was, *That he might find grace in his sight.*

But the Messengers (upon their return) acquainting *Jacob*, that as soon as they had delivered their Message to *Esau*, he had put himself at the Head of 400 Armed Men, and was already on his march to meet him, he became seized with an extrem *Fear*, which made him cast forth strong Cries to *G O D*, to deliver him from the Hand of *Esau* his Brother.

Having thus first of all fixed his confidence in *G O D*, he proceeded to make use of all his *Natural Prudence* to calm his Brothers Anger, and to incline his Heart towards him, which he thought he could not so well do any other way than by Presents. Wherefore having set apart 200 *She-Goats*, 20 *He-Goats*, 200 *Ewes*, 20 *Rams*, 80 *Milch Camels*, with their *Colts*, 40 *Cows*, and 10 *Bulls*, 20 *She-Ases*, and 10 *Foals*, he delivered them to his Servants, every Drove by themselves, with Orders to leave a space between every one, and express Directions, how to behave themselves towards *Esau*, to the end, that his Spirit seeing those Presents pass severally, might by little and little be mollified towards him, as well as by the humble submission of those who offered them to him in the Name of their Master.

Jacob having given these Orders, which were not to be executed until the next day, caused his *Wives* and *Children* (with all that belonged to him) to pass over the Brook *Jabbok* by Night, whilst *Jacob* was left alone on the other side. Then *Jacob* betakes himself in earnest Prayer to *G O D*, for an happy issue of the Meeting between him and his Brother, whereupon a Man, (or rather an Angel in the shape of a Man) appeared unto him, and Wrestled with him until the Break of Day;

and seeing that he did not prevail against him, he touched the *Sinew* or *Hollow* of his *Thigh*, and caused him to halt: But *Jacob* taking new Courage from this happy hurt, told him he had hurt him; and the Angel would fain have been gone, but *Jacob* would not let him go until he had blessed him. Then the Angel demanded what was his Name, and gave him the new Name of *ISRAEL*; withal assuring him, that as he had been so happy and strong as to prevail with *G O D*, he had no need to apprehend any thing of danger from Men, and in particular from his Brother *Esau*.

Not long after *Jacob* seeing his Brother coming a far off, at the Head of 400 Men, and having ranged his Family in the order he thought best, he passed on before them to meet him; and as he came near he bowed himself seven times to the ground before him, and not being able to resist the powerful impression which *Jacob's* meek Submission made upon his Spirit, runs to meet him, falls upon his Neck, and kisses him; yea, his former Wrath was turn'd to that degree of *Tenderness* and *Affection*, that he could not withhold himself from Tears. He with pleasure beholds the *Wives* and *Children* which *G O D* had given him, and could hardly be persuaded to receive the Presents that *Jacob* design'd for him.

After this, *Esau* (to shew his Kindness to him) offered to keep Company with him, and with his Armed Men, to be a Guard to him and his Company; but *Jacob* having represented to him how necessary it was for him to go on softly, because of the tenderness of his young Children and the Herds with young, which if over-driven but one day, would certainly die, pressed *Esau* to march on before to Mount *Sier*, where he would not fail to wait upon him.

Thus did he not only avoid the Anger of his Brother, who had sworn his destruction; but moreover changed it into *Tenderness* and *Love*. He did not fix his Thoughts upon the consideration of his own Innocence, or *Esaus* Guilt and Blame-worthiness; he blotted out of his Heart all the Resentments he might have had against him; and if he was troubled for his Misdeemeanors, 'twas rather (saith *S. Ambrose*) for his Brothers sake than his own.

D I N A H.

Dinah in going to see the Daughters of the Land, Shechem Ravish'd her; her Brothers, to avenge the Affront, kill all the People of Shechem.

WHEN Jacob was return'd from Mesopotamia, and dwelt peaceably at Shechem, a City of the Shechemites, where he had also bought a parcel of Ground, an Accident happened, which occasion'd him a great deal of Sorrow.

Dinah (his Daughter by *Leah*) being gone abroad to see the Daughters of the Land, *Shechem* (the Son of *Hamor* the *Hivite*, who was the King of that Country) having seen her, took her by force, and Ravish'd her, and his Passion for her still increasing, he told his Father, that he design'd to Marry her, and desired him to get her to Wife.

Jacob was strangely afflicted to hear this sad News of his Daughter *Dinah's* defilement, and his Sons dissembling their Resentment, that they might the better revenge the Violence done to their Sister, answered *Hamor* and *Shechem* deceitfully, (who were come to desire them to approve of the Marriage of *Shechem* with *Dinah*, as well as of other reciprocal Marriages betwixt both People,) that no such thing could be, for that they were Uncircumcised; but in case they would all consent to be Circumcised, then the mutual Alliances they had propounded, might well take place.

Hamor and *Shechem* having made this Proposal to their Subjects, they presently contracted and were Circumcised: But on the third day, when their Pain was most sensible, *Simcon* and *Levi* (*Dinah's* Brothers) took their Swords, and came boldly upon the City, and slew all the Males, without sparing the King himself, or his Son, whose unlawful Lusts were the first cause of this Bloodshed. After this Bloody Execution, the rest of Jacob's Sons entred the City, pillaged it, and carried the Spoils both of the City and Country along with them, taking all their little Ones, and their Wives Captives.

Jacob was extremely troubled at this their unheard of Revenge, complaining that they had made his Name hateful and abominable amongst the Inhabitants of the Land, by this their horrible Perverseness, and that by their Abuse of the Divine Ordinance of Circumcision to satisfy their Revenge, they had as far as in them lay expos'd him, and his whole

Family to apparent Ruine, for that he was but few in number, and not able to withstand them.

Whilst Jacob was in no small apprehension of the Mischief, which the Violence of *Simcon* and *Levi* might bring upon him from the Neighbouring People, who had heard the Report of their Inhuman Cruelty, GOD commands him to go to *Bethel*, the place where he had appeared to him when he fled from his Brother *Esau*: And the Scripture takes notice, that GOD cast his Terror upon all the Cities round about them, that tho' their will was good, they had not the Courage to pursue after the Sons of Jacob.

Soon after Jacob's Arrival at *Bethel*, *Rachel* (his Wife) died in Labour of her Son *Benjamin*, and much about the same time

Anno Mundi, 2282.
before Christ, 1716.

Isaac his Father died also, being 180 years of Age, and was buried by his two Sons, *Esau* and *Jacob*; who soon after parted from each other, one Country being not sufficient to keep their vast Possessions or Herds of Cattel.

This History of *Dinah* has always been considered by the Fathers, as a pregnant Example, teaching us to avoid vain Curiosity, and the Affection of the Company of Strangers. And *S. Ambrose* tells us, That if all ought from hence to learn this Instruction, Christian Virgins are obliged to make this use of it before all others. Retirement (saith he) is to be considered by them as their part and portion, and they must avoid Seeing, or being Seen by the People of the World, and differ from them in all their Ways and Deportments. They ought greatly to fear their being overtaken with *Dinah's* Curiosity, in desiring (like her) to see the Manners of Strange Women, I mean, such as live indeed amongst Christians, and profess the Name of Christ, but in truth are Heathens, as to their Manners and Conversation; neither can they sufficiently tremble, when they reflect on the fatal consequences of the Curiosity of this young Virgin of about 15 years of Age; who by this vain-gazing, not only lost her Virginity, but also was the occasion of her Brother's Perverseness and Cruelty, the ruin of a whole City, and (if GOD had not prevented) of him and his Family.

JOSEPH



*Captaine Benjamin Poole of Blackwall
in the County of Middlesex Gentleman.
For advancement of this Works. Contributed this Plate.*



Madam Elizabeth Jeffreys, Wife of Iohn
 Jeffreys of Llywell in the County of Brecknock. Esq^r
 For Advancement of this Worke, Contributed this Plate.

JOSEPH SOLD.

Joseph is sold by his Brethren into Egypt.

JACOB, who had lately escaped a War with Strangers, was fain soon after to meet with one in his own House, which was the more grievous unto him, as being between those of his own Flesh and Blood.

Joseph (the Son of Rachel) being the last of the Children that were born to Jacob in Mesopotamia at the Age of 16 years and upwards, accused his Brethren to his Father of some enormous Crime, which the Scripture doth not mention. This bold Undertaking of their younger Brother, and the tender Love his Father had for him, produced so great Envy against him, that they could not so much as speak one Friendly Word to him. This their Hatred was much increased by his acquainting them with two of his Dreams; the one, that as he and his Brethren were binding their Sheaves, his Sheaf arose and stood up in the midst of theirs, and they worshipped it: And the other, that he saw the Sun, Moon, and Eleven Stars worshipping him. These two Dreams, which plainly presaged his future Elevation, excited a most furious Hatred against him, which GOD made use of for his Advancement.

Some time after, when Jacob had sent Joseph to visit his Brethren, (whosed their Flocks in Shechem) they seeing him coming afar off, conspired against him to slay him. But Reuben, his eldest Brother, abhor'd this their detestable Design, and hiding his resolution of saving him, counselled them not to dip their Hands in the Blood of their Brother; but to satisfy themselves by casting him into a Pit, hoping thereby to take him out, and deliver him to his Father.

His Brethren approved of Reuben's Advice, and having stript him of his Parry-coloured Coat, let him down into the Pit, and they sat them down to eat Bread; and they lift up their Eyes, and behold a Company of Ishmaelites that came from Gilead with their Camels, going into Egypt. And Judah said, what profit is it if we slay our Brother? Let us sell him, and let not our Hand be upon him, for he is our Brother; and they were content. And they took Joseph out of the Pit, and sold

him to the Ishmaelites for 20 Pieces of Silver, and they brought him into Egypt. And they took Joseph's Coat, and killed a Kid, and dipped the Coat in the Blood, and sent it to their Father. And Jacob at the first sight knew it to be Joseph's, and concluded that a wild Beast had devoured him; and being seized with a violent Sorrow, he rent his Garments, put on Sackcloth, and mourned many Days. And his Sons and Daughters rose up to comfort him; but he refused.

Thus Little Joseph, who in his Dreams had had a foresight of his future Greatness, and Elevation, yet did not foresee his being sold for a Slave: And GOD, who revealed to him the Dignity he was to arrive at, conceal'd the Afflictions that were to make way for them. He was fain to give way (for a time) to the Envy of his Brethren, that in this particular (as in many others) he might be a lively Image of Jesus Christ, and the comfort of good Men, who in all Ages to come should be exposed to the Envy of the Wicked, and the Conspirings of their own Brethren.

The Grief of Jacob (which was so just) may nevertheless serve for an Instruction to all Fathers; for though he sorely lamented his Death, yet probably that which was the chiefest Cause, was his loving him too well, which occasioned his loss, thereby stirring up the Envy of his Brethren against him.

It is good to love ones Children; yea, it is but a piece of Justice, to love those better than others, who are most virtuous! But it is of dangerous consequence to give too open Marks of it, because this may be pernicious to the beloved, by exasperating their Envy to see him preferred before them; and Fathers ought in this case to consider, that they can scarce procure a greater advantage to their Darlings, than to make them so beloved of all their Brethren.

And we need not wonder, if we see that a piece of Land, or a particular Legacy given to a best-beloved Son, doth incite the Envy of all his Brethren; because we see here, that a Coat only which Jacob gave Joseph, was the occasion of this their great aversion and hatred unto him.

JOSEPH'S

JOSEPH'S CHASTITY.

Joseph is tempted by Potiphar's Wife, and cast into Prison.

JOSEPH thus sold by his Brethren, was brought to Egypt, and sold to Potiphar, an Officer of Pharaoh, and Captain of his Guard: But GOD, (who never abandons poor persecuted Innocents) made Joseph meet with more Kindness in a strange Country, than he had found in his own, from his Brethren. His Prudence, Modesty and Fidelity, gain'd him his Master's Heart; who perceiving that this young Bondman had nothing that was servile in his Manners and Deportment, he made him Overseer of his House, and committed all that he had to his Care and Management.

Whilst Joseph was thus beloved and esteem'd by his Master, Potiphar's Wife (by her detestable Lust) came to trouble the Calm he had enjoyed: For having oft cast her Eyes upon Joseph, she became soon enflamed with unlawful Passion for him; which she being no longer able to contain within the Secret of her own Breast, it soon broke forth into Words, and from Words to urgent Solicitations, and last of all to open Violence. For finding Joseph always immoveable like a Rock, as having too much Fear of GOD, as well as Respect for his Master, ever to incline to that Crime: This lewd Woman being unable to overcome her Passion, or take Example by the Modesty of him who was her Slave, having found him one day alone in the House, she caught him by the Garment, and would force him to do what he had formerly with so much constancy refused. Joseph seeing himself in this imminent and pressing Danger, leaving his Garment in her Hand got away.

This Woman irritated by this rude Refusal, soon changed her Affection into a Haired full of Rage and Madness against him; and making a loud Outcry, as if Joseph had come to tempt her to unlawful Lust, shewing to her Domesticicks (that came in upon her Outcry) Joseph's Cloak, which he pretended that he, upon her Resistance and Outcry, had left in her Hands.

With this feign'd Story she gain'd her credulous Husband, whose Wrath being extremely kindled against Joseph, cast him into the King's Prison, shewing himself now as unjust and cruel, as before he had been kind, and just to his Merit and Virtue.

Thus (saith St. Ambrose) the Voice of Clemency is listned to, and Truth is silenc'd. A Woman spake, and that without either Evidence or Witness: She sees that Joseph's chaste Deportment condemns her Lust: She undertakes therefore to sacrifice him to her Revenge, and to punish that Chastity in him, which she had trampled under foot in her self.

Thus (adds that Holy Man, reflecting upon the Arian Persecution) it often happens, that Prisons become the Lot of innocent Men, and that those who employ their utmost Affronts to corrupt the true Faith, have put others into Irons, who would not commit Adultery by embracing their Errors.

However (continues that Father) let not the Righteous therefore afflict themselves, for GOD accompanies his Holy Ones in their Dungeon (as it is here said of Joseph, That GOD was with him) and is not ashamed of their Bonds, but comforts them, and gives them favour in the Eyes of all whom they have to deal with.

As there was the time wherein GOD made bare his Omnipotence by visible Judgments; he made use here of a Woman's Hatred, to make Joseph a Ruler over all the Land of Egypt. But now in the time of the New Law (in imitation of Jesus Christ, and the Martyrs) Godly Men, who are treated as this Holy Patriarch was, aspire only after his Patience, and not at all after that Greatness which seconded it: and in their Afflictions, which proceed both from the hand of GOD and Men, they eye GOD alone, and not Men. They know they are always guilty before him, though not of the Crimes they are accus'd of; and they heartily bless the Hand, which, at the same time it strikes, heals. They not only (like Joseph) entertain no ill-will against those who have contributed to their Sufferings, but rather think themselves thereby obliged to love them the more. They reckon the days of their Affliction amongst the happiest days of their Life, and even when they are persuaded, that they can look for no liberty but from the Hands of Death, they comfort themselves with that which was Jacob's comfort in his distress, and say, I have in Heaven him who is Judge and Witness of my Heart, and of him alone I expect the clearing of my Innocence, and the recompence for what I now suffer.

JOSEPH



R. P. Bouche Scul:

*Godfrey Kneller of Lubeck in Saxony, and of S^t. Pauls Corint
Garden in Middlesex Esq^r. Principall Painter in ordinary to their
Majestys King William and Queen Mary
For Advancement of this Worke, Contributed this Plate.*



*James Craggs of the Parish of S.^t Martins
in the Fields in Middlesex Gentleman
For advancement of this Work Contributed this Plate.*

JOSEPH ADVANCED,

JOSEPH being cast into Prison, made it appear (by the favour he found there) that places which are inaccessible to Men, are not so to the Divine Mercy and Love; and that the more we expose our selves by our Faithfulness to him, the more he loads us with the Marks of his Favour. Joseph in all his Carriage gave such pregnant Evidence of his Virtue and Wisdom, that the Keeper committed all the Prisoners to his Care, giving him full Authority over them.

Whilst these things passed, two Officers of Pharaoh, the one his chief Butler, and the other his Baker, having offended their LORD, and being put into the same Prison with Joseph, they hapned to dream two very significant and prelagging Dreams; The Butler, that a Vine was before him, and on the Vine three Branches, which budded, blossomed, and brought forth ripe Grapes, which he took and pressed into Pharaohs Cup, and presented it to him. The Baker, that he had three Baskets on his head, and that in the uppermost Basket were all manner of Bake-meats for Pharaoh, which the Birds came and eat out of the Basket that was on his head.

Joseph at that time being a Figure of Jesus Christ, by the difference he made between those his two Companions in his Sufferings, assures the Baker, that within three Days he should have his Head cut off, and his Body hanged upon a Tree; and the Butler, that within three Days Pharaoh should restore him to his Place, and pray'd him to remember him in his Prosperity. But the Butler was

Anno Mundi, 2289.
before Christ, 1715.
Joseph being 30 years
old.

wholly unmindful of Joseph, until about 2 years after Pharaoh chancing to have a Dream, which none of his Magicians could interpret, this Officer call'd to mind the Dream which he had in Prison, and Joseph's Interpretation. Pharaoh in his Dream saw 7 very fat Kine come out of the River Nile, and feeding in a Meadow, and afterwards saw 7 other Kine coming out of the same River, but extremely lean, and ghastly to look upon which devoured the 7 fat Kine. After this (being fallen asleep again) he dreams, he saw 7 Ears of Corn upon one stalk full and fair, which soon after were devoured by 7 others, that were thin and blasted.

Pharaoh being much concern'd to know the Interpretation of his Dreams, the Butler pre-

sents himself before the King, and tells him of Joseph, who immediately sent for him. Joseph having heard the King tell his Dreams, acquaints him, that they signified 7 years to come of great plenty, which were to be succeeded by 7 other years of the extreamest Famine; and to prevent the fatal effects thereof, he counselled the King to appoint great Store-houses throughout all the Land, to lay up all the Surplus of the Plentiful years, to serve for a supply during the 7 years of Famine.

Pharaoh admiring the Wisdom of Joseph, presently concluded with himself, that no body could be more fit to manage this Affair than himself; and accordingly conferr'd upon him full power over all the Land of Egypt, to order things as he should think fit, and ratified this new Dignity to him, by taking a Ring from his own Hand, and putting it upon Josephs, and a Gold-Chain about his Neck, and making him ride in his second Chariot, the Heralds proclaiming before him, Bend the Knee.

Thus this Holy Man began to enter upon his state of Glory, and to quit the Suffering circumstances wherein GOD before had placed him, that by them (as so many steps) he might mount him to the Pinnacle of Glory. Neither was he dazzled by this sudden removal from a Dungeon Darkness, to the highest Meridian of Court-Glory; for as his Afflictions could not depress him, so neither could this high and unlook'd for Honour lift him up. He received with an equal and indifferent temper from the hands of GOD the Good and Evil things of this World; and continually kept his Heart in that uniform Moderation, that in the midst of his great power, he never had a thought of revenging himself of those, who by their Calumnies had so unjustly afflicted him, and whom he thought but too severely punished by the Sole remembrance of their Crimes, and the despair and gnawing Checks of their own Conscience.

These Changes visibly hapned here on Earth; but there are others that happen still every day invisibly by a Miracle incomparably greater, of which the Elevation of Joseph was only a Figure, when those who have (as it were) been trod under foot by Men, and made vile by Prisons and Calumnies, do in an instant pass over from all their Sufferings, which have lasted but for a Moment, to that Eternity of Glory, which their Sufferings have prepared for them.

JOSEPH'S

JOSEPH'S BRETHREN.

JOSEPH having received from the Hand of Pharaoh to unlimited a Power, made it appear, how happy that King is, that has a wife and godly Minister to rely on, and advise with; and that good Counsel is to be preferred before all Worldly Treasures: He applies himself with all diligence to employ his Authority for the good of the People and Neighbouring Nations committed to his Charge, and provided an abundant supply for the 7 future years of Scarcity, without causing a Want in the midst of Plenty.

After he had with great care laid up the Products of the Year of plenty in Store-houses throughout all the Land, to that prodigious quantity, that it was beyond number, the 7 Years of Famine succeeding, began to shew their direful Effects. The People of Egypt, pressed by the irresistible force of Want, appear before Pharaoh, crying out for relief in this time of their Necessity; and he sends them to Joseph, whom he had entrusted with all that Affair, who very favourably receiv'd their Complaints, and supplied them, without putting by any.

The Land of Canaan, as well as other Neighbouring Countries, was made sensible of this extraordinary Famine: Wherefore Jacob having heard that there was Corn in Egypt, bids his Sons go down thither, and buy Corn for his Family. Accordingly Jacob's ten Sons, being all, except Benjamin, whom his Father would not part with for fear any Mischief might befall him by the way, came (amongst many others) to buy Corn in Egypt, and presented themselves before Joseph, and bowed down before him with their Faces to the Ground.

Joseph knew his Brothers at first sight, but carried himself strange towards them, and not seeing Benjamin with them, fearing lest they might have treated him as cruelly as they had formerly done him; and to be resolved hereof, he spake roughly to them, telling them they were Spies, and come to discover the weakness of the Land.

His Brethren being much troubled at this unlookt for and harsh entertainment, to justify themselves from the Reproach he laid upon them of being Spies, assur'd him, that they were all of them the Sons of one Father, who lived in the Land of Canaan with their youngest Brother. Joseph told them, he was ready to try whether what they had told

him was true, and therefore that one of them should continue as a Pledge till the rest of them returned to Canaan, and brought their youngest Brother (whom they had mentioned) down with them into Egypt; threatening, that in case of refusal, they should undergo the punishment of Spies, for such he took them for.

It was in this Extremity to which they were reduc'd, that the memory of their cruel dealing toward their Brother Joseph began to awaken in them, and fly in their Faces, inso-much as they could not contain themselves from complaining to one another in their own Language, of the great Sin they had committed, for which their present Distress was justly come on them, his Blood being now requir'd at their Hands.

Joseph understanding all they said, was touch'd at his Heart with Pity towards them, and turn'd himself from them, to give vent to his Passion by weeping; and soon after returning to them, took Simon from amongst them, and bound him before their Eyes, and gave the rest of them leave to return to their Father: he commanded also their Sacks to be fill'd with Corn, and their Money to be put in their Sacks.

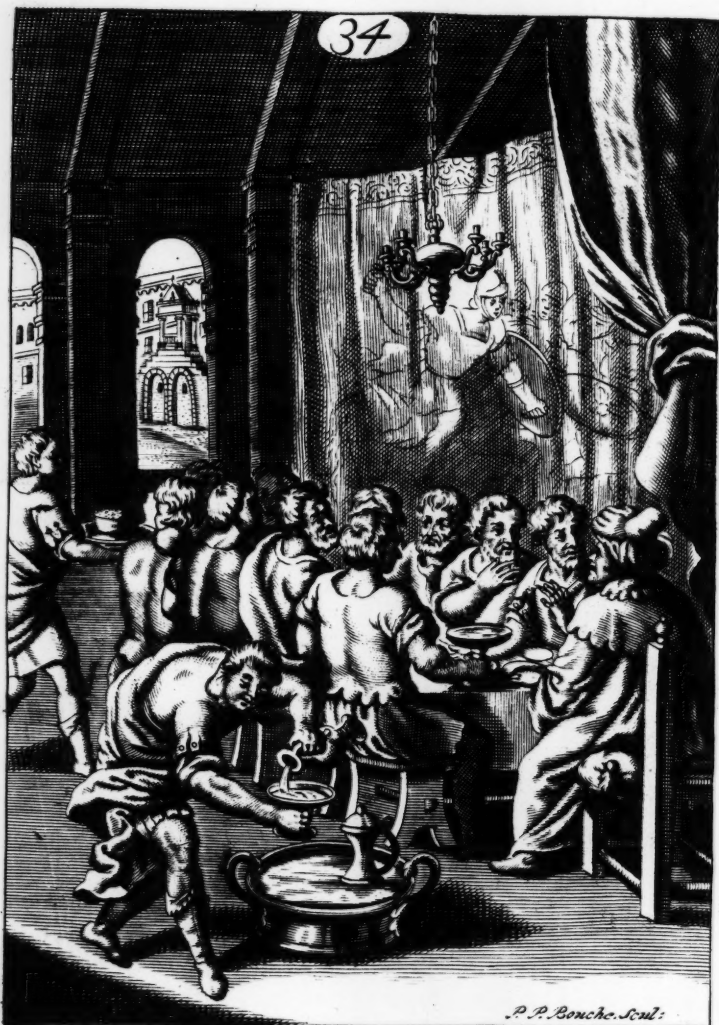
As soon as they were come to their Father, they told him all that hapned, and how they had been forc'd to leave Simon bound in Egypt, till they brought their Brother Benjamin before the Governour of the Land. Jacob was sorely afflicted to hear this News, and remembering the Sorrow had seized him upon the loss of his beloved Joseph, told them plainly, that he could upon no Terms resolve to part with his dear Benjamin, lest losing him also, it should bring his grey Hairs with sorrow to the Grave,

The Fathers cannot sufficiently admire throughout the whole Sequel of this History, the wonderful Providence wherewith GOD governs all things, the Effects whereof no Power can resist. Whatsoever Joseph's Brethren ever feared, came upon them. They had sold him to prevent and frustrate that Greatness which his Dreams seemed to preface to him, and their very selling him becomes the sure means of his Exaltation and future Glory; it was expedient they should humble and depress him, in order to his Elevation; and his Glory stood in need of their Hatred, which like a Harbinger made way for it.

JOSEPH



*James Mundy of the Inner Temple London Esq^r,
one of the Judges of the Sheriffs Court London.
For & Advancement of this Work, Contributed this Plate.*



P. P. Bouche. Scul.

*Richard Cheyney of Hamerton in the Parish of Hackney in the
County of Middlesex Esq.
For Advancement of this Work. Contributed this Plate.*

JOSEPH AND HIS BRETHREN.

Joseph (after a long forced Restraint) makes him self known to his Brethren.

THE Famine daily increasing in Canaan, forced Jacob to a resolution of sending Benjamin with his Brothers into Egypt, lest he should see him die with Famine, whose Absence he feared would prove his own Death. Judah contributed much towards the inclining of Jacob to this consent, assuring him, that he would be responsible for Benjamin, and without fail bring him back to his Father.

Thus they departed with the Presents their Father had ordered them to take along with them; for Joseph the Governour of Egypt, who having seen his Brothers, and Benjamin with them, ordered them to be brought into his House to Dine with him. They could not imagin the reason of this so unlook'd for Kindness, and fearing some new Troubles might be created to them for the Money they had found in their Sacks; to prevent them (as far as they were able,) they told Joseph's Steward, that having found their Money in their Sacks, they had brought it back with them, and desired him to receive it of them.

The Steward very friendly assured them, that he had had their Money, and having brought Simon out to them, soon after Joseph himself entred where his Brethren were; who bowing down before him, presented to him the Gifts their Father had sent him, which he very kindly accepted of; and discoursing familiarly with them, asked how it was with their Father? But seeing his Brother Benjamin, he was moved at his Heart, and after he had blessed him, could not refrain from Tears, being forced to withdraw, to give vent to the Affection that seiz'd him at the sight of his younger Brother; and soon after returning unto them, he sat down at the Table with them.

After this day was thus spent in Joy and Feasting, and that Joseph's Brethren were preparing to return to Canaan, Joseph commanded their Sacks to be fill'd, and their Money to be restored as at first, and withal, that his Cup should be put into Benjamin's Sack. They were scarcely got out of Town, when Joseph sends his Steward after them, who reproached them for having rewarded Evil for Good, in stealing away his Masters Cup. They all with one Voice excused themselves of so base a Crime, and consented, that he who was

found guilty should die, and the rest to be his Prisoners. In searching their Sacks, the Cup was found in that of Benjamin; which strangely amazed them, and they rent their Cloaths, as a mark of their high distress and sorrow.

But Judah, who had engaged himself to bring back Benjamin, boldly drew near to Joseph, and in the most humble manner presented to him the Promise he had bound himself in, to bring him back; and that he was sure it would be the Death of his Father, if they should return without him, his Life being bound up, in the life of Benjamin.

Joseph's Bowels being moved with this passionate Speech of Judah, could no longer refrain himself, but commanding all to quit the Room, he burst forth into loud Weeping, and told them he was Joseph their Brother. Upon which unlook'd for and amazing Declaration they were all astonish'd; but Joseph (to divert them from this their consternation) told them, that GOD in his Providence had so ordered it, that his Selling should prove a means of saving their Lives from the present Scarcity; and embracing them, and weeping upon them, he bid them hast to their Father, to the end he and his whole Family might come down to Egypt upon the Chariots which Pharaoh had sent to carry them.

This History (as the Fathers observe) doth most emphatically represent to us, the incomparable sweet Temper of this Holy Patriarch, Joseph, and sets all Christians a Pattern, how far they ought to forget and forgive Injuries. He himself excuseth those who had cruelly offended him, and so far was he from returning them the least Reproach, that he endeavours by all means to dissipate the dark Clouds of Fear, wherewith the guilt of their Crime had fill'd them. Having a full power to punish them at pleasure, he only employs it in Gratiifications, and instead of Anger and Revenge, he melts them with the tenderness of his Love and Affection towards them.

The Charity of this great Saint is an admirable Figure of the unparall'd Goodness and Mercy of Jesus Christ, who being sold by his own Brethren, not only forgave them their putting him to so painful a Death; but also made the very Blood which they so cruelly spilt, the price of their Redemption, and the Balsom to cure their Mortal Wounds.

F

Jacob

JACOB GOES INTO EGYPT.

Jacob, with his whole Family, goes down into Egypt, to Joseph his Son.

AS soon as Joseph's Brethren were return'd to Canaan, and had brought the glad Tidings to Jacob, that Joseph was yet alive, and Governour over the whole Land of Egypt; that Holy Patriarch, struck with the strangeness of such unexpected News, was (between the agitations of Hope and Fear struggling in his Breast) cast into a kind of Fainting; from whence, as soon as he was recovered, he informed himself more particularly concerning all the Circumstances of the Divine Providence towards his Son Joseph: And being fully satisfied therein, not only by the Relation of those who had seen him; but also by the Chariots which Pharaoh had sent, and the Provision Joseph had made for their commodious Transportation into Egypt, his Spirit revived, comforting himself, that he was going to see his most beloved Son Joseph, whom so many years he had so disconsolately mourned for as dead.

But yet notwithstanding his earnest desire to see his dearest Joseph, he could not on a sudden resolve to transport himself and his Family into Egypt, by reason of the Promises GOD had made to him, of bestowing upon him and his Posterity, the Land of Canaan; for he feared, lest his Children being charm'd with the Pleasures of Egypt, should never entertain a Thought of returning to the Land, that GOD had bestowed upon them

for ever. But GOD deliver'd him of this Scruple, by appearing to him in a Vision by Night, and assuring him, that as

*The same Year, 2195.
before Christ, 1706.
At the beginning of
the 3d year of Famine.*

he would go down with him into Egypt, so he would in due time, bring his Posterity up from thence again.

Joseph being informed by Judah his Brother, of his Father Jacob's coming, he made ready his Chariot, and went to meet him to Goshen; and being come near, he slept down, and presenting himself before his Father, embraced him, and fell on his Neck and wept, not being able for some time to move, by reason of the great Transport of Joy.

After this their Passion of Joy and Tears, which so unlook'd for an Interview had forc'd

from them, Joseph brings his Father to Pharaoh to salute him; and it being his desire, that his Father's Family might live a part from the Egyptians, he was not ashamed in the midst of all his Grandeur, to declare to the King, that his Father and Brethren were Shepherds; a Calling the Egyptians look'd upon as the most detestable that could be. And having obtain'd a Grant of the King, for them to dwell in the Land of Goshen, they lived there in all Plenty, without being sensible of the least effects of that raging Famine. Thus the whole Nation of the Jews, which was then compriz'd in 70 Persons, was saved by the Divine Providence, and the Kindness and Industry of Joseph.

Thus (as S. Chrysostom observes) does GOD dispose all the Affairs and Concerns of his own People, through an admirable variety of happy and sad Events. He afflicts them, lest a continued and uninterrupted course of Prosperity should lift them up; and again, He comforts them, for fear they might be cast down under the burthen of their Sufferings. It proved now Jacob's advantage, that he had lost his Son for a time; and Joseph's, that he had been a while separated from his dear Father's Company; because at this meeting they received such an extraordinary Incom of Joy, as quite effaced, and abundantly recompenc'd all their past Sorrows.

But on the other side, tho' the Children of Israel were well received by the Egyptians for a season, that Faithless People made them some years after suffer all that Inhumanity could inspire to a Barbarous People, and Haters of GOD. For Egypt, (as the Fathers tell us) that is to say, the World, ought always to be apprehended and suspected by true Israelites; whatsoever Careless she might seem to make them, they ought not to trust her: For it is evident, that the People of GOD have always been forced (sooner or later) to acknowledge, that their entering into it has been of troublesome consequence, even then, when they have been forc'd to it by inevitable Necessity; and they find by Experience, (as saith S. Bernard) that the Famine which forces them thither, is always to be feared.

THE



*S^r Edwine saddleir of Temple-Diffley
in the County of Hartford Baronet.
For advancement of this Works. contributed this Plate.*

The CONTENTS of the Second Book of Moses, called E X O D U S.

THis Book in the Greek is called Exodus; that is, a Going forth or Departure; a Name retain'd almost by all the Interpreters of the Bible, as agreeing very well with that which is the principal Subject thereof. For after that the Holy Ghost hath given us an account, at the beginning of this Book, of the strange increase and multiplying of the Children of Israel in Egypt, and how Pharaoh had contriv'd, to suppress and destroy them; he relates the Birth, with the miraculous Preservation and Education of Moses; and how GOD call'd him, and sent him with Aaron his Brother, to deliver his People from the House of Bondage, that is, to bring them out of Egypt.

Pharaoh being harden'd, and continuing so, obstinately refuseth to let the Children of Israel go; whereupon GOD visits the Land of Egypt with ten sore Plagues and Judgments, and afterwards (with a stretched-out Arm) he brought them forth, by the Hand of Moses; from thence, laden with Riches, after that they had celebrated the Feast of the Passover, in memory of the Destroying Angels passing by the Houses of the Israelites, when he slew the First-born in all the Houses of the Egyptians.

Having thus brought them out of Egypt, he led them through the Red-Sea (in which Pharaoh, pursuing them, was drowned with all his Host) into the Wilderness, through which he conducted them with a Pillar of Fire by Night, and a Pillar of Cloud by Day; giving them Manna from Heaven, and Quails to eat, and providing them Drink out of the Rock.

In this Wilderness they were set upon by the Amalekites, whom they vanquish'd and destroy'd. Here also Jethro came to Moses, and gave him such wholesome Advice, as proved afterwards of great use to him. In the same Desert, GOD also gave to the Children of Israel (by Moses) upon Mount Sinai (in order to a more solemn Renewal of his Covenant with them) the Ten Commandments, writ with his own Finger in two Tables of Stone; as also several other Laws, Ordinances, and Statutes, as well Sacred and Ceremonial, as Civil and Politick, to consecrate them in a peculiar manner to himself, and separate them from all other People, and above all in giving

them the Figures, Signs, Pledges and Seals of that full Propitiation, which was in due time to be accomplish'd by the promised Messiah, who was the Head and Foundation of the Eternal Covenant.

GOD there also commanded Moses, to make the Tabernacle and Ark of the Covenant, and all other holy Utensils appertaining to his solemn Service, together with his Ordinances concerning the Priesthood, who were to discharge those Holy Functions. Moreover, here is also recorded the Idolatry of the Israelites, in worshipping the Golden Calf; for which Crime GOD was resolv'd to destroy them, yet suffer'd himself as length to be entreated by Moses; who desiring to see the Face of GOD, was told by GOD, that no Man could see his face and live; but however, consented he should see his Back-parts, and to let his Glory pass before him.

After this GOD again renew'd his Covenant with the Israelites by Moses, a Faithful Servant in his House, whose Face hereupon became shining and radiant, inasmuch as he was sain (whenever he spake to the People) to put a Veil upon his Face, because they were not able to bear the lustrous Glory that proceeded from it. And in the Sequel of this Book, Moses specifies the Gifts and Offerings, which the People freely contributed to the Construction of the Tabernacle: Which being finish'd (according to the Command GOD had given to Moses, and in conformity to the Pattern he had shew'd to him on the Mount) he anointed it, and was thereupon fill'd with the Glory of GOD. The LORD making it sufficiently evident throughout the course of these his Proceedings with the Israelites, that the whole course of this Covenant was of pure Grace and free Bounty, founded upon the alone Mercy of GOD in JESUS CHRIST, who was the sole Mediator thereof.

So that this Book contains the History of what hapned to the Israelites, during the time of 142 years, or thereabouts (according to the Compute of some;) which is a most excellent Image of the State and Spiritual Deliverance of the Church by our Saviour, from the Tyranny of the Devil, and the Bondage of Sin and Corruption.

THE EGYPTIAN MIDWIVES.

Pharaoh *commands the Male Children of the Israelites, to be cast into the River Nile.*

JACOB, after he was come down into Egypt, lived there peaceably 17 years; Anno Mundi, 2315. and when he found himself at the point of Death, before Christ, 1689. he sent for his Son Joseph, and charged him to bury him with his Fathers; and having Blessed his Sons, he died, aged 147 years.

Joseph (as soon as he was dead) fell upon his Face, wept over him, and kissed him; and having commanded his Servants (the Egyptians) to embalm his Body, he mourned for him Threefcore and ten days: And when the days of his mourning were past, he desired some that were near Pharaoh to obtain leave for him, to go and bury his Father in the Land of Canaan.

Pharaoh having consented to this just Request of Joseph, he went up to bury his Father, being accompanied by all the chief Officers of Pharaoh, and other the most considerable Persons of the Court, and whole Land of Egypt; and buried his Father Jacob with his Fathers Abraham and Isaac, in a Cave of the Field of Macpelah, which Abraham bought of Ephron the Hittite.

Joseph having buried his Father Jacob, return'd into Egypt, where he still continued in the same Authority which Pharaoh had conferr'd upon him at first; and perceiving that Death began to make his approaches upon him, he demanded the same favour of his Brethren, which his Father had requir'd of him, viz. that they would take care to carry his Bones with them to Canaan; which they Anno Mundi, 2369. promised to do; and soon before Christ, 1365. after he died at the Age of 110 years, having continued in the Government of all Egypt 80 years. They also Embalmed his Body, and put it into a Coffin in Egypt.

But many years after the Death of Joseph, a New King* arose in Egypt, who hated the Hebrews, and was so far from having the esteem and kindness for them, that his Predecessors had had, that he became jealous of their vast Multitudes, to which they were increased, and therefore took a Resolution to destroy them; not by open

Violence, but by Craft and Address. To this end he employs them in the hard labour of making Bricks and Mortar, for some of his Buildings; but this Oppression making them to multiply the faster; as a Figure for time to come, that the Afflictions of the World would only serve to multiply the Church, Pharaoh took another way, which was, to destroy all their Male-Children.

Accordingly he charged all the Midwives, to kill all the Male Children of the Hebrew Women at their Delivery; but they abhorring to execute so barbarous an Order (for the Scripture witnesseth, that they feared GOD) preserved them alive, contrary to the cruel command of Pharaoh: Who being provok'd to see his Orders neglected, charged his Subjects to take all the Male Children of the Hebrews, and cast them into the River.

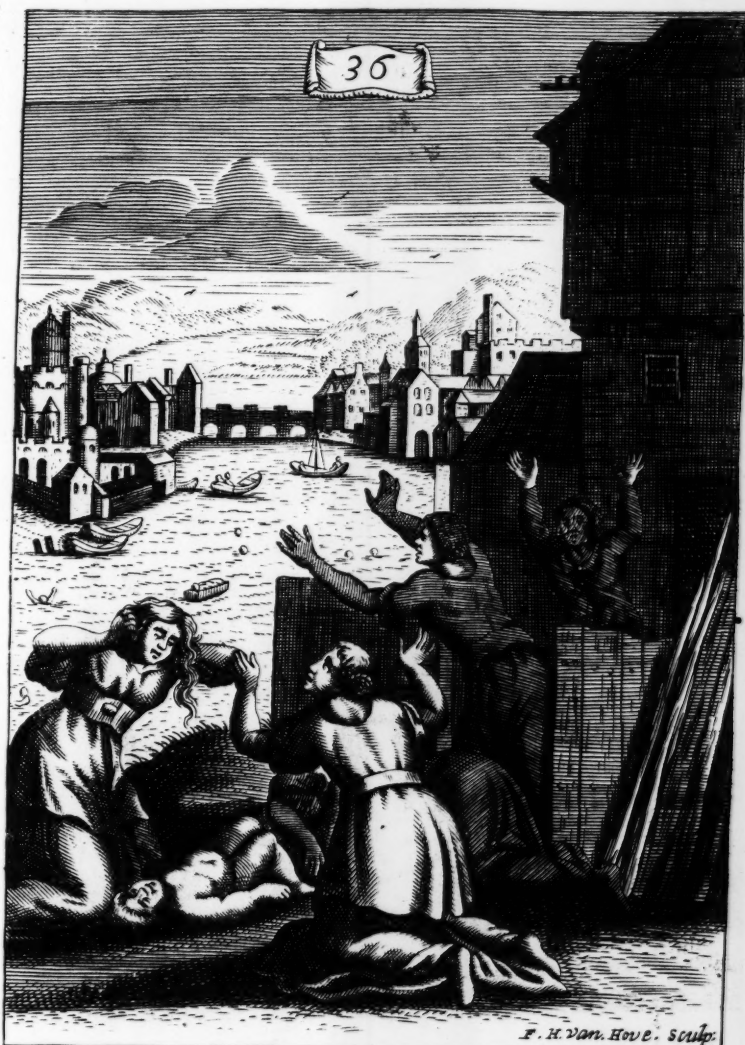
But GOD highly approved the carriage of the Midwives in this matter, and rewarded their holy Disobedience, by blessing and establishing their Families; and tho' he did not approve of the Lye they made use of to excuse themselves, yet he blessed them for the tenderness they expressed for his People, who groaned under so unjust and cruel an Oppression.

It seems as if all the Humanity and Good Nature of Egypt, had been (at that time) confin'd to these few Women; who (when a whole Nation and Kingdom blindly obeyed the unnatural Commands of their Prince) only stood it out, as being more awed by the fear of GOD, than by any thing they could apprehend from Men; and dreading his Justice more, than the impotent Cruelty of Pharaoh.

But too happy (saith S. Austin) would they have been, if joining the Love of Truth to their Praise-worthy Compassion, they had rather have chosen to expose themselves to Death, than to save their Lives with a Lye: And if after having hazarded their Lives, to poor Innocents, they had once more ventured upon Death, rather than save themselves by injuring the Truth. They might indeed in this Resolution, have seen their Houses destroyed upon Earth; but GOD in respect thereof would have bestowed upon them those that are Eternal in the Heavens.

MOSES

* Benefick Mianan, who Reigned 66 years, Anno Mundi, 2427. 10 2424.



F. H. Van. Hove. Sculp.

*William Bailey of St. Margarets
Westminster in Middlesex Gent.
For advancement of this Works. Contributed this Plate.*



*M^r. John Case of New Market in Cambridgshire Gentleman.
For Advancement of this Werke. Contributed this Plate*

MOSES SAVED FROM DROWNING.

Pharaoh's Daughter *saves* Moses from drowning, and adopts him for her Son.

WHilst the *Israelites* suffered the most unjust Persecution in *Egypt*, and that ungrateful *King* set all his *Wits* at work how he might best extinguish a *Race*, to which his Predecessors had been behold-

Anno Mundi 2433.
before Christ 1571.
and 21 years after
the death of Levi.

en for the preservation of their Life and Kingdom, a Man of the Tribe of *Levi*, named *Amram*, had a Son by his Wife *Jockabed*; who being a goodly Child, his Mother moved with his Beauty, and promising Looks, made a shift to hide him three Months. But forasmuch as *Pharaoh's* Orders were most severely executed, she was fain at length to expose her Son, for fear of forfeiting her own Life. To this end she made a Cradle of *Flags*, and daub'd it over with *Pitch*, and put her Son therein, and laid it amongst the *Flags* by the *River* side, and charged his Sister to continue thereabouts, to see what would become of her Brother.

It was about the same time that *Pharaoh's* Daughter came down to the *River* to wash her self, accompanied with all her *Maids*; and seeing the *Cradle* among the *Flags*, she sent one of her *Maids* to fetch it. As soon as she had cast her Eye upon this lovely Infant, who lay crying in his *Cradle*, she was moved with pity for it; and the goodly Aspect of the Child increasing the Affection she had conceived for it, she resolv'd at any rate to save it from perishing in the common Calamity.

His Sister in the mean time, who had observed all that pass'd, drew near to *Pharaoh's* Daughter, and demanded of her, Whether she was willing, she should go and call an *Hebrew* Woman to nurse the Child? To which she having consented, his Sister ran and fetch'd his Mother; who having received a Charge from *Pharaoh's* Daughter, to nurse her own Son, with promise of a Reward for so doing, return'd to her House with great Joy, blessing *GOD* for the Success he had vouchsafed her in preserving her Son.

As soon as he was grown up, his Mother brought him to *Pharaoh's* Daughter, who adopted him for her Son, giving him the Name of *MOSES*, because she

had drawn him out of the Water.

The Fathers have admired to find this Holy Man, who was the Minister of the Old Law, (as *JESUS CHRIST* was the Dispenser of the New) a lively Figure of him from his very Birth, in being divinely preserved, as well as our Saviour, from a Massacre, which involved so many Infants. *GOD* on this occasion made it as evident as the Sun at Noon-day, that he is the Sovereign Disposer of all Men, and that all their Designs and Devices are meer Vanity, when they clash with his eternal Purpose.

GOD seems to oppose himself with more vigour against those that are so bold as to wage open War, and stand at defiance with him; and we cannot sufficiently be astonish'd, how his Wisdom sports it self with *King Pharaoh*, who being resolv'd to destroy the Children of the *Hebrews*, doth in the mean time (in his own Palace) cherish and care for him for his Grandchild, who was to be the Instrument of delivering the People, whom he persecuted, from his Tyranny and Oppression. And his Mother, who for fear of losing her own, had exposed his Life to the Waters, has the Care of nursing him recommended to her, and *Pharaoh's* Daughter rewards her for a Service, which she would (had it been in her choice) have purchased with all the Riches of the World.

Besides, the very exposing of *Moses*, was the first step to his Greatness; and *GOD* saves him from the Waters of the *River*, to make him the Instrument of drowning the Son of that Prince in the Sea, who had design'd to do as much for him; and who had the chieftest of his Subjects for Companions in his Punishment, whom he had made the barbarous Executors of his inhuman and cruel Commands.

After a mature consideration of all this, we must have very little Faith or Understanding, if such a crowd of astonishing and miraculous Directions of Divine Providence, doth not force from us an Acknowledgment, that *GOD* indeed is All, and that all Men (how great, potent, and terrible soever they may seem to be) are in effect nothing: So that it is a Question, Whether we ought more to admire the Impiety, or the Extravagance and Madnels of those, who dare oppose themselves against, and undertake to attack Heaven it self.

THE

Mel in the Egyptian
an Language signi-
fies Water.

THE BURNING BUSH. GOD appeareth to Moses in a Burning-Bush.

MOSES being saved from the Waters in a Miraculous manner, and brought up in Pharaoh's Palace, as he grew up to Manly Age, made it appear, that GOD had called him to something else than Worldly Greatness: For seeing the Affliction of his Brethren the Israelites, when he at the same time abounded with all manner of Court-pleasure, his Faith could not bear to see himself so distinguish'd from them; choosing rather (as S. Paul saith) to be Afflicted with the People of GOD, than to be happy with those, who were their profest Enemies.

He cast about therefore how he might best get an opportunity of quitting the Kings Palace, to visit his Brethren in their Distress; and in his progress, seeing an Egyptian smiting an Hebrew, he was immediately seiz'd with the Spirit of GOD, and slew the Egyptian, hiding him in the Sand; supposing that none had been witness of this effect of his Zeal.

The next time he went forth amongst his Brethren, he saw two Hebrews quarrelling together; and endeavouring to reconcile them, by representing to them, that they were Brothers; he who did the wrong, demanded of him, who had made him a Judge over them; and whether he did intend to kill him, as he lately did the Egyptian.

These words assured Moses, that he was discover'd; and fearing Pharaoh's anger, he fled into the Land of Midian, where (resting himself near a Well) seven Daughters of the Priest of Midian, who was called Revel and Jethro, came thither to water their Father's Flock; but other Shepherds rudely driving them away, Moses stood up and helped them to water their Flocks; with which they having acquainted their Father, he was desirous to see the Egyptian that was so charitably come in to their help, and commanded his Daughters to call him in to eat Bread. Moses perceiving the good Temper of the Man, was content to dwell with him, and taking his Daughter Zippora to Wife, spent 40 years in feeding his Father-in-Laws Flocks in the Desert.

Anno Mundi, 2513.
before Christ, 1491.
Moses being then 40 years of Age.

near Mount Horeb, that GOD appeared to

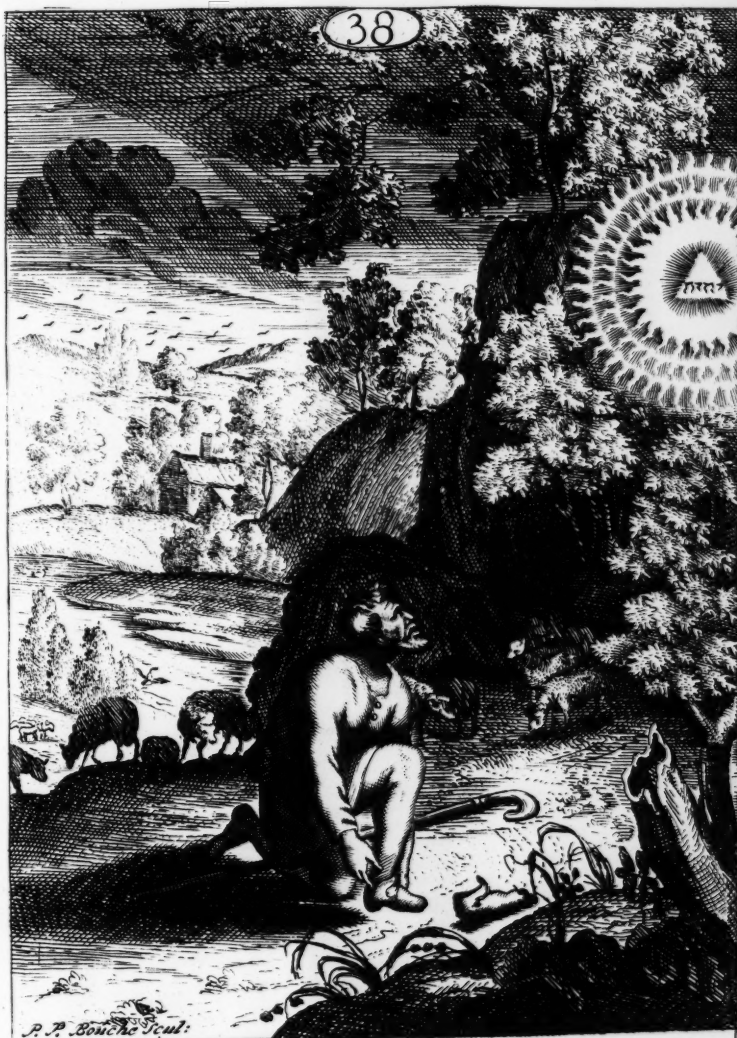
him in a Flame of Fire, out of the midst of a Bush. At this strange Appearance Moses had a desire stir'd up to draw near, and take a more exact view of the wonder of a Bush burning without being consumed; but GOD calling to him out of the Bush, stopp'd his Curiosity, by forbidding him to approach nearer: And then assured him, that he had seen the Afflictions, and heard the Cry of of his People in Egypt; and that he was come down to deliver them from the Tyranny of their Oppressors; and, that he himself should be the Instrument, by whom he would perform this great Work of Israel's Redemption.

Moses at first excus'd himself, and would fain have wav'd the Employment; but GOD charging him therewith a second time, and to induce him the more readily to undertake it, he immediately shews him two Miracles, by changing his Rod into a Serpent, and that Serpent again into a Rod; and by making his Hand leprous by putting it into his Bosom, and restoring it again to its former state. Yet for all this Moses continued to oppose GOD's intent of sending him to Pharaoh, to that degree, as to kindle his Wrath against him; so at last Moses was fain to submit to the Divine Command; and thereupon took leave of Jethro his Father-in-Law, and with his Wife and Sons came to Egypt, to Visit and Comfort his Brethren in their Distress.

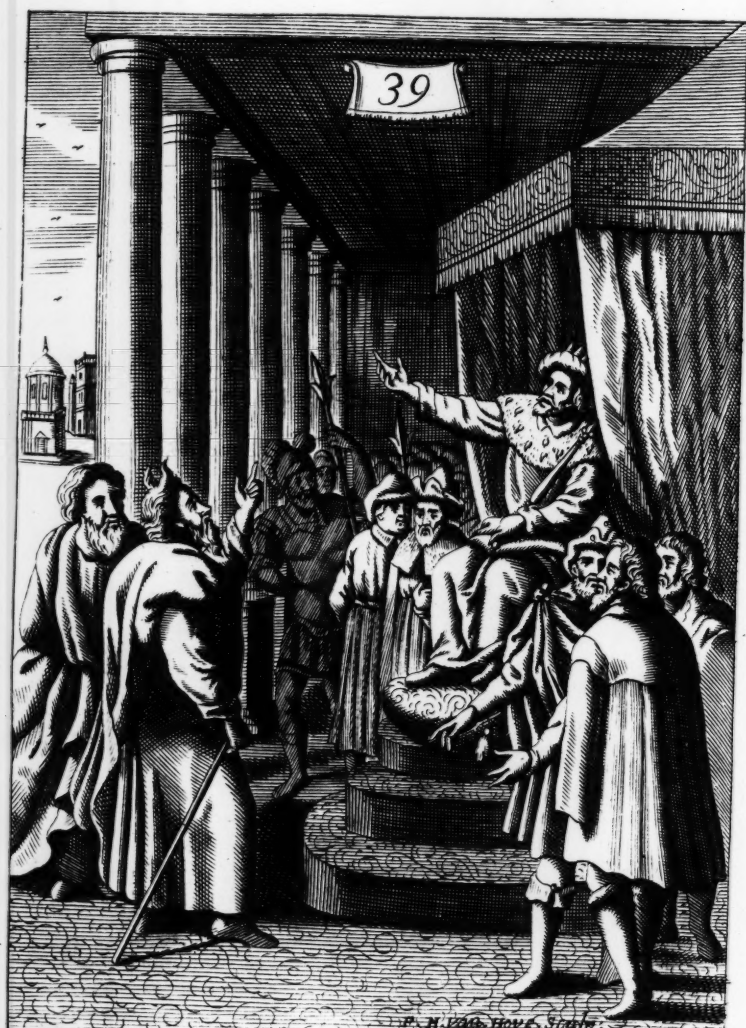
The Saints of old have consider'd this Miracle of the Burning-Bush, which was not consumed, as a true Emblem of the People of GOD, who commonly are afflicted in this World, as the Israelites then were by Pharaoh; and yet are not consumed by those Flames which encompass them on every side, as having GOD in the midst, who keeps the Fire from consuming them, and makes it only serve, to render them more pure and shining.

S. Gregory looks upon this Call of Moses, as a Figure of that of the True Pastors of the Church: Moses (saith he) is an illustrious Example for all Pastors and Teachers, in refusing at first (not without great firmness and obstinacy) to conduct the People of GOD, notwithstanding that he was charged with it by an express command from GOD; and that he had been fitting himself for this difficult employment by 40 years Retirement and Meditation into the Wildernesse.

MOSES



*Richard Powis of s^t. Martins
in the ffields. in Middlesex. Gent.
For advancement of this worke. Contributed this Plate.*



*Zachary Wells M. A. late Fellow of Kings
Colledge in Cambridge, and Lecturer of S.
Michael Bassishan London.
For advancement of this Work contributed this Plate.*

Moses Addresses Pharaoh.

Moses demands leave of Pharaoh for the Children of Israel, to go and sacrifice to the LORD in the Desert.

PHARAOH having heard the first Proposals Moses made to him in the Name of GOD, to let the *Israelites* go and Sacrifice in the Wilderness to the LORD, derided them at; answering Moses with a, *Who is the LORD, that I should obey his Voice?* and makes the express Command of GOD, to be nothing else but an effect of their Idleness; reproving Moses sharply for putting any such thing into their Head, and commands his *Task-Masters*, to double their Oppressions upon the *Israelites*, by forcing them to deliver the same number of *Bricks* as was usual, without giving them *Straw*.

The *Israelites* finding their Sufferings thus renew'd and doubled, bitterly complain to Moses and Aaron, whom they look'd upon as the Causes thereof; and were then an admirable Figure of the Murmurings which in time to come would arise against the true Pastors of the Church, in their endeavouring to convert Souls, and lead them out of Egypt.

GOD taking compassion on the sad Condition of his People, the Voice of their Affliction having reach'd his Throne in Heaven, he sends Moses a second time to Pharaoh, to command him to let the People of Israel go. Moses obeys the Divine Command, and to give that Prince a token of his Mission, he in his presence chang'd his Rod into a Serpent; but Pharaoh's Magicians (by their Incantments performing the same, the King's Heart was hardened, and would not let the People go, notwithstanding that he had seen Aaron's Rod swallowing up the Rods of his Sorcerers.

Hereupon GOD commands Moses to go again to Pharaoh, and meeting him near the River-side, without being in the least concern'd at his Threats, he addresseth himself to him with an holy Boldness and Liberty; yet in conjunction with that humble Meekness, which was natural to him; once more demands leave for the *Israelites*, to go and serve GOD in the Wilderness.

Which when Pharaoh refused to do, Moses commands Aaron to stretch forth his Hand upon the Waters of Egypt, and immediately

the River Nile was turned to Blood, as well as all the other Streams, Pools, and Waters of Egypt, and all the Fish that was in them, died.

This was the first Plague wherewith GOD punished Egypt; and was a lively Figure of that Plague wherewith GOD (in all succeeding Ages) would smite those that do not believe his Word, who instead of the pure and clear Waters of his Truth, should meet with nothing but Blood, that is; Earthly and Carnal Notions and Opinions.

In considering more attentively this terrible Judgment, we cannot sufficiently wonder at the insensible Hard-heartedness of Pharaoh, who seemed to be little concerned at this great Prodigy. True it is, that his Sorcerers contributed very much to this his Insensibility, in imitating by their Incantments this Divine Miracle wrought by Moses, giving thereby a specious pretext to Pharaoh, to look upon this Wonder no otherwise than as an effect of Magick Art, and not (as indeed it was) an immediate Product of the Divine Omnipotence; though indeed this were not sufficient to render him excusable; because though his Enchanters could do mischief, yet it was not in their power afterward to remove and remedy it: they could in imitation of Moses change the Water to Blood, but could not, like him, transmute that Blood again into Water.

Wherefore also, though the Plagues wherewith Moses smote Pharaoh and all Egypt, ought to have persuaded him of the Truth of his Message; yet the ceasing of those Plagues at the Prayer of him who at first was the subordinate cause of them, ought more strongly to have convinced him of the same Truth, by how much it is an easier thing to do hurt and mischief, than to change that mischief into good.

But alas! the most powerful, and (one would think) irresistible Demonstrations, make no impression on a Spirit that is once struck with Blindness, there being nothing upon Earth that is capable of softning a Heart, which like Iron is hardened by the very strokes it receives from Heaven, and which GOD in his just Judgment leaves to its own obdurate Wickedness.

THE PLAGUES OF EGYPT.

The Nine Plagues of Egypt.

THE First Plague, which turned the *Waters* of the River Nile, and all other *Streams* and *Lakes* of the Land of Egypt into *Blood*, not having met with the success of inclining the *Heart* of Pharaoh to comply with the Divine Command, to let Israel go, GOD sends the following *Plagues* in order.

The second was the *Plague* of *Frogs*, which covered the Face of all Egypt, and filled the very *Houses* and *Bed-chambers* of King and People. Which Plague (as St. *Austin* observes) was a Figure of that Judgment wherewith GOD at present smites Men, who are too profuse of their Tongues, and place their Godliness in much Talking.

The Third Plague was that of *Lice*, which represents the Plague wherewith in after-times the Church would be afflicted, by the Disputes and Contests of those who would endeavour to trouble the Peace thereof, and unhinge and disquiet Souls.

The Fourth, was that of *Swarms* of *Flies*: These most importunate and troublesome *Insects*, denote to us the Plague wherewith those Men are smitten, who are given up to a *Recklessness* of Spirit, which hinders them from tasting the charming Sweetness and Pleasure of true Divine Peace and Rest in GOD.

The Fifth, was the *Murrain* of *Beasts*; which teacheth us, That all these who being within the Pale of the Church, do notwithstanding live an *Animal* and *Bestial* Life, should be struck with an invisible and *Spiritual* Plague or *Pestilence*, which would kill their Souls, tho' it might seem to spare their Bodies.

The Sixth Plague passed from the *Beasts* to Men themselves, filling them with dolorous *Bails* and *Blains*; which represented the abominable filth and nastiness of Sin in the Soul, which is as loathsome as the filthy Matter that proceeds from an *Ulcer* in the Body; and those hot and fiery *Blains*, are an admirable Figure of the Plague of those, who are overcome by their own Rage, Passion and Anger.

The Seventh, was that of a prodigious *Hail*, mingled with *Thunder* and *Fire*, which kill'd Men and *Beast* that were in the Field; smote every *Herb*, and brake every *Tree* of

the Field; which represents the *Injustice* and *Violence* of those who out of *Envy* spoil other Mens Labours, and in so doing perish in the mischief they do to others, even as *Hail* melts away after the *Ruin* and *Destruction* it hath caused upon the Earth.

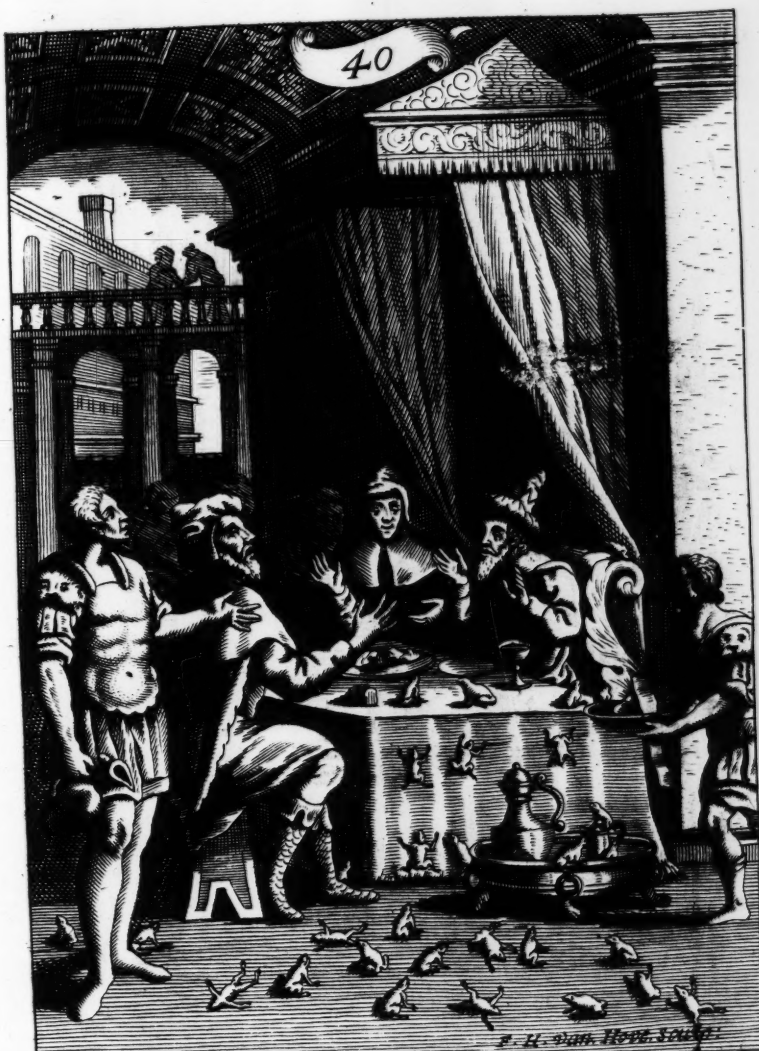
The Eighth, was the *Plague* of *Locusts*, which devoured all the *Herbs* of the Ground, and the *Fruit* of the *Trees*, which the *Hail* had left. These *Locusts* represent the Evils which happen to the Church by *Detraction* and *Calumny*; because the *Locusts* hurt only by their *Mouths*, and therefore do lively express false *Witnesses* and *Detractors*, whose Sting and Poyson is in their Tongues.

The Ninth, was that of *Darkness*; denoting that terrible *Darkness* which is in the Hearts of the *Wicked*, whilst those who are Good, enjoy a most pure and clear *Light*.

We are to take notice here (as the Book of *Wisdom* observes) That GOD did not punish the *Hardness* of Pharaoh all at once, but by degrees and intervals, that he might evince his Mercy, even in pouring forth of his *Wrath* and *Fury*; and the desire he hath, that lesser Chastisements might prevent greater and exterminating Judgments.

When GOD intends to punish like a GOD, he does not make use of *Flies* or *Frogs*: It was as easie for him to have sent at first *Lions* to destroy them all at once, as to send the *Flies* to warn them to look to themselves before it was too late; but he restrains the course of his *Wrath*, and contents himself at first to inflict a lighter Punishment, to the end that Men being affrighted with those first *Strokes*, may judge how intolerable it will be to bear his *Wrath*, and to drink the Dregs of the Cup of his *Fury*.

For GOD will have Men know, That he ought and will be feared; and when he meets with Pharaohs; that is, with Hearts altogether hardened, he makes bare his Arm against them; and after having made them pass through all the degrees of his Anger, without being able to soften them, he is (as it were) forced by their Impenitence, to proceed to extremity, and to be as firm in his Justice, as they are in their resolute Obstinacy.



*William Bailey of St. Margaret's
Westminster in Middlesex Gent.
For advancement of this Work, Contributed this Plate.*



THE PASCHAL LAMB.

GOD commands the Jews to eat the Paschal Lamb; and slays all the First-born of the Egyptians, which was the Tenth Plague.

THE foregoing Nine Plagues having proved ineffectual to overcome the Obstinacy of Pharaoh; GOD (before he sent the Tenth) commands every Jewish Family to sacrifice the Lamb, which he had order'd them to have in a readiness, since the 10th day of that same Month, that is, before he sent the Plague of Darkness. He prescribes also the manner how they were to celebrate the Sacred Feast, viz. they were to eat it standing, with their Staves in their hands, and in haste, as Persons ready to take a Journey. But the Circumstance more particularly enjoyn'd than all the rest was, That in whatsoever House this Lamb was offered, they were to strike the Blood on the two Side-Posts, and on the upper Door-Post, that the destroying Angel (who was to slay the First-born of all the other Houses) might pass over and spare those which he should see mark'd with the Blood of the Lamb.

The Children of Israel obeyed this Command of GOD, and being on the 15th of the same Month assembled in their several Families to eat the Paschal Lamb in the Evening, GOD at Midnight slew all the Firstborn of Egypt, from the First-born of Pharaoh, who sat upon the Throne, to the First-born of the meanest Slave, and of all their Cattel. Pharaoh struck with the sudden and unlookt for Death of his Son, rose up at Midnight, and every Family finding themselves partakers of the same Plague, nothing was heard but Cries and Lamentations, besides the Horror that seiz'd them for fear of being involv'd in the same Disaster with their dearest Children.

How sensible an Instance was this, that GOD disposes of Men as he pleases, and that he forces them (sooner or later) to comply to his Will and Commands? Pharaoh, who till then had stood it out against the Commands of GOD by Moses, was the first to entreat the Israelites to be gone, without any restriction, with their Flocks and Herds, and all that they had; the only thing he desired was, that they would make haste and be gone; as likewise did all the rest of the Egyptians.

So they departed the day after the Passover, Anno Mundi 2512, being the very same Day before Christ 1491. wherein the 430 Years,

which GOD had foretold to Abraham, that his Posterity should be Strangers and afflicted in a Foreign Land, were ended, to the number of 60000. Men, besides Women and Children. But before their departure they had (in compliance with the Divine Command) borrowed of their Neighbours, the Egyptians, Vessels of Gold and Silver, which they lent them without any difficulty.

Thus were they at last deliver'd from their long Bondage in Egypt, where they now continued 215 years. And they robb'd the Egyptians at their Departure to recompence themselves for the hard Labour they had sustained in building of their Cities, and other Monuments of their Pride and Vanity: And it is observable, that they took along with them the very best and richest of their Goods, to hint to us, That GOD one day would bestow upon his Zion the Glory of the World, when the Kingdoms of this World should become the Kingdoms of the LORD, and of his Son Christ Jesus.

This Deliverance of the Children of Israel out of Egypt, was a lively Figure of the Deliverance of GOD's People from the Lufts of the World, and the Tyranny of the Devil, which Deliverance they should owe to the Blood of the true Lamb of GOD. Before the offering up of this saving Sacrifice, they might indeed groan under their Bondage and sorrows, but they could not get rid of them. This great Grace and Favour GOD will have his People to commemorate every year in the greatest Festival the Church has, as well as more frequently in the Sacrament of the Holy Eucharist, to the end that having always in their Minds the Memory of him who has redeem'd them from their Bondage, as well representing to themselves the Tyrant that had enslav'd them, they may be as thankful to the one, as they abhor the other; and that keeping close to Jesus Christ, as to him who alone can preserve them in the dear bought Liberty he has procur'd for them, they may fear the least appearance of any thing that may be an occasion of subjecting them anew to the Devils Tyranny, or entangling them in worldly Lufts and Corruption.

The Israelites Passing the Red-Sea.

PHARAOH is drowned in the Red-Sea.

PHARAOH seeing that the *Children of Israel* were escaped out of his Hands, and that the three Days they had demanded for to go and Sacrifice in the *Wilderness* were already past, and that there was no likelihood of their Return; forgetting all the prodigious Judgments wherewith GOD had plagued him, and his habitual hardness of Heart getting the upper-hand of him, he resolves to pursue them.

The *Israelites* seeing themselves in this danger, and engag'd in a *Desert*, where they had the *Sea* before them, and *Pharaoh's Army* behind them; these terrible Objects made that impression upon them, as made them forget their so late and miraculous Deliverance, together with the Divine Superintendency, which led them in the *Desert* with a Pillar of Cloud by Day, and a Pillar of Fire by Night. So they gave themselves up to Murmurings and Complaints, demanding in a peremptory way, of *Moses*, Whether it were for lack of Graves in *Egypt*, that he had brought them into that *Wilderness*, that they might find them there?

Moses endeavours the best he could to comfort and encourage them in this Extremity, by assuring them of the Divine Assistance: And as *Pharaoh* with his Army began to approach them, GOD commands *Moses* to stretch forth his Hand over the *Sea*; whereupon immediately the *Waters* were divided, opening a Way for the *Children of Israel* to pass through. Thus they marched along this miraculous Way the LORD had cast up for them, the *Waters* standing as a Wall on each side, securing and guiding their Passage through it.

The *Egyptians* without being daunted at this stupendous Miracle, and supposing that since it favour'd the *Israelites* Escape, it might as well befriend their Pursuit. They venture upon this new Road. But GOD soon caused them to be sensible of the difference he made between them and his People; for glancing an angry Look upon them from the

fiery and cloudy Pillar, he struck them with Terror and Confusion, who seeing their Error too late, began to call upon one another, to get out of the *Sea* as fast as they could, because the LORD fought against them, in favour of the *Jews*.

In this their Attempt to make an Escape from the Mischief that had already overtaken them, GOD commands *Moses* to stretch forth his Hand again over the *Sea*, and the divided *Waters* joyning, came pouring upon the *Egyptians*, who soon after were seen floating on the *Sea*, not so much as one of them escaping from that fatal Wreck. This hapned the 21st day of the first Month, that is to say, the 8th day after Easter.

These Miracles afford us a full view of the Divine Greatness and Power, he having testified by *Moses*, That his end in exerting these Prodigies was, that Men might acknowledge and reverence his Omnipotence; but that which grieved the Fathers of the Church, was, to find that Christians had only Eyes to behold such Miracles as these, that are outward, without considering those, of which the former are only a Figure, and are far more considerable, because more spiritual and inward.

We admire (saith St. Bernard) the deliverance of *Israel* out of *Egypt*; but we don't admire a Soul, who by a sincere Conversion and Repentance, is delivered from the Slavery of this World: In the first of these it is only a *Pharaoh* that is overcome; but in the latter, the Devil himself is vanquish'd, and put under the Conquerors Feet. There Chariots only were drowned, but here sensual Desires, and the impetuosity of Concupiscence is destroyed. The *Jews* had only to do with Men of Flesh and Blood; whereas the Soul must fight the Powers of Darkness, and contest with the Prince of the Air. And as it was for the Glory of GOD, to hear *Pharaoh* then cry out, Let us flee from the Face of *Israel*, for GOD fighteth for them; 'Tis much more for his Glory, when the Devils, sensible of a Divine Power engag'd against them, cry out, Let us get away from this Soul, for GOD fights for her.

THE



M. Vander Gucht scul.

*St. Henry Johnson of Blackwall in
the County of Middlesex Knight.
For advancement of this Work. Contributed this Plate.*



Thomas Ryves of Ranson in y^e County of Dorset Gent.
For Advancement of this Worke, Contributed this Plate.

The Raining down Manna.

GOD rains Manna from Heaven, to feed the Jews during their forty Tears wandering in the Wilderness.

THis miraculous Passage through the Red-Sea, fill'd the most insensible amongst the Jews with Admiration and acknowledgment. They all joyn with Moses, who sang to GOD an excellent Hymn of Praise and Thanksgiving; which teaches us to beware of *Unthankfulness* under the manifold Mercies we receive from the Hands of GOD. Miriam (also the Sister of Aaron) took a Timbrel in her Hand, and all the Women accompanied her with Timbrels and Dances, and Songs of Joy.

But soon after this their glorious Deliverance, and their thankful Acknowledgments of it, being prest with Hunger in the Wilderness, they began again to murmur against Moses, whom they look'd upon as the Cause of all the Difficulties and Disappointments they met with. Whereupon this Faithful Minister of the LORD, having represented to them, That all these their Murmurings and Complaints did reflect upon GOD himself, he being only his Instrument and Servant, promised them that GOD would grant their Desires, and give them Meat: Accordingly the same Evening the LORD sent a prodigious Flight of Quails, which covered the Camp, and the next Morning sent them Manna from Heaven, which like Dew covered all the Ground round about their Tents. And this miraculous Heavenly Bread, he afterwards continued to them during their forty years journeying in the Wilderness.

The Jews were surpriz'd the next Morning to see this Divine Food spread over the Face of the Earth, and admiring what it might be; Moses told them, that it was the Bread that GOD sent them from Heaven; and charged them to go and gather it every Morning before the Sun-rising; to teach us, (as the Book of Wisdom, Chap. 16. ver. 28. faith,) That we must prevent the Sun-rising to give Thanks to GOD for all his Benefits, and pray unto him before break of Day; for as soon as the Sun was risen, it melted away, and was no more to be found. Moses also forbid them to keep any of it till the Morning, GOD being willing so early to teach the Jews, not

to extend their care of necessary Supplies beyond the present Day, leaving the thoughts of the Morrow to the Divine Providence. And lastly he charged them, that for the more strict and religious Observation of the Sabbath, they should gather the Day before a double quantity of Manna, which did not putrify and breed Worms, as that which was on other days kept till the next Morning.

This Figure doth most lively represent to us the Holy Eucharist, as Jesus Christ himself witnesseth in the Gospel; and we may boldly say, That how wonderful soever this Food of the Jews was, yet had not they in this, nor in any other of the miraculous Favours bestowed upon them any advantage beyond the Christians, who do more truly feed upon the Heavenly Manna, and the Bread of Angels, which Jesus Christ gives to those who are come forth out of Egypt, that is, from the Corruptions and Defilements of the World, and wherewith he comforts and supports them in the Wilderness of this Life, until they enter into the true Land of Promise, as the Jews were maintained with Manna, till their entering into Canaan.

Wherefore also, Christians ought to take great care to acknowledge and improve this Divine Grace and Favour better than the Jews did, and to tremble at the thought of falling into a distaste and dislike of this Heavenly Food, after their Example: who though at the first view of this Miraculous Bread, they were struck with wonder, yet being once accustomed to it, they preferred the Garlick and the Onions of Egypt before it.

This disregard and loathing the Jews then had for their Manna, is an express and lively Figure of the Affront Christians offer to Jesus Christ in his Sacrament, when they are so hardy to approach that Holy Table, without a due Trial of themselves, and without discerning the Lord's Body. They who still hanker after the Flesh-pots of Egypt, are not fit Guests to feed on these Heavenly Dainties, and their assenting at this most Religious and Mystical Solemnity, will only hasten their Condemnation.

The gushing of Water out of the Rock.

Moses at GOD's Command striking the Rock, brings forth Water.

ONE would think the Jews should never more have doubted of the Divine Care and Providence, which

The same Year 2513.

continually attended them after so signal a Miracle, as was that of *Manna*, which they having every Day renew'd to them, furnish'd them with continual visible assurances of the Faithfulness of him, who had charged himself with the Care and Conduct of them: Yet for all this a new Difficulty arising, by their want of *Water*, effac'd the remembrance of all the miraculous Assurances the Divine Goodness had afforded them, and put them upon murmuring afresh against *Moses*, whose Hands they had so oft seen invested with the Divine Omnipotence.

For being come to a place called *Rephidim*, where there was no *Water* for them to drink, they in a seditious and rebellious manner address themselves to *Moses*, tauntingly demanding of him, Why he had brought them out of *Egypt*, to kill them and their Children, and *Cattel* with thirst in the *Wilderness*? This meek and kind Governour of a most rebellious and stiff-necked People, had no other Refuge to retire to, (besides him, who at first had put him in that station) than even GOD himself, and representing to him the extremity to which he was reduc'd by the general Murmurings and Revolt of a People, that were ready to stone him. GOD, to comfort him, bids him take the Elders of *Israel* along with him, and the *Rod* (wherewith he smote the *Waters* of the River *Nile*, and turn'd them to *Blood*) in his Hand, and go to the *Rock* of *Horeb*, where he would give both him and them another Instance of his All-commanding Power, by making *Waters* to gush forth from thence, to satisfy the Thirst of that great People.

This Promise was immediately follow'd by answerable effect; for *Moses* had no sooner touch'd the *Rock*, (which according to *S. Paul*, represented *Jesus Christ*) but Torrents of *Water* ran down the dry and parched Earth, and *Rivers* gush'd forth from the stony *Rock*. This Miracle was a visible representation of the overflowings of *Grace*, proceeding from a crucified *JESUS*; for he is the true *Rock*

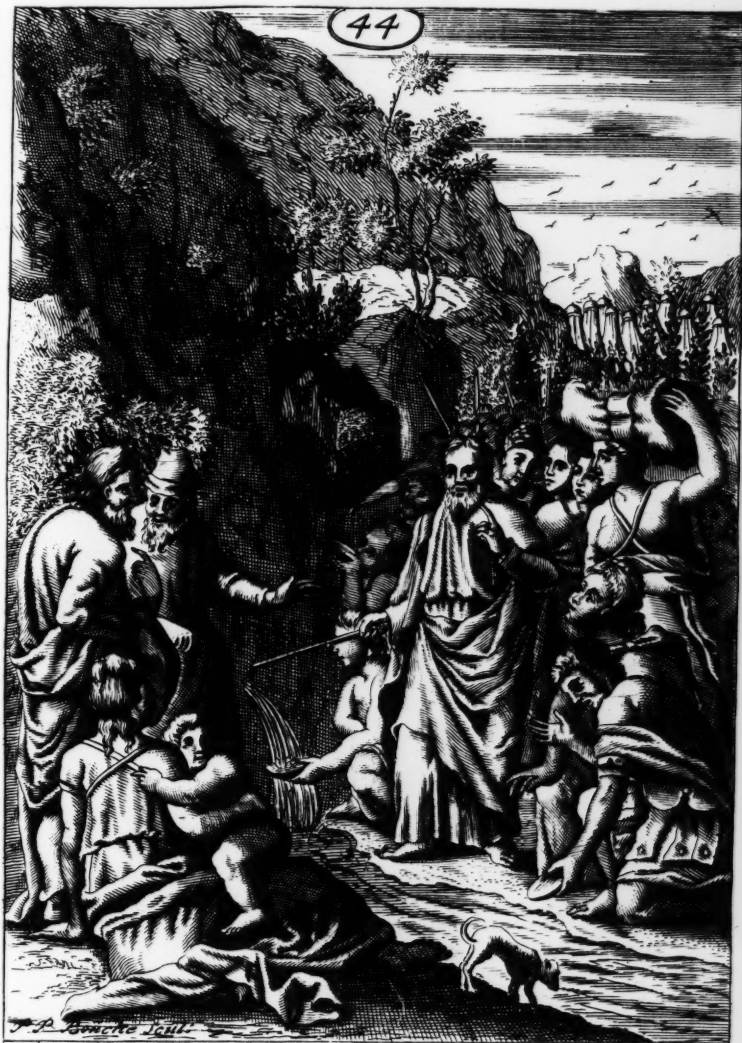
from whence do flow forth those *Waters* of *Life*, which quench the Thirst of his People, during the weary Steps they take in the *Wilderness* of this mortal *Life*, which afterwards become in them a Fountain and Source of *Living Waters*, springing up into *Eternal Life*, making the Hearts of the most obdurate Sinners, to relent and gush forth into Tears of Repentance.

Some time after this, when the *Israelites* were come to *Cadesh*, where *Miriam*, (*Moses* his Sister) died, and was buried; the *Israelites* upon a like occasion of want of *Water*, murmured against *Moses* and *Aaron*, and the Thirst that pressed them, making them forget the Respect they owed to those two eminent Persons, they threaten'd to stone them. Whereupon they both retir'd into the *Tabernacle*, to prostrate themselves before GOD, on the behalf of these stiff-necked Rebels.

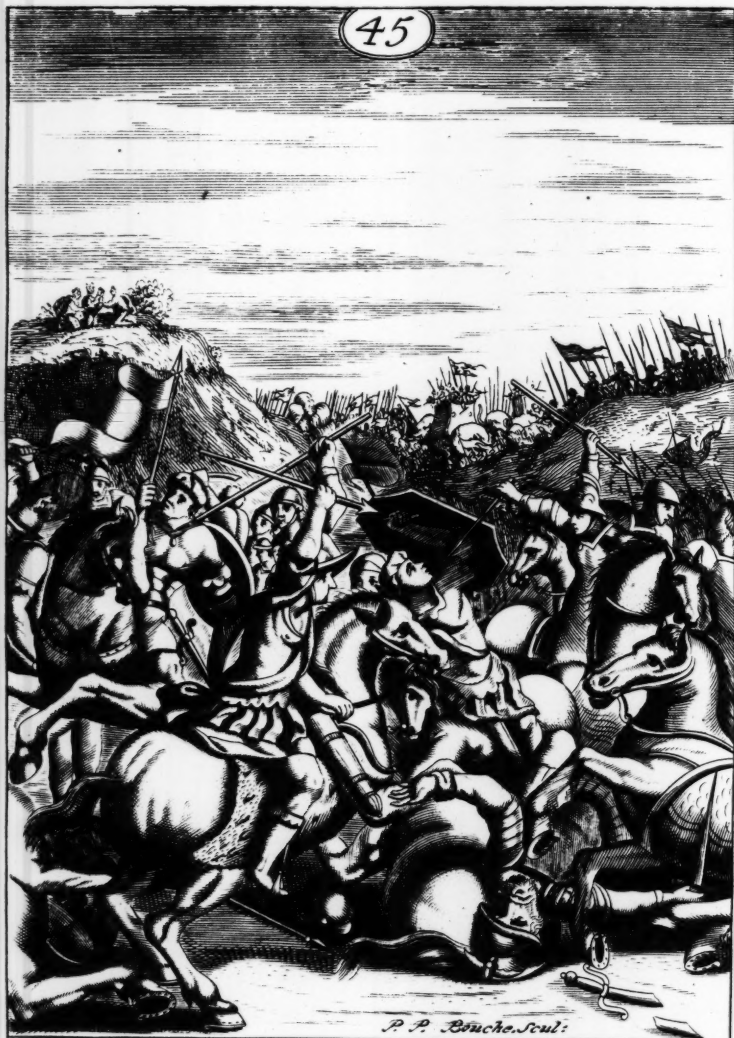
By this their Example they gave an admirable instance of that sweet and meek Deportment which Pastors ought to use toward their Flock; for being so unjustly and despitefully persecuted, by these obdurate Revolters, they implored the Divine Mercy for those very Persons whose Rage and Fury they were fain to avoid; they lov'd those that hated them, and became Intercessors for those that resolv'd to destroy them.

In this second Miracle of *Moses* his drawing *Water* from the *Rock*, by smiting it with his *Rod*, he was fain to strike the *Rock* twice before the *Waters* gush'd forth, which seem'd to proceed from some distrust in him of the Divine Omnipotence. Wherefore also GOD reproved his Servant for this his want of Faith, and told him, That for a Mark of his Displeasure, he should not enter into the Land he had promised to give unto his People. From whence *St. Gregory* takes occasion to adore the Judgments of GOD, and to trouble in seeing him punish'd, who had so often interceded with GOD, and obtain'd Pardon for an ungrateful and rebellious People, and that GOD avenged one single Act of Distrust in him, who had been so faithful to him in all other Matters.

AMALEK



*Sr. Thomas Cooke of the Parish of Hackney
in the County of Middlesex Knight.
For his Advancement of this work Contributed this Plate.*



*Coll Jacob Richards, Principall Enginier to their
Majties Train of Artillery in Ireland, and third
Enginier in England.*

For advancement of this work Contributed this Plate.

AMALEK DEFEATED.

Moses obtains the Victory against the Amalekites, by holding up his Hands to Heaven.

Soon after the Israelites were thus comforted and refreshed with the Miraculous Supply of Water from the Bowels of a hard Rock, they met with a fresh occasion of Discouragement, by being unexpectedly set upon by the Amalekites, who came with a great Force against them. They were the first that had the boldness to attack a People, whom GOD had but just now so miraculously deliver'd from their Bondage in Egypt.

These cruel Enemies having observ'd the Jews to be tired with their continual Marchings, and that besides their being expos'd to the hardship of Hunger and Thirst, were for the most part unarm'd, they were bafe and cowardly enough to design the destruction of a People, who never in the least had offended them, and who in the state they were in, were so many fit Objects of Mercy and Compassion, rather than of Hatred and Cruelty.

But Moses who always fix'd his trust and confidence in GOD, was not at all terrified with the number or strength of his Enemies; but commanded Joshua, to choose from amongst all the People a competent number of Men of Courage, and to lead them on against the Enemy, assuring him, that he would not fail of doing his part towards the obtaining a happy Victory over them, and to this end resolv'd to take the Rod of GOD in his Hand, and retire to the top of the Mountain with Aaron and Hur.

The next day, when Israel was engag'd with Amalek, and whilst Joshua performed all the parts of a Wife and Courageous General, Moses in Prayer address'd himself to GOD, in earnest Supplication for a Blessing upon his People.

By this his Behaviour he taught the Jews these two important Lessons, that GOD is the only giver of Victory; and, that he bestows it in his Grace and Favour only upon those, who humble themselves under his powerful Hand, with the profoundest Submission and Humility, entreating it of him, who is the sole dispenser of it.

Therefore this Holy Man ceased not from lifting up his Hands towards Heaven beseech-

ing GOD to grant a favourable success to the just Arms of his own People; and the great zeal he had for the glory of GOD, and the good of Israel, made him continue so long in that Posture, that he was forc'd at last for weariness to let them down.

But Aaron and Hur having taken notice, that when Moses let down his Hands, Amalek prevail'd against the Jews; they got him to sit down upon a Stone, and placing themselves on each side of him, they supported his Hands, by which means Israel obtained an entire Victory over their Enemies: Whereof GOD commanded Moses to write a Memorial that might last for ever, obliging the Israelites, when entered into the Land of Canaan, to contribute to the Resolution he had taken of utterly effacing the Memory of Amalek from under Heaven.

This History chiefly informs us, that for to obtain the Victory over our Enemies, we must above all implore the Divine Assistance, and put our trust in his Aid, and that whatever effects an Army may make, all is to no purpose, if they be not at the same time supported by the Faith and continual Prayers of good Men.

But the Fathers, as they consider this Figure, as an excellent Pattern of Perseverance in Prayer, and Wrestling with GOD for a Victory over all our Spiritual Enemies; so in a special manner they look upon it as an Instruction for Pastors, who with Moses ought to betake themselves to the Mountain of Retirement, there continually lifting up their Hands towards Heaven, even to fainting. If they love their Flock as they ought, they can do no less, and it is the best Service they can do for them. The care of outward things, they may lay upon others; but Prayer is their own peculiar Work and Task, and by it alone they can do more than others by all their outward endeavours: For Joshua, notwithstanding all his Courage, Care, and Conduct, had been beaten, if Moses had not prayed. Amalek was able to withstand and vanquish too the whole Army of the Israelites, but could not withstand the Prayer of one Moses; and a single Person, all faint and tired as he was, prov'd too strong for a whole Army.

THE

The first Tables of the Law.

G O D giveth his Law to the Children of Israel from Mount SINAI.

THree Months after G O D had delivered his People from the Tyranny of Pharaoh out of Egypt, being departed from R^hephidim

The same year, 2513.
they pitched their Tents in the Wilderness or Desert of Sinai, before the Mount. The LORD called Moses unto him, and said, Tell the Children of Israel, ye have seen what I did to the Egyptians, and how I bear you on Eagles Wings; now therefore, if you will obey my Voice, and keep my Covenant, then shall ye be a peculiar Treasure unto me above all People; for all the Earth is mine, and ye shall be unto me a Kingdom of Priests, and an holy Nation. Moses having communicated this to the People, they answered with one accord, that whatsoever the LORD had commanded them, they would do.

When this Holy Man had return'd the People answer to G O D, he bid him go to the People, with an order from him to sanctifie themselves, and be in a readines against the third day, at which time he would come down and speak to them from the top of Mount Sinai. He also commanded Moses, to set bounds to the People round about the Mount, and strictly to charge the People not to go beyond them, or come near it upon pain of Death.

After that all this had been performed according to G O D S command by Moses, early in the Morning on the third day, nothing was heard but claps of Thunder, the Heavens seem'd all on a flame with Lightnings, and a thick Cloud cover'd the top of the Mount. There was also heard the sound of a Trumpet exceeding loud. With those amazing Objects the Eyes and Ears of the People were so seiz'd, that Moses could scarcely persuade them to come out of their Tents, to hear the Commandments G O D was about to give them.

At the same time G O D called Moses to him from the top of the Mountain, which seem'd all on Fire, and the Smoke thereof ascended like the Smoke of a Furnace; but the People stood at a distance, and heard the Ten Commandments, which G O D by his own Mouth

delivered to them. But they being seized with Fear and Trembling at these terrible Appearances, desired of Moses, that he would be pleased to speak to them, and tell them from G O D, whatsoever he should be pleased to command them, that so they might no longer be exposed to those Terrours which they apprehended might be a means of their Death.

In this manner were the Ten Commandments publish'd at first, which even to this day are those Holy Laws, which Christians look upon as the unmoveable foundation of their Piety. The Fathers wished, that some part of that Terror and Trembling, which then seiz'd the Jews at the hearing of them, pronounced by G O D himself from the Mount, might also lay hold upon us, to the end, that we also might tremble and quake at the apprehension of any thing, that might in the least make us to offend against the Holiness of these Ordinances.

Precess of time, and the corruption of Manners amongst the Jews formerly, and since amongst the Christians, have made Men study several ways to elude the force and obligation of these Commandments, by false Interpretations and Equivocations, calculated only to favour the licentious and loose Lives of Men: But Jesus Christ, who assures us, that the least jot or tittle of those Holy Laws shall not perish; at the same time teacheth us, to have always the same respect for them, as if they had but just now been delivered to us from the Mouth of G O D himself.

For Christians are no more Slaves and Bondmen as the Jews, who were Children of the Bondwoman, but are Children of the Freewoman; and therefore they do no more say with the Jews, Let not the LORD speak to us, lest we die; but on the contrary, they desire nothing more, than that G O D should speak to their Souls; forasmuch as the words which he speaks are the Words of Life, and are always accompanied with the Union of the Holy Ghost, which makes them with joy and delight to perform those Commands, which the Jews look upon as a Yoke that was insupportable.

THE



*Elizabeth Lady Coryton. relict of S^r John Coryton
of West-Newton-ferras in the County of Cornuall
Baronet. y daughter y Cohoyress of S^r Ric: Chiverton.
For advancement of this worke. Contributed this Plate.*



*Sr James Tillie of Pentallie Castle in the
County of Cornwall Knight.*

For advancement of this worke. Contributed this Plate.

THE GOLDEN CALF.

Moses seeing the Calf of Gold, breaks the Tables of the Law, writ by GOD himself.

THE Jews having declared, that they desired rather to hear *Moses* speak to them, than the LORD, GOD call'd him up to the top of the Mountain, where he gave him all the Laws according to which he would have his People govern'd. The Divine Original of these Laws is evident to all, who consider the profound and transcendent Wisdom which appears in them, being a perfect Pattern for all wise *Languiuers* and *Governours* to take Instructions from.

Moses continued 40 Days and 40 Nights with GOD on the Mount, and when he had received the *Commandments* written on Tables of Stone by the Finger of GOD, containing the substance of what he had communicated to *Moses* on the Mount, he dismissed him.

The *Israelites* in the mean time being a Stiff-necked and Unbelieving People, seeing that *Moses* delay'd coming down from the Mount, assembling themselves in a tumultuous manner, went to *Aaron*, and insolently charged him to make them GODS to go before them, forasmuch as they did not know what was become of *Moses*, and whether they should ever see him again.

Aaron perceiving their obstinate Resolution, and fearing the effect of their Anger, if he should provoke them by a peremptory refusal, demanded of them the Golden Ear-rings of their Wives, their Sons and Daughters, and made thereof a Calf of Gold, which they worshipped, with a great deal of solemnity and rejoicing.

Moses in the mean time, as he was coming down the Mountain with the two Tables, heard the noise of shooting for Joy; and as he drew near beheld the Calf of Gold, and the People dancing about it, which so kindled the zeal he had for GOD's Glory, and the indignation he conceiv'd for this their horrid Sin and Unthankfulness, that he cast those Holy Tables out of his hands, and brake them at the foot of the Mountain. He supposed it would be of little use for them to have before them a Law writ on Stone, which they

had already effaced out of their Hearts, and that such inconstant Souls were unworthy to be honoured with the Commands of GOD, writ with his own Finger.

After this *Moses* took the Golden Calf, and having burnt it, he ground it to Powder, and strewed it upon the Water, and made them all drink of it, to shew them, how contemptible a thing it was to which they had given Divine Adoration. He also sharply rebuked *Aaron* for having given way to this their great Sin; and then placing himself in the Gate of the Camp, cried aloud, that all those that were on the LORDS side, should come to him; whereupon immediately the whole Tribe of *Levi* joynd with *Moses*, who commanded them to take their Swords, and to go from Gate to Gate throughout the Camp, and to kill all they should meet with, sparing neither *Brothers*, *Neighbours*, *Friends* or *Companions*.

The *Levites* with a praise-worthy Zeal, executed this difficult Command, and slew that day about 3000 Men. *Moses* afterwards blessed the Family of *Levi* for their ready Obedience, assuring them, that by this their shedding of the Blood of their *Brethren*, they had consecrated themselves to the LORD, who would not fail to bless them for it.

Saint Gregory admires this holy Zeal of the *Levites*, which he looks upon as an excellent Instruction for those too indulgent Fathers, who are afraid to reprove their Children, whom they see plunged in the Love of the World. These *Levites* (saith *S. Gregory*) tho' they loved their Children, yet did not spare them; yea, they did not stick at taking away their Lives, and we are afraid so much as to reprove them, because we love them with a fleshly Love. The most tender Love in the World, has an answerable Anger: No Father could love his Son better, than *Moses* did his People; for to save them, he was willing his own Name should be blotted out of the Book of Life; and the more he feared the Anger of GOD against his People, the more he endeavoured to prevent it by this exemplary Punishment.

THE

THE SECOND TABLES.

GOD writes his Law a Second time upon Tables of Stone, which the Israelites receive with Respect.

MOSES having searched the Sore of his People to the bottom, assembled them

The same year, 2513. the next day, and presented to them the heinousness of the Sin they had committed; and told them, he would present himself before GOD, and endeavour by his Intercession, to turn away the Divine Wrath, they had so justly deserved. He accordingly humbly prostrates himself before the LORD, as if he himself were guilty of the Sin they had committed, and as one that durst not open his Mouth, to beg pardon for this their abominable Sacrilege.

But his Charity at last found out a Remedy for this great Evil, he ranks himself amongst these impious Criminals, and begs of GOD, that if there were no pardon for them, to blot him also out of his Book of Life: By this means he (as we may say) forc'd GOD, rather to pardon so many Criminals, for the sake of one Innocent Person, than to destroy one Innocent Person for the sake of so many Criminals.

Thus GOD being overcome with the excess of Moses his Charity, sends him back again to the People, to tell them, that for the sake of their Fathers, and at his Intercession, he would give them the Land he had promised to Abraham, Isaac, and Jacob; but that he would not go up with them as formerly, forasmuch as they were a stiffnecked People, lest he should be found to consume them by the way. And having commanded them to lay aside all their Ornaments, as a mark of their Repentance and Sorrow for this Sin they had committed, he order'd Moses to hew out two Tables of Stone, like to the former which he had broken.

So Moses rose up early in the Morning, and went up to Mount Sinai with the two Tables, and prostrating himself before the Divine Majesty, who descended in the Cloud on the top of the Mount, most humbly beseeched him to pardon the Sin of his People. The LORD favourably received this his Intercession, and assur'd him of his Protection; and when he had continu'd there 40 Days and 40 Nights in Communion with GOD, without Meat or Drink, he returned to the People with the two Tables of the Law.

When Moses was come down to the Camp, the Jews were extremely surpris'd to see his Face all shining; and being affrighted with the glory they saw in his Countenance, they durst not come near him; which oblig'd himself to put a Veil on his Face, and then having called the Rulers and all the People to come to him, he declared what GOD had charged him with on their behalf.

Thus Moses having attain'd to a degree of Glorification by his long continued Communion and Familiarity with GOD, was forced always to veil his Face when he came forth to the People, which he took off again when he went into the Tabernacle before the LORD, to speak with him. Whereby he gave to all the Pastors of the Church this Lesson, That they ought to proportion the Sacred Truths, GOD has been pleas'd to communicate to them, to the capacity and weakness of their Hearers; and to hide the Revelation of surpassing Mysteries, GOD has favour'd them with, in the secret of their own Breasts.

In this manner were the two first Tables renewed, and GOD being touch'd with the punishment of his People, and the Intercession of Moses, wrote over again with his own Finger the X. Commandments he before had given them. Which favour of his to the Jews was a Figure of a greater, he bestows upon all Penitent Souls, when upon their deep Humiliations, he by his Holy Spirit anew engraves in their Hearts, the Holy Law they had before effaced by the disorder of their Lives.

But GOD at the same time would represent to Moses, how hard a thing it is to obtain this Grace, and therefore oblig'd him to hew these second Tables of Stone himself, which was not mention'd concerning the first Tables. For Man is so weak, that he is apt to lose what he has obtain'd without labour and pains taking; and therefore GOD is constrained to make him endure a great deal of toil and trouble before his Holy Law be fully repaired and restored in him, to the end the difficulty he has met with in this Process, may oblige him to a greater watchfulness over himself, and make him tremble at the very thought of forfeiting a Favour, he has at length obtain'd of GOD with so many Tears.

THE



*The Honourable Bridget Noel, daughter of the
Right Honourable Baptist Viscount Campden,
For advancement of this Worke, Contributed this Plate.*

The CONTENTS of the Third Book of Moses, called LEVITICUS.

THE Name of this Book is borrowed from the principal Subject whereof it treats; that is, Levitical Ceremonies, with their Dependencies: the Function and Observation whereof appertained to the Priests and Levites, who were both of the Tribe of Levi, and (by the Order of GOD) appropriated to his solemn Service.

For in this Book are chiefly laid down the Ceremonial Laws, not only concerning all sorts of Sacrifices which are distinguished into Burnt-Offerings, Meat-Offerings, Offerings of the First-Fruits, Peace Offerings, and Sin or Trespass-Offerings, as well with regard to the Persons for whom they were offered, (as for the Priests, for the whole Congregation, for the Prince or Ruler, or for any of the People, and the Cases in which they were to be offered) as for Sins of Ignorance, and wilful Sins, as to the Beasts, which were to be offered by distinguishing them into Clean and Unclean; with the Feasts and Days assigned to those several Services: As the Feast of the Passover, the Feast of Pentecost, the Feast of Tabernacles, with the Feast of Trumpets, and the day of Atonement; together with the Law of the Sabbath, of the Seventh Year, and of the Year of Jubilee; but also concerning the Priests themselves, with respect to their Persons as well as Functions.

Moreover, amongst these Ceremonial Laws, are those of the Purification of Women after Child-birth: Their Offerings at their Purifying; The Laws and Tokens the Priest is to

observe in his Judgment about Leprosie, together with the Rites and Sacrifices whereby it is to be cleansed; The Law concerning the Scap-goat.

To these are added Moral Laws concerning what we are to do, or leave undone, a Summary whereof we find in the Decalogue, or Ten Commandments. And besides all these, we find here also Civil Laws and Ordinances concerning Punishments, which the Magistrate was to inflict upon some enormous Crimes, as of other Matters concerning the Civil Government.

Amongst these Laws we find also several Relations inserted, as of the Inauguration of the Priests, the Anointing of the Tabernacle, and its Utensils, the actual Exercise of the Priestly Function, and its Confirmation by a Divine Prodigy of Fire coming down from Heaven and consuming the Burnt-Offerings on the Altar, and the Punishment of two Priests, Nadab and Abihu, who had transgressed the divinely appointed Rules of their Sacred Employment, by offering Strange Fire before the Lord; together with the Execution of a Blasphemer.

Here also we meet with several Promises made to those that observe the Divine Laws, and dreadful Denunciations to those that transgress them; all which was done within a Months time, that is, from the beginning of the second year after the Children of Israel were come out of Egypt, to the beginning of the second Month of the same Year.

H

NADAB

NADAB AND ABIHU.

Nadab and Abihu (Aarons eldest Sons) having put strange Fire into their Censers, and offered it before the LORD, are consumed by a Fire from the LORD, in the Tabernacle.

After that *Moses* had finished all that **GOD** had commanded him to make for his Worship and Service, he set up the *Tabernacle*, and consecrated it at the beginning of the second Year after their coming out of *Egypt*. **GOD** gave a visible Witness of his approving of whatsoever was offer'd upto him (according to his Command) for his Glory, and a Cloud always covered the *Tabernacle*; to shew, that the *Divine Majesty* was present there, and dignified it with his Glory. This Cloud rested on the *Tabernacle*, as long as it pleased **GOD** it should continue in the place where it was, and when it removed from the *Tabernacle*, it was a Sign that the *Divine Will* was they should decamp, and remove elsewhere.

Thus we see that an orderly and regulated outward Service began to be performed to the *Divine Majesty*, by offering up of *Sacrifices*, and other holy Observances appointed and determined by **GOD** himself, *Aaron* and his *Sons* being in particular set apart and consecrated to these *Holy Functions*.

But **GOD** soon made it appear, by a dreadful Example, what exactness he expects in the performance of those *Holy Duties*, and with what severity he required, that his Appointments should be obey'd. He had made a Law, That the *Fire* was to burn continually upon his *Altar*, and that the *Priests* should take care to maintain it, by laying on of *Wood* every Morning and Evening.

It was with this *Holy Fire* they were to kindle their *Censers*, whenever they did offer *Incense* before **GOD**; but *Nadab* and *Abihu*, the two eldest Sons of *Aaron*, neglecting this Command of **GOD**, and having taken *strange Fire* in their *Censers*, died in the *Tabernacle*, as they were offering up their *Incense* before the **LORD**; for **GOD** darted into their Inwards, a *Fire* like a flash of *Lightning*, which consumed their Inwards without touching their *Booles*, or so much as their *Garments*.

And *Moses* taking occasion from this sudden and terrible Judgment, to make the rest

of the *Priests* fearful of falling into the like *Sin*, made them bring the dead Bodies of *Nadab* and *Abihu* from before the *Sanctuary*, and carry them out of the *Camp*, in the same condition they found them, that is, in their *Linnen Coats*.

Moses also charged *Aaron* and his *Sons*, not to mourn for *Nadab* and *Abihu*, in shaving their *Heads*, or rending their *Cloaths*; but that they should leave those Marks of Mourning to the rest of the *People*, from whom they ought to distinguish themselves as well in this point as all the rest, in Reverence to that *Holy Anointing*, whereby they had been consecrated to the **LORD**, and separated from the rest of their *Brethren*.

GOD was willing to teach the *Jews* by this terrible Judgment, that the most holy seeming Service that Men offer to **GOD**, cannot in the least be acceptable to him, when it is not done in the way and manner he has appointed. The *Divine Being* is so wonderful and transcendent, that it is impossible to honour him, but according to his own Prescription; and the Model he himself hath set down. He does not now, (it may be) so visibly and remarkably punish those who transgress his *Holy Ordinances*; but he no less takes notice, and observes at this time, those who bring a *strange Fire* to his *Altar*, and present themselves before him, having another *Fire* flaming in their *Hearts*, than what he has kindled there by his *Holy Spirit*.

This *strange Fire* which he has so great an aversion for, is (according to *St. Gregory*) the Love of this World, and that holy Man struck with the terrible Example shewed upon *Nadab* and *Abihu*, takes occasion earnestly to exhort all Believers, but especially those who serve at the *Altar*, to banish from their *Hearts* all unclean Lusts, and the love of *Temporal things*, to the end their *Hearts* may burn with the Love of **GOD** alone, who is a consuming Fire, and a jealous God; and who cannot suffer that any other *strange Fire*, should burn in the *Hearts* of those whom he has designed to be the *Altars* for his *Holy Fire* to burn upon continually.

THE



*William Webbett of St. Margarets
Westminster in Middlesex Gent.
For advancement of this worke. Contributed this Plate.*

The CONTENTS of the Fourth Book of Moses, called NUMBERS.

THis Book is called Numbers, because it contains the several Numbrings of the Tribes of Israel, performed in the Desert by the Command of GOD, and particularly of the Levites. But besides this Numbring and Registering of the People, according to every particular Tribe, (but the Levites are exempted for the Service of the LORD, which both begin and conclude this Book) many other Matters are therein related. Here we find the Order, according to which the 12 Tribes were to march in their Journey, as well as to encamp themselves about the Tabernacle.

Here is set down the Charge and Duty of the Priests and Levites; their Maintenance, and their miraculous Confirmation in the Priesthood. Here are Laws Ceremonial, Moral, Civil, and Mixt. Herein is represented to us the wonderful and singular Conduct GOD was pleased to use towards them, in leading them through the Wilderness, to the Land of Promise. Here are also related several Events, that hapned in their Journey, the Occasions, Circumstances, and Success whereof, afford us many good Lessons, as well in Ecclesiastical as Civil Matters.

We see here, that after the setting up and Consecration of the Tabernacle, the Heads or Princes of the Twelve Tribes, severally brought their Gifts and Offerings; and how that ungrateful People were oft engaged in Murmurings and Rebellions against the LORD, and against Moses, together with the dreadful Examples of terrible Judgments that succeeded them.

We read here also, how Moses was eased of the burden of his solitary Administration, by the Assistance of Seventy Elders; notwithstanding which, he meets with much trouble both from Aaron his Brother, and Miriam his Sister; as also, how he having sent some to discover the Land of Canaan, by reason of the ill Report of the Spies, and the Murmurings thence occasioned amongst the People, several

Judgments were inflicted on them, whereby some immediately perished, the rest being sentenc'd to wander up and down in the Wildernets forty Years from their coming out of Egypt, and to die in it at last.

In this Book likewise are recorded several Sins both particular and common with their just Punishments, as well as the Vertues and Heroick Actions of good Men, with their particular Rewards. Moreover, the infinite Mercy of GOD is excellently set forth here, in his favourable acceptance of the Prayers of Moses, his faithful Servant; in the gracious pardoning of so many Crimes of such rebellious and seditious Persons, and in the continual pouring forth of his multiplied Blessings upon that People; whereof some were Spiritual, in preserving the Truth of his Doctrine, and the Purity of his Service amongst them; and others Corporal, in delivering them from the hands of their Enemies, in giving them glorious Victories over them, and in graciously heaping upon them many other temporal Advantages.

Lastly, We have here an account, how the Children of Israel prepared themselves to take possession of the Land of Canaan, whereof the Borders and Bounds are described; whereupon the Tribe of Reuben, that of Gad, and the half Tribe of Manasseh, having taken possession of the Country on that side Jordan; it is by the Command of GOD assign'd to them for an Inheritance. Here are also Rules and Orders set down about dividing the Land of Canaan, with the exception of several Places and Cities, some of which were to be appropriated to the Levites, and others, were to serve for Cities of Refuge.

This Book contains the History of the Events and Transactions of 38 Years and 9 Months, viz. from the second Month of the second Year, after the Departure of the Children of Israel out of Egypt, to the beginning of the 11th Month of the 40th Year.

The Blasphemer Stoned.

GOD commands the Blasphemer of his Holy Name to be Stoned, and another that profaned the Sabbath, by gathering Sticks on that Holy Day.

After that GOD had (by the terrible and sudden Punishment of Nadab and Abihu) given an evident Example, how dangerous a thing it is for those that minister at the Altar, to neglect the Rules of their holy Function, and to disobey him, whose more immediate Ministers they are; he gave another Example of the exactness of his Justice towards the Common People.

Two Jews quarrelling together, one of them in his transport of Rage and Choler blasphemed the Holy Name of GOD; the Ears of those that heard him being offended at those detestable Words, they seiz'd the Blasphemer, and brought him before Moses, who would not pronounce or determine any thing in the case, till he had enquired of GOD what was fit to be done.

GOD, in answer to his demand, commands him to put the Blasphemer immediately out of the Camp, and that those who had heard his Blasphemy, should lay their Hands on his Head, and that afterwards all the People should stone him. This Order was accordingly forthwith executed with a Severity, which at this time may make all those tremble, who are not afraid in their Passion to blaspheme that Holy Name; as well as make those blush, who are so regardless of the Glory of GOD, as to suffer and wink at those that do it. And upon this occasion, GOD made a Law, That all Blasphemers, for time to come, should be stoned by the People.

Some time after their hapned another Example of the Divine Justice and Severity. The Israelites being very exact in their outward observance of the Holiness of the Sabbath-day, in which GOD had commanded them, but a while ago, with his own Mouth, not to do any servile Work, they chanc'd to find a Man gathering Sticks on that day, and brought him before Moses and Aaron, to pass Sentence upon him for that Transgression of the Divine Law, who ordered him to be put in Ward, till they had consulted the Will of GOD in that Matter.

After Enquiry, GOD commanded them to proceed (as in the foregoing Instance) viz. to bring the Sabbath-breaker without the Camp, and that all the People should stone him there.

Men at this time would take more care, and be more exact in keeping the Laws of GOD, if they saw themselves threaten'd with present Death, upon the breach of them; and the fear at least of so sudden and so severe a Punishment would put a stop to their rash Licentiousness.

But those who have learnt to obey the Law of GOD from a Principle of Love, and not from any fear of Punishments, cannot sufficiently bewail and lament to see the Liberty those that call themselves Christians take, to violate without Fear or Care, the most sacred and inviolable Laws and Commands of GOD.

Their Faith presents them with a view of other Punishments, and much more to be feared than all Temporal Punishments whatsoever. And their Eyes gush forth with Tears, when they consider, That for the gathering of a few Sticks or Stubble (as all worldly things are no better) Men provoke the Anger of GOD against them, and draw down upon themselves Punishments that shall never end.

GOD never slackens the Severity of his Laws: He has once declared to Men, what he would have them do, and what he expects from them; and having so done, speaks no more, but leaves it to them, and if they be disobedient, 'tis at their own peril.

Men indeed may deceive themselves, and wrest the Law of GOD to their own Sense, and as they would fain have it; but however they may flatter themselves, as this Sabbath-breaker probably also did: For what hurt was there in gathering a few Sticks? yet their excusing and acquitting of themselves will not prevent the Sentence of Death from being pronounced against them: And they will know, but alas too late (as saith St. Austin) That Man was vain in his Promises, but that GOD was true in his Threats and Menaces.

THE



P. P. Boncha. sculp.

*Andrew Piccarne alias wheler of
Datchett in the County of Bucks. Armiger.
For advancement of this worke, Contributed this Plate.*



*Godfrey Richards of S.^t Martins in the fields in
Middlesex Esq^r. Providour to their Majesties
Traine of Artillery in Ireland.
For advancement of this Worke. Contributed this Plate.*

THE TWELVE SPIES.

Moses sends forth 12 Spies to search the Land of Canaan. They make the People Murmur. GOD, to punish their Rebellious Murmurings, assures them, they shall not enter into the Land he had promised them.

THE severity of so many Chastisements, wherewith GOD exercised his People in so many different manners, was not sufficient to put a stop to their Rebellious Murmurings, from which Aaron himself, and Miriam his Sister, were not exempt: For being jealous of that great Authority GOD had conferred upon Moses, they in a taunting manner said, *Hath the LORD indeed only spoken by Moses, Hath he not spoken also by us?* And for a pretext of their Murmurings against him, they upbraided him, with having married an Ethiopian Woman.

Moses, tho' he was sensible of the injustice of these their Reproaches, yet preserving his accustomed Meekness, seem'd not at all concern'd at it. But GOD avenged Moses, who would not avenge himself, and sparing Aaron because of his holy Function, he struck Miriam with a Leprosie.

Moses being afflicted to see his Sister in that condition, earnestly prayed to the LORD to heal her; but GOD told him it was but fitting, that for the fault she had committed, she should be put forth of the Camp 7 days, after which she was healed, according to the Intercession of Moses.

This particular Murmuring of Aaron and Miriam against Moses being past, there soon arose another of the whole People: For GOD having commanded Moses to send a Man of each Tribe, to search the Land of Canaan, and to bring a Sample of the Fruits thereof, these Spies returned and brought a bunch of Grapes, which was an abundant proof of the excellency of the Soil: But wicah told them, that the Land was inhabited by so Giant-like a People, that they could not think ever to conquer them.

The People had no sooner heard this discouraging account from the Spies, but they began with one accord to murmur against Moses: They wish they had died in the Wilderness, rather than to be put upon fighting against Giants; and at last came to that wicked Resolution, to choose themselves a Leader, and return to Egypt.

Moses and Aaron seeing them lash out into these drestable Exorbitances, prostrated themselves before the LORD, to appease his Anger from breaking out upon them; whilst in the mean time Caleb and Josuah endeavoured by mild words, and encouraging Representations of the Land, to calm them, and to efface the fears which these false reports had raised in them. They assured them, that it was a very excellent Land, and that as long as GOD favoured them, they should easily become Masters thereof.

But the People being strangely enraged, instead of giving ear to their Remonstrances, would needs have stoned them, had not they been stop'd by the appearance of the Glory of the LORD, in the Tabernacle of the Congregation; whence the LORD spake to Moses, commanding him to tell the People, that he had heard their murmurings, and that according to their wilhes he would deal with them; for as they had wished to die in the Wilderness, so they should all of them from 20 years old and upwards.

Josuah and Caleb only were excepted from this punishment, as having endeavoured to still the Murmurings of the People; the rest of the Spies were struck with sudden Death, as being the Authors of this great mischief.

GOD by this History seems to teach us, that when he promises us a great Reward, we ought not to discourage our selves with every small difficulty, that must be overcome before we can deserve it. We cannot enter into the Land of Promise without first overcoming the Enemies, which oppose our passage thither; but instead of being discouraged at the sight of these Enemies, we ought to stir up our Faith, and cast our care upon GOD, who has promised to fight for us.

Thus Jesus Christ doth only promise his Kingdom to those who take it by force. We do renounce the Kingdom of Heaven, by fearing to fight and strive for it; and they who instead of encouraging Souls in this Spiritual Combat, do discourage them, shall be severely punished by GOD, as being the Authors of their Perdition.

KORAH.

KORAH, DATHAN, and ABIRAM.

Korah, Dathan, and Abiram Murmuring against Moses, and affecting the High-Priesthood, the Earth opens and swallows them alive.

THE Murmuring of the Children of Israel, occasion'd by the report of the Spies, was soon after seconded by another, which more heinously offended the Divine Majesty. Korah, Dathan and Abiram,

The same year, 2514, and the 2d year after their coming out of Egypt.

with 250 Princes of the People, arose in a seditious manner against Moses and Aaron; and envying the Dignity and Authority they had over them, said, they had long enough Lorded it over the Lords People who were as holy as they, and that it was high time to set bounds to their arrogated power.

Moses having heard these their Words, fell upon his Face; and because he perceived that these Murmurers affected the High Priesthood, he rebuked their Ambition, representing to Korah (who was of the Tribe of Levi) that the LORD had highly honoured them, in separating them from the rest of the Congregation to do the service of the Tabernacle of the LORD; that they ought to content themselves with that holy Function, without raising their desires higher. And after he had told them, that this their Murmuring was level'd at the LORD himself, he bid them be in a readines against the next day, with their Censers, and charged Aaron likewise to appear with his.

This done, Korah and his Party placed themselves on one side, and Aaron on the other; and at the same time the Glory of the LORD appeared to all the Congregation, and the LORD commanded Moses to bid the People, to get them away from those Rebellious Murmurers. Moses having given this Advertisment to the People, told them, that GOD would now give them an undoubted proof, that he had done nothing but by exprefs Order from him; and that the extraordinary death of these Rebels, would justify them in the eyes of them all.

Scarce had Moses made an end of speaking to the People, when the Earth opened and swallowed them, and all that belonged to them. Thus descended they alive to Hell, and perished in a moment from amidst the Congregation of the Israelites, who ran away at the hideous cry of them, and for fear of being overtaken with the same Ruin.

At the same time a Fire came forth from GOD and consumed the 250 Partisans of Korah's Rebellion. Moses, by command from the LORD, order'd their Censers to be taken up, and beat into Plates, to cover the Altar, that they might be an eternal Monument of this severe Vengeance, and a warning to all, not to attempt the like for the future.

And yet for all this, the very next Morning they fell again to their old custom of Murmuring, charging Moses, that he had kill'd the People of the LORD. GOD at the same time would have consumed them in a moment, but for Moses his Intercession; who seeing, that Wrath was gone out from the LORD against the People, commanded Aaron to take his Censer with Incense, and to make Attonement for them; whereupon the Plague was stay'd, after that it had destroy'd 14700 Men, besides them that died about the matter of Korah.

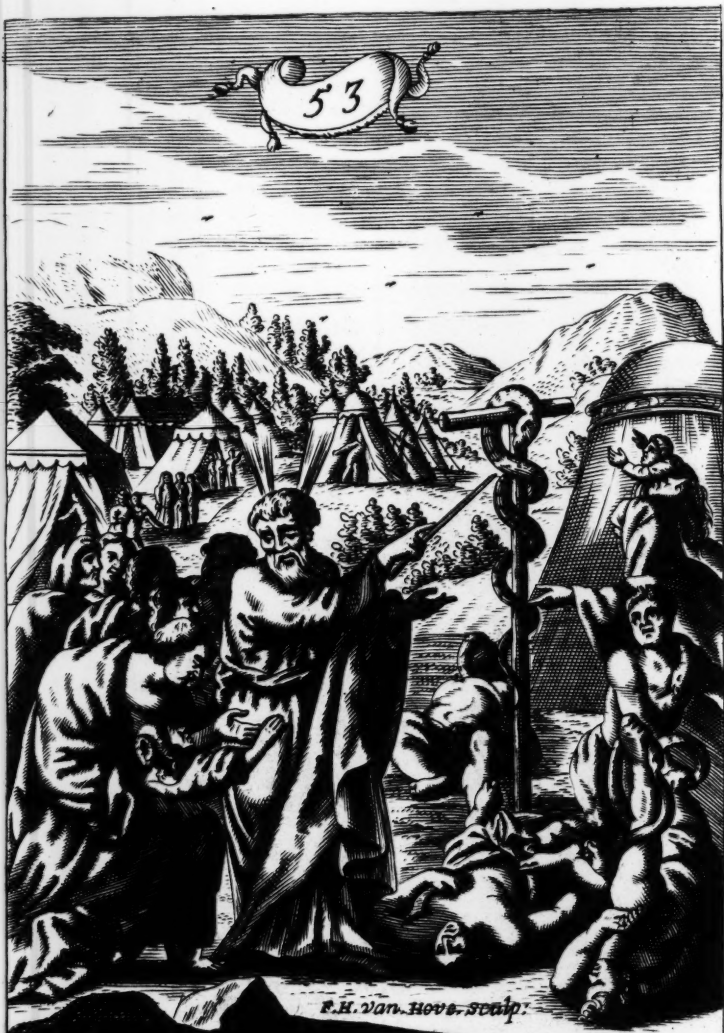
After this the LORD, to ratify the Priesthood to Aaron, commanded the Heads of every Tribe, to provide themselves Rods, and to write their Names upon them, and lay them up in the Tabernacle, the LORD being resolv'd to evidence to all, whom he had chosen to the Priesthood, by causing his Rod to Blossom. When the Rods were brought forth again, Aaron's Rod alone was found to have put forth Buds, Blossoms, and Almonds, which therefore GOD commanded should be kept for a Token, and laid up in the Ark of the Covenant, to prevent any such Rebellious pretences for the time to come.

This great and dreadful Example has always been a restraint upon Wise Men, from lightly engaging themselves to Minister at the Altar, and from rashly handling the Holy Censer, without a sure and satisfactory Call from GOD. The punishment of these three Rebels, and their Company, who were buried alive, yea, went down so to Hell (as the Scripture saith) inspires them with an humble backwardness to Holy Things. They know GOD is so great, that he cannot be served worthily, but by those he makes choice of himself to be his Ministers, and whom he qualifies with Divine Vertues, for so Great and Sacred an employ; and therefore in deep humility they are ready to cry out with S. Paul, who is sufficient for these things?

THE



*Richard Powis of St. Martins.
in the fields. in Middlesex. Gent.
For advancement. of this Worko. Contributed this Plate.*



*Mary Barington, daughter of Thomas Barinton of
Barington Hall in Essex Esq; by his wife the lady Anne
Rich. daughter of the R^e Honourable Robert late Earle of Warwick.
For advancement of this Worke, Contributed this Plate.*

THE BRAZEN SERPENT.

The People murmuring against GOD, and against Moses, are punished with Fiery Serpents, and are healed by looking up to the Brazen Serpent, which Moses erected at the command of GOD.

THE Rebellion of *Korah, Dathan, and Abiram* being thus quell'd, some years after there hapned another, which GOD most severely punished; for the People having now wandered for many years up and down the *Wilderness*, and being tir'd with so many *Marches* and *Counter-marches*, they began again seditiously to murmur against *Moses*, expressing their discontent in bitter and passionate Expostulations and Complaints, not only against him, but even GOD himself; saying, *Wherefore have you brought us up out of Egypt, to die in this Wilderness? we have no Bread, and oft want Water, and our Souls loath this light Bread.*

The LORD being provoked against them, for these their *murmurings*, he sent *Fiery Serpents* amongst them, which caused a terrible destruction of the People, who died away soon after they were *Stung* by them. The most seditious and forward amongst them being terrified at this sudden and fatal Vengeance, changed their Complaints and Threats into *Prayers* and *Lamentations*; and coming to *Moses*, acknowledg'd their heinous *Sin*, whereby they had provoked the Anger of the LORD against them, by *murmuring* against his Conduct and Guidance over them; and earnestly entreated him, to make intercession to the LORD for them, that they might be deliver'd from this plague of the *Fiery Serpents*, forasmuch as the torment of their biting was altogether intolerable.

Moses accordingly humbly presents their Request before GOD, making earnest Intercession for them; who being appeased by the charitable *Prayers* of that *Holy Man*, commands him to make a *Serpent of Brass*, and lift it up upon a *Pole*; assuring him, that all those who were bitten by the *Fiery Serpent*, should be healed of their Wounds, by looking up to it.

Thus it was that this Mortality ceased amongst the *Peopl*. Which *History*, whether we respect the Judgment it self, or the Re-

medy GOD in his Mercy appointed for it, doth afford us very important Lessons and Instructions. For the *Fathers* have considered this *murmuring* here of the *People*, and the bitterness of their Spirit venting it self in passionate and ungrateful Complaints and Expostulations, (by reason of their long and wearisom wandrings in the dry and solitary *Wilderness*) as a lively Figure of those dangerous Spiritual Temptations which sometimes happen to the most perfect, who are oft in danger, without a vigorous exciting of their *Faith* and *Trust* in GOD, of being born down and discourag'd with the multiplied Pains and Difficulties they meet with in the strait and narrow way to *Life*. If they consent to these secret *murmurings* arising in their *Hearts*, they cannot fail of being bit with *Fiery Serpents*, I mean, *Evil Spirits*, who watch only first to discourage, and then to destroy them.

What remedy now is there for them in this dangerous Case? No other, but what is here set down; they must fix their Eyes upon the *Brazen Serpent*, which was a visible Emblem of JESUS CHRIST, as he himself assures us in his Gospel. He did not disdain to assist our weak Understandings, in representing himself by a *Serpent*, yet not a common poisonous one, but a *Serpent of Brass*; because in taking our *Flesh* upon him, he did not partake of our *Sin*, which is, (and therefore may truly be called) the *poison* of the *Serpent*, tho' he submitted himself to *Death*, which was the effect of *Sin*; not His, but Ours.

To this Divine Object, JESUS CHRIST, (lifted up upon the *Cross*) it is, that *Believers* must continually recal their Eyes, for to still their Complaints, for to refresh and comfort them during their wearisom steps in this vast and howling *Wilderness*; frequently encouraging themselves with these and like words: *Has the Captain of our Salvation, who was the Holy one of GOD, suffered so much without the least Complaint; and shall we Sinners murmur? Has GOD so dealt with the green Tree? and do we think it just, he should spare the dry?*

BAALAMS

B A L A A M S A S S S P E A K S.

Balaam the False Prophet bleſſeth the People of GOD againſt his Will, notwithstanding that King Balak had ſent for him to curſe them. His Aſs reproves him for beating her, becauſe ſhe ſtopt at the ſight of an Angel, which Balaam perceived not.

AFTER ſo many Afflictions and Difficulties which Moſes had been tryed Anno Mundi 2553. with, in his Leading of before Chriſt 1431. the People; for a laſt proof of his Conſtancy, he was a little before proof his death to be exerciſed with Tryals, cauſed by the Artifices of a *false Prophet*.

The *Israelites* being encamp'd near to the borders of *Moab*, *Balak* their King terrified at their approach, ſends for *Balaam* to curſe *Israel*. *Balaam* in the Night time asks Counſel of GOD, what he ſhould do; who ſtrictly forbids him to undertake any ſuch thing, ſo far as he himſelf had bleſſed them: whereupon *Balaam* diſmiſſes the Princes, *Balak* had ſent to fetch him, with this Answer. But this Prince being reſolved not to be put off ſo, ſends other more honourable Perſonſ to *Balaam*, and with richer Preſents.

The covetouſneſs of this *false Prophet* being awakened at the ſight of theſe Preſents, inſtead of firmly acquieſcing in the firſt answer GOD had given him, demanded again of GOD, whether he ſhould go along with them, as if the Gold of theſe ſecond Ambaſſadors could have the ſame power upon GOD, as it had on his Covetous Heart. So GOD leaving him to his deſires, bids him go along with them. And as he was on the way, the Angel of the Lord met him and oppoſ'd him; yet *Balaam* did not ſee him; but the Aſs on which he rode, ſaw the Angel, and ſtopping, fell down under him; and as *Balaam* in a rage ſmote the Aſs, GOD opening her Mouth, ſhe complain'd of his unjuſt Cruelty.

At the ſame time alſo the LORD opened *Balaam's* Eyes, and he ſaw the Angel ſtanding in the way, and as he threatned to kill him, *Balaam* humbled himſelf before the Angel of the LORD; and told him, that if his Journey were diſpleaſing to him, he was ready to return back again. But the Angel gave him leave to continue his Journey, only charged him to ſpeak nothing, but what he received from GOD. And accordingly he did; for notwithstanding all the Perſwaſions and Promiſes of *Balak* to

make him curſe *Israel*, GOD made him to bleſs them; which extremely provoked that King.

But *Balaam* being afraid of loſing the Rewards he expected from *Balak*, made him endeavour by his Counſel, to deſtroy and fruſtrate the bleſſings he had pronounced to that People: For caſting off his diſguiſe of a true Prophet, he (like a wicked wretch) adviſed *Balak* to tempt the Children of *Israel* with the *Moabitish Women*, that being inveigled by them, and worſhiping their Idols, GOD might in his Wrath deliver them into the hands of their Enemies.

This Advice of his had a moſt fatal ſucceſs; for theſe Idolatrous Women, by their Allurements, ſoon gain'd this eaſie People, to deſile their Bodies and Souls with them.

Thus one *false Prophet*, who pretended to be a Man of God, was like (by his Artifices and Covetouſneſs) to have been the cauſe of the ruin and deſtruction of all Gods People, if a true Miniſter of the Lord had not oppoſed it with an holy and highly commendable Zeal: For *Phineas*, the Grandſon of *Aaron*, ſeeing a Jew committing lewdneſs with a *Moabitish Woman*, thruſt them both through with his Sword, by which means the Plague was ſtay'd, which the Wrath of God had kindled amongſt them, whereof 24000 died.

The Jews then (as ſaith S. Ambroſe) were more miraculoſly delivered by one true Prieſt, than they had before been corrupted by one *False Prophet*; and the Zeal and Piety of the one was of greater force, than the Avarice or Artifices of the other.

We find here, that the People of God are happy, when they have Perſons amongſt them, who by a wiſe zeal oppoſe the deſigns of thoſe that would corrupt them. There will be always *Balaams* in the Church, that is, *false Prophets*, who ſeek their own Interests, and not thoſe of Jeſus Chriſt. Wherefore it is greatly to be wiſh'd for, that the Church may not want ſuch as *Phineas*, who were ſenſible of the leaſt Evil that threatens it, and who aim at nothing but the Glory of God, and the Salvation of his People.



Richard Cheyney of Hamerton in the Parish
of Hackney in the County of Middlesex Esq^r
For Advancement of this Worke Contributed this Plate.

**THIS CHART W
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A brief Explication of the M A P, Representing the Journey of the Israelites from Egypt, to the Land of Promise.

THE Land of Promise is called, by several ancient Authors, *Palestine*, as is conjectured from the Name of the Inhabitants, who were called *Philistines*; a People descended from *Cham*, one of the Sons of *Noah*. It may not improbably be likewise called the *Land of Promise*, in regard of the Promise which the LORD made to *Abraham*, Gen. 12. 7. and 13. 15. It takes the Name of *Canaan* from one of the Sons of *Cham*, who bore that Name, whose Descendants (called *Canaanites*) inhabiting it, divided the Land into several Provinces, each whereof was denominated from one of the Sons of *Cham*, who were the first Possessors thereof. And lastly, this Land was called the **HOLY LAND**, because GOD had honoured it with his particular Presence, inasmuch that *Moses*, Exod. 3. 5. was commanded, *to put off his Shoes when he approached the Bush, because the place whereon he trod was Holy ground.*

The Bounds length and breadth of this Country appears by the Map.

It is watered with several Streams and Rivers, whereof some run into the Sea, others fall into the River *Jordan*, which runs from thence into the Lake *Merom*, and from thence into the Sea of *Galilee* or *Cinereeth*; from whence rising up again, it keeps on its course till it loseth it self in the Dead Sea, which of old was made what now it is from the Ruins of *Sodom*, *Gomorrah*, *Adama*, and *Zebaim*, all seated in a Territory, which in the time of *Lot* was a very fertile Soil, and called the Vale of *Siddim*, being thereby likened to the Garden of GOD, or Terrestrial Paradise, Gen. 13. 10.

There are found floating in divers parts of this Sea, great pieces of a certain kind of Pitch called *Asphaltus*, from whence it hath also taken the name of *Mare Asphalticum*, or the *Asphaltick Sea*, or Lake. This kind of Pitch, or liquid Sulphur, serves to thicken or harden any thing; it is used in Physical Preparations, and by the Inhabitants for pitching of Vessels, altho when melted it is of a noysom stink.

This Country hath great diversity of Mountains, Valleys, Plains, Fountains, Rivers, Forests, and was well replenisht with Towns, Villages, and strong Holds; surpassing in goodness and agreeable situation most Countries in the World, and therefore assigned by GOD for the Habitation of his elect People, and promised to the Father of the Faithful, and his Posterity, as a Type and Figure of the Celestial *Canaan*, the Seat of perfect Bliss.

The great number of the Towns and Villages that were in this Country is almost incredible; for an Essay therefore, let it suffice only to give a view of the Cities Royal, which *Joshua* by Lot divided to the Children of *Israel*; which are as followeth.

To the Tribe of *REUBEN*, *Heshbon*, *Madian*, and *Sulab* or the *Rock*. To the Tribe of *MANASSES*, *Gilgal*, *Endor*, *Taanach*, *Megiddo*, *Israel*, *Tirza*, *Asharoth*, *Damascus*, *Edrebi*, *Gesur*, *Maachath*, *Zobe*, *The-man*, and *Madon*. To the Tribe of *GAD*, *Rabbah*. To the Tribe of *BENJAMIN*, *Bethel*, *Gibeon*, *As*, *Jerusalem*, and *Jerico*. To the Tribe of *SIMEON*, *Debir*, and *Gerar*. To the Tribe of *ZEBULON*, *Jocknean*, *Shim*, and *Meron*. To the Tribe of *ISSACHAR*, *Aphek*. To the Tribe of *ASHER*, *Achsaph*, *Sidon*, *Tyre*, and *Lassaron*. To the Tribe of *NEPHTHALI*, *Hazar*, *Kedeck*, *Haamath* and *Edrei*. To the Tribe of *DAN*, *Ekron*, *Gath*, and *Lachir*. To the Tribe of *JUDAH*, *Harad*, *Arab*, *Beseck*, *Eglon*, *Hebron*, *Libna*, *Mackedah*, *Medulkana*, and *Tapnath*. To the Tribe of *EPHRAIM*, *Gaza*, *Samarra*, *Lassaron* and *Tappuah*.

In all the 12 Tribes these Royal Cities.

Having thus spoken of the Names of the places, with the Nature of the Country, we shall now speak of the Journey of the Israelites, how they passed towards it through the Wilderness of *Paran*, *Zin*, *Kadesh*, &c. their discovery thereof, and at last their possetting it, after GOD for the space of 40 years, for the hardness of their Hearts had caused them to wander up and down through the said Desert or Wilderness, as is at large taken notice of in *Holy Writ*.

GOD having thought good, that the Poste-

ity of *Abraham* should Sojourn for the space of 430 years, in a strange Country, as soon as the said term of years was expired, took compassion on them to deliver them from the miserable servitude which they suffered under the *Egyptians*; and hearing the Groans of his poor People, sent his Servants *Moses* and *Aaron*, to lead them out of *Egypt*, and to conduct them into the *Promised Land*; and because *Pharaoh* the King obstructed their going out of the kingdom, the LORD sent amongst them sundry sorts of grievous *Plagues*, so that at last *Pharaoh* and his People were not only willing to let them go, but with great importunity hastened their departure.

The *Israelites* being assembled at *Ram ses*, they eat the *Paschal Lamb* on the 14th day of the Month *Nisan*, *Exod. 13. 4.* which with us is part of *March*, and part of *April*, and was by them Religiously observed as the first Month of their year, the Morrow after being the 15th day of the Month, *Anno Mundi 2568*: According to our account they encamped first at *Succoth*, from whence, 2dly. they come to *Erlan*, at the end of the Desert; 3dly. they remove to *Pihahireth*, between *Mizdol* and the Sea, where the *Egyptians* repenting they had let them go, and following them with a great force overtook them; but the LORD set his Angel behind the Camp to guard it; and having provided a Pillar of Cloud, and a Pillar of Light, the one for their Guide by Day, and the other by Night; so that the Pillar of Cloud which was behind the *Israelites* became Darkneſs to the *Egyptians*, that they could not see them.

The *Israelites* being thus beset on each side with high Mountains, behind with an Army, and before with the Red Sea, cried unto the LORD, who by the hands of his Servant *Moses* caused the Waters to separate, and they went over on dry ground; but when the *Egyptians* pursued them, the Waters returned again, and covered them and their Chariots, so that they were all drown'd in the Sea, not one escaping. This was an occasion of great rejoicing and triumph to the *Israelites*, and *Moses* and *Miriam* sang Praise to GOD for this happy deliverance.

But 4thly. passing further, they come to the bitter Waters of *Marah*, where they murmured against *Moses*, who thereupon (as he was ordered by GOD) sweetened them by casting therein a sort of Wood. From thence,

5thly. they passed to *Elin*, and encamped there, where they found 12 pleasant Fountains, and 70 Palm-Trees. From thence, 6thly. they pass further, and came to the Coasts of the Red Sea, called in Hebrew, *Gam-Suph*, or the Sea of Weeds. Pursuing on further, they come, 7thly. to the Desert of *Sin*, and there encamped on the 15th day of the second Month after their departure out of *Egypt*; and here they again murmured against *Moses* for want of Fish, calling for the Fish-pots and Bread of *Egypt*, whereupon the LORD having compassion on them, gave them daily from thenceforth the Bread of Heaven, which they called *Manna*, and caused a great number of Quails to come to feed them with.

From thence passing on they encamp, 8thly. at *Dophkah*; thence, 9thly. at *Alaſh*; thence, 10thly. at *Rephidim*; where having no Water they again murmured, and stirred up a new Rebellion against *Moses*, and against GOD; wherefore that place was called *Masrah*, or *Mariash*, *Exod. 17. 7.* Nevertheless GOD commanded *Moses* to strike the Rock with his Rod, upon which there sprung forth abundance of Water. Here it was that *Amalek* set upon them; but *Moses* commanded *Joshua* to oppose them with a select Troop, whilst he with *Aaron* and *Hur* went up to the next Mountain, where *Moses* lifted up his hands to Heaven, imploring the Assistance of GOD, and so long were the *Israelites* the stronger; but when *Moses* was tired and let down his Hands, *Amalek* prevailed; therefore *Aaron* and *Hur* got a Stone for *Moses* to sit on, and held up his Hands till such time as *Amalek* was quite defeated.

Afterwards came *Jethro* the Priest of *Midian*, and Father-in-Law of *Moses* to visit him, bringing with him *Zipporah* the Wife of *Moses*, and his 2 Sons *Gershom* and *Eliezer*, who were joyfully received by him: And *Jethro* seeing the pains that *Moses* underwent, in deciding all cases and matters of Judicature amongst the People, counselled him to choose out pious and understanding Men, to sit over them as Rulers over Thousands, Rulers over Hundreds, Rulers over Fifties, and Rulers over Tens; and what Causes were too great for them, should be brought before *Moses*; which Counsel *Moses* well approved of, and followed; and *Jethro* departed into his own Country.

After

After the departure of *Jethro*, *Moses* and the *Israelites* departed from hence, and made their 11th Encampment in the Desert of *Sinai*, near the Mountain of the same Name, only one part thereof is named *Horeb*. Upon this Mount *Sinai* or *Sin*, GOD came down and spake to the People, and gave them his Law, first by word of Mouth, and next in Writing in two *Tables of Stone*; which *Moses* received of him, written with his own Hand, after he had passed forty Days in the Mount with the LORD; which he brought down to the Children of *Israel*, *Exod.* 32. 10. and *Deut.* 9. 9, 10, 11. But *Moses* upon his coming down, seeing the Idolatry of the People towards the *Golden Calf*, he was so enraged out of a Holy Zeal, that he threw the two *Tables* to the ground, and brake them in pieces, and took the *Golden Calf*, and burnt it in the Fire, ground it to Powder, and caused the *Israelites* to drink it in Water; nevertheless he prayed unto GOD, and obtain'd Mercy for them; and GOD caused *Moses* to hew 2 other *Tables*, and wrote on them the Words that were in the former *Tables*.

In this Mount *Moses* receives a Command from GOD to make the *Tabernacle* exactly in all parts according to the Pattern that had been shewn him in the Mount; and for the better carrying on of this Work, he demanded of the People a *Freewill-Offering*, besides a Tax of half a *Shekel* upon every Male of 20 years old and upwards. In this Tax were numbred 603550 Men, *Exod.* 39. 26 and in the former *Verse* saith, it brought up in *Silver* 100 *Talents*, and 1775 *Shekels* of *Silver*, besides 100 *Talents* of *Silver* to cast *Sockets*; which makes 200 *Talents*, and 1775 *Shekels*, amounting in our *English* Coin at 2 s. 5 d. the *Shekel* unto the Sum of 72565 l. 6 s. 3 d. Besides there was freely offered in *Gold* 29 *Talents*, and 730 *Shekels*, which is reckoned to be 127208 l. 10 s. To which, if the aforesaid 72565 l. 6 s. and 3 d. *Silver* is added, it makes the Sum of 199773 l. 16 s. 3 d. *English* Money. The *Brafs* employed about the *Tabernacle*, and its Appurtenances, was 70 *Talents* and 2400 *Shekels*, which at our *English* Weight (at 16 *Ounces* to the *Pound*) is 6526 *Pound* 14 *Ounces*, which if reckoned at 8 d. a *Pound* (the usual price of *Brafs* with us) comes to 217 l. 11 s. 3 d. Besides the Offerings of *Blew Silk*, *Purple*, *Scarlet*, *fine Linnen*, *Goats-Hair*, *Rams-Skins* died Red,

Badgers-Skins, *Shittim-Wood*, *Oil*, *Spices*, *sweet Incense*, and *precious Stones*; all which must needs amount to a very great price. Nor is there in *Scripture* any mention made what the Workmanship of all these Materials cost.

The *Tabernacle* being finished, was reared up, *Exod.* 40. 2. the first Day of the first Month, in the second year after their departure out of *Egypt*, in which the *Altar* and all its Instruments was anointed and hallowed by *Moses*; and from thenceforth the Cloud of GOD rested upon the *Tabernacle* by Day, and in the Night Fire was in it; so that it became a Light to all the Camp, for the Glory of the LORD filled it.

Now follows another Offering of all the Princes and Elders of the Tribes, who brought for a free Gift at the Consecration of the *Altar*, 6 *Chariots* covered and drawn by 12 *Oxen*; and in Vessels of *Gold* and *Silver* the weight of 120 *Shekels* of *Gold*, and 2400 *Shekels* of *Silver*, 36 *Bullocks*, *Rams* of a year old, and *Kids* of each sort 72, for *Burnt-Offerings*, for *Sin-Offerings*, and for *Peace-Offerings*.

The People (as aforesaid) were numbred from 20 years old and upwards but not the *Levites*. Therefore GOD commanded *Moses* to number them from a Month old and upwards; also the *Priests* and *First-born* amounting to 625850 *Souls*, besides *Infants*, and all under 20 years of Age, together with *Maiden Children*, which doubtless were a great number. And this obliges us to admire the wonderful Providence of GOD, that sustained for so long a time in such a Desert and barren place, so great a multitude of People.

In the 20th Day of the 2d Month of the 2d Year, the Cloud was taken up from off the *Tabernacle* of the *Testimony*, *Numb.* 10 11. moving at the Head of the *Israelites*, towards the Desert of *Paran*, and the Camp followed in the same Order as *Moses* had ranked them, making their 12th Encampment at *Tabbera*, and the Fire of the LORD burnt amongst them, and consumed them that were in the Rear of the Camp; because the People murmured at the tediousness of their Journey, and began to expret a loathing of the *Manna* that was given them for Food, crying out for the *Flesh*, the *Fish*, the *Onions*, and other Food of *Egypt*; where-

upon GOD sent them such numbers of *Quails*, that they became surfeited therewith, and died with the Meat in their Mouths, and therefore the place was called *Kibroth-Tahavab*, that is, the Sepulchres of Covetousness, Numb. 11. 24. and this so kindled the LORD's Anger against them, that he sent an exceeding great *Plague* amongst them.

From hence they came to *Hatseroth*, being their 13th Encampment; and here *Aaron* and *Miriam*, for murmuring against *Moses* were chastised; he by words from the LORD, and she with the *Leprosie*; for which she was shut out of the Camp 7 Days; after which they removed to *Rithma*, in the Wilderness of *Paran*, which was their 14th Encampment; and from hence the LORD commanded *Moses* to send forth 12 Men as *Spies* to search the Land of *Canaan*, passing as far as *Rehob*, as you go to *Hamath*, near the Forest of *Libanus*, and at the end of 40 Days they returned, bringing with them a bunch of *Grapes* on a *Colt-staff* or *Bar*, between 2 Men, with some other *Fruits* of the Country, for a demonstration of the goodness and fertility thereof, relating it to be a Land flowing with *Milk* and *Honey*; but at the same time frightening the People with an ill report of the strength of the Country, and its walled *Cities*, and a suggestion of the *Gigantick* stature of the Inhabitants, which so discouraged them, that they again fell a murmuring, wishing they had died in *Egypt*, or that they were dead in the Wilderness, and were conspiring to choose themselves another *Captain* to lead them back into *Egypt*: But *Joshua* and *Caleb*, 2 of the 12 that were sent to search the Land, strove to appease and encourage the People, for which the Multitude were ready to stone them; whereupon GOD was provoked to Anger against them, and sware in his wrath, that except *Joshua* and *Caleb*, not one of the present Survivours of the deliverance from *Egypt*, should enter into the Land of Promise, and that he would detain them in the Wilderness as many Years, as the *Spies* had spent Days in their Journey, till all the present Generation were dead who had seen all the wonderful works he had wrought over the *Egyptians*; but that their *Children* should enter into it, and possess it for an Inheritance, together with *Joshua* and *Caleb*, Numb. 14. wherefore the People were sorry for what they had done, and (as in despair) offered to go up

to the place the LORD had promised them; but *Moses* would not consent unto it, counselling them to the contrary; yet obstinately they presumed to go up, though *Moses* and the *Ark* went not with them, and they were discomfited by the *Amalekites* and the *Canaanites*, who pursued and slew them even unto *Hornah*.

Then the LORD ordered them, to turn again towards the South, leading them about the Mountain of *Seir* for the space of 38 Years; during which time their Encampments were as followeth, their 15th at *Rimmon-Parez*, their 16th at *Libnah*, their 17th at *Rissa*, their 18th at *Kehelathah*, their 19th at Mount *Shapper*, their 20th at *Haradah*, their 21st at *Makbeloth*, their 22th at *Tackath*, their 23th at *Tharab*, where *Korah*, *Dathan* and *Abiram*, for conspiring against *Moses* and *Aaron*, and stirring up a Rebellion in the People, were consumed, the Earth opening and swallowing them up alive, and the Men that were with them, and all their Families and Goods, with 250 of their Abettors, that offered false Incense, were consumed by Fire that came down from Heaven, Numb. 16. Hereupon the People murmured against *Moses* and *Aaron*, charging them with the death of GOD's People; but the LORD laid a severe and exemplary Punishment upon them, inasmuch that he sent a *Plague* amongst them, that destroyed in one day no less than 14700 Persons; at which time the LORD commanded *Moses*, to cause all the Princes of each Tribe to bring every one his Rod, and write thereon his Name, and put them before the Tabernacle of the Congregation, and to write *Aaron's* Name on his Rod, and to put it there also, and the Mans Rod whom the LORD should choose for Chief Priest should bud; so on the Morrow *Aaron's* Rod was ludded, and brought forth Blossoms, and bore ripe almonds, Numb. Chapters 16, and 17.

When the Israelites departed from *Tharab*, their 24th Encampment was at *Mithka*, their 25th at *Hahmona*, their 26th at *Maseroth*, their 27th at *Benejaakan*, their 28th at *Horgidgad*, their 29th at *Jethatha*, their 30th at *Abirona*, their 31st at *Hetsjon-geber*, seated upon the Sea shoar, where *Solomons* Fleet of Ships went to *Ophir* to fetch Gold, 1 King. 9. 26. From *Hetsjon-geber* the Camp returned to the Desert of *Zin*, and made their 32d Encampment at *Kadesh*, where *Miriam* died and

and was buried, and where the People complaining to Moses for want of Water, GOD bid him speak to the Rock to produce it; but Moses, partly through weakness of Faith, and partly being disturb'd with the murmurings of the People, smote the Rock twice, and there came forth Water abundantly for them and their Cattle; but GOD being offended at him and Aaron for their Unbelief, told them, they should not bring the Congregation into the promised Land.

At their departure from this place, they desired of the King of Edom passage through his Country, with promise to go peaceably without doing any injury; but being denied, they made their 33th Encampment near the Mountain of Hor, where Aaron died in the 40th year from the Deliverance out of Egypt, being 123 years old, Numb. 13. 38, 39. Whilst they were at Mount Hor, King Arad, a Canaanite, warred against them, but they overcame them, and destroyed their Cities.

From Mount Hor they turned round Idumea towards the Red Sea, and made their 34th Allodgment at Salmons; their 35th at Puzon, where they again murmured against Moses, complaining, that they were grieved with Manna, for which they were chastised with Fiery Serpents; but GOD upon the acknowledgment of their Offence gave them a present remedy against this sore Plague, which was the setting upon a pole a Brazen Serpent, made by Moses, and by looking upon which Serpent every Person thus plagued was healed of his Wounds.

From Puzon they passed to Oboth, where they took up their 36th Stage; their 37th upon the Coasts of Abarim, in the Confines of Moab; their 38th at the Brook Zered; their 39th at Dibon-gad; their 40th at Almon-Diblathaim, near Beer, where Israel sang for Joy, that they had found out Water, Numb. 21. 17. Their 41th Encampment was in the Desert of Mattana; their 42^d at Nahal-el and Beroth, in the Field of Moab, even to the top of Pisgah; from hence Israel sent Messengers to Sihon King of the Amorites, desiring leave to pass through his Country; but on the contrary he raised an Army, and fought against him; but he was overcome, his Country taken from him, and all his People put to the Sword.

In this Encampment the Israelites commit Fornication with the Women of Moab, and Idolatry with Baal-Peor, which so kind-

led the Anger of GOD against them, that 24000 Persons died of the Plague. After this GOD commanded Moses to number the People, and the Males of 20 years old and upwards, were 601630 besides the Levites, which were 23000, from a Month old and upwards, Numb. 26. But the LORD commanded Moses to revenge himself on the Midianites, so he selected 1000 out of every Tribe, and he sent them against the Kings of Midian and slew them and all the Males, and took their Women and their Cattle, and all they had, and fired their Cities. He sent forth also and took Og King of Bashan, and his Country, and all the Land about Jordan, on this side.

Their 43^d Encampment was at Bethjesimoth; their 44th at Abel-shittim, near Mount Pisgah, from the top whereof Moses being 120 years old, saw the promised Land, and there dying was buried by the LORD in a Valley over against Beth-Poor in the Land of the Moabites; Joshua the Son of Nun succeeding him in the Government over the Israelites.

After Israel had mourned 30 days for Moses, GOD commanded Joshua to pass over Jordan, and to take possession of the Promised Land. Therefore Joshua sent out two Men to Jericho to spy the Land; who upon their return related all that they had seen, and all that had hapned to them; and then the whole Camp dislodged, and went from Sittim to Jordan, and there spent the Night. On the 3^d day they received order to begin their passage over, and as soon as the Feet of the High Priests, who carried the Ark, were just upon the entrance into the River, the Water divided to make a path for them, and the Priests rested in the midst thereof, until all the People were past over. And Stones were taken up from the bottom of the River, one for each Tribe, which by the command of GOD were set up for a perpetual Monument at the place where they Encamped that Night, which was at Gilgal towards Jericho. Joshua also commanded them to pitch 12 Stones in the middle of Jordan, where the Priests Feet stood, there also to remain for a Memorial for ever.

The LORD having thus brought the Children of Israel out of Egypt by his Mighty hand, through the Red Sea, and led them 40 years through several Deserts and Wilder-

ness,

nesses, and now set them on the other side of Jordan, and gave them the Land of Promise; as to all the following particulars, how the Country was subdued, the Towns and Cities taken, the Inhabitants slain, &c. you will find in Holy Scripture.

The Division which Joshua made amongst the Tribes, the Map represents, and according as GOD ordered by Moses, that as soon as the Land should come into their possession, there should be established Cities and Towns of Refuge, Exod. 21. 13. Numb. 35. 9. Deut. 19. 1. 2. Joshua giving notice to the People, dedicated to this use (Joshua 20.) Kadesh in Galilee upon the Mountain of Nephthali, and Sichem upon that of Ephraim, and Kiriath-Arbach, which is Hebron, in the Mountainous part of Judea, and beyond Jordan to the East of Jericho, Bezar in the Desert in the Plain of Reuben, and Ramoth in Gilead, of the Tribe of Gad, and Golan in Bashan for that of Manasse.

These Towns were for a Sanctuary to those who had slain any one by chance, or misfortune, and there to remain in safety against the Persecution of the Avenger of Blood, till the death of the High Priest, after which they were to be set at liberty, and to have free permission to return to their own Habitations.

These Towns are in the Map marked with a Cross on the Top, to the end the Reader may the more easily find them out.

The promised Land was divided by Joshua into 12 Lots, according to the Names of the 12 Tribes, of which two and a half betook themselves beyond Jordan, and the remaining nine and a half on this side of it, Jos. 13. 7. 8. Yet these Conquests were not so compleat, but that the Canaanites remained Canton'd in several places, as well for not having been subdued by the Israelites, as by a wise dispensation of the providence of GOD, who would by these Relicts of Enemies, keep his people in breath, and make them see the Rod, ready for their Chastisement, if they forsook their Duty. During the time of the Judges, the people of Israel were often disturb'd in their possession of the Country, being sometimes Tributaries, and other while free; sometimes beating, and otherwhiles being beaten, according as they kept to their Duty, or wandred from it.

David and Solomon brought it to its greatest Perfection, as well for having absolutely

subdued what remained of intestine Enemies, at least as far as the confines of Phœnicia, as for having enlarged their Borders on the side of Idumea, Arabia and Syria. But the Monarchy was dismembred under Roboam the Son of Solomon, only the 2 Tribes of Juda and Benjamin remaining firm to him, when the other 10 Tribes sided with Jeroboam, and admitted him for their King; whence arose a distinction of the two Families and Kingdoms of Juda and Israel, which is taken notice of in the Chronology printed at the end of the New Testament.

This was ruined the first by Sennacherib King of Assyria, who transported the people elsewhere, and sent strange Colonies to possess it: The other was also overthrown by Nebuchadnezzar King of Caldea, who transported the sorrowful Remnants into Babylon: But Cyrus King of Persia restored to them their liberty at the end of 70 years, permitting them to return into Palestine, and there to rebuild their Temple, which they performed with many difficulties, occasioned by the disturbances from their ill Neighbours. They were much encreased under the Conduct of Nehemiah and Esdras, to the time of Alexander the Great; and when Manasse, Brother of Jaddo the High Priest, obtain'd by the credit of Sanballat his Father-in-Law, the construction of the Temple of Garizim, which served for a Standard to the Schism of the Samaritans, who retain'd a great footing in the Country, with much Animosity against the Jews.

After the death of Alexander, Judea became a Scene of War, which arose and long continued between the Lagides and the Celicides: And scarce was she delivered from both these, under the direction of the Maccabees; but by her own dissensions, and the Victorious Arms of the Romans in Asia, she fell under the power of these last, who transported the Crown to Herod the Great, who was as Crafty and Politick, as Cruel and Unnatural. In his time, which was that wherein our LORD and Saviour was born, Palestine consisted of 6 particular Provinces, which were called Judea, Samaria, Galilee, Idumea, Trachonite and Peræa, or the Country beyond Jordan. All which Country is at present under the Turkish Government. We shall conclude this Discourse of Canaan, with an account of some Towns mentioned in the New Testament

Testament which our Saviour honoured with his presence, and First,

1. *Nazareth* is the place where our Saviour was conceived, and where 'twas declared by the Angel *Gabriel* to the *Virgin Mary*, betrothed to *Joseph*, who had there his abode, *Luke* 1. 26, 27. Hither was our Saviour brought back, being a Child, at his return from *Egypt*, and this was the Country where he had his Education in, and was in danger of his Life, *Luke* 4. 16. &c. And on this occasion he was called a *Nazarene*. Now *Nazareth* was a Town in the higher *Galilee*, in the Tribe of *Nephthali*, and not far from *Mount Tabor*.

2. *Belebem*, called likewise *Euphrat*, a City of the Tribe of *Juda*, near which *Rachel* died, *Gen.* 35. 19. Here our Saviour was born, and was worshipped by the *Shepherds*; and to this place the *Wise Men* from the East came with Presents. In this Town King *David* was born, and was here secretly anointed by *Samuel* in the place of *Saul*, *1 Sam.* 16. 13.

3. *Jerusalem* once the Metropolis of all *Judea*, where our Saviour was carried 40 days after his Birth, to be there preserved in the Temple, *Luke* 2. 22. and from thence carried into *Egypt*, to escape the fury of *Herod*, *Matth.* 2. 13, 14. He here afterwards signified himself by several Miracles, and was there condemned to die, and accordingly Crucified, &c.

4. *Bethabara* is the usual passage from *Jordan*, and perhaps the place where the *Israelites* past, to enter into the Land of Promise, *Jos.* 3. 16. Not far off the Mouth of this River, which loses it self in the dead Sea, St. *John* baptized, and where our Saviour was baptized by him, *Matth.* 3. 13. *John* 1. 28.

5. *Canza*, a City in *Galilee*, where our Saviour changed Water into Wine, *John* 21. 7, 9, 21. Of this place St. *Simon* the Apostle surnamed the *Canaanite*, *Matth.* 10. 4. As also of *Nathaniel*, *John* 21. 2. We must not confound this place with two others of the same Name, the one in the Tribe of *Asher*, *Jos.* 19. 3. The other in the Tribe of *Ephraim*, *Jos.* 16. 8.

6. *Capernaum*, a City seated on the *Tiberian Sea-Coast*, where our Saviour frequently resorted, and there paid the Tribute Money for himself and St. *Peter*, *Matth.* 17. 14. He often taught there, and wrought several Miracles, on which account he sharply rebuked the Inhabitants, *Matth.* 11. 23.

7. *Enon*, a small Town near *Salim*, adjoining to *Jordan*, where St. *John* baptized when he had left *Bethabara*, as yielding *Judea* to our Saviour, and retiring towards *Galilee*, *John* 3. 23.

8. *Sichar*, or *Sichem*, an ancient City of *Sannaria*, where *Dina* the Daughter of *Jacob* was Violated, but cruelly revenged by her Brethren, *Gen.* 34. And here our Saviour in his Journey thro' the Country of *Sannaria* to return into *Galilee*, had with the *Samaritan Woman* the great and important Dialogue which we read of, *John* 4.

9. *Bethsaida*, a Town of *Galilee*, seated on the Lake not far from *Capernaum*, which was as it were the middle between *Bethsaida* and *Chorazin*; whence it hapned that these 3 places are comprehended together in the complaint of our Saviour, *Matth.* 11. 21, 23. And 'twas not far from *Bethsaida*, where they caught that great and miraculous draught of Fish, mentioned *Luke* 5. 6.

10. Near *Bethsaida* is the Mountain where our Saviour preached that famous Sermon, called the Sermon on the Mount, *Matth.* 5. 6, 7.

11. *Nain* a Town in *Galilee*, where our Saviour raised to Life the Widows Son, *Luke* 7. 11.

12. *Gerasa* and *Gadara* are seated near together beyond *Jordan*, which give Name to the Country of the *Gadarenians* or *Gergesians*, where our LORD coming ashore, after he had calmed that great Storm or Tempest which arose whilst he slept, he drove out from two possess Persons a Legion of Devils, which he permitted to enter into a herd of Swine, which violently ran into the Sea, and were drown'd, *Matth.* 8. 28.

13. Near *Bethsaida* is a Desert place, where our Saviour being retired, was followed by a great multitude, near 5000, which he fed with 5 Loaves, and 2 small Fishes, and there were left 12 Baskets full of Fragments, *Mark* 6. 34. *Luke* 9. 13. *John* 6. 5.

14. *Tyre*, once a famous City for Traffick, whose Kings were in League with *David* and *Solomon*, and much contributed to the building the Temple at *Jerusalem*, there being oft mention made of this place in the Prophets, especially in *Esaie* 23. and *Ezek.* 26. 27. So there is also mention made of it in *Matth.* 11. 21, 22. *Luke* 6. 7. *Acts* 21. 3, 7.

15. *Sidon* a Maritime Town in *Phœnicia*, *John* 11. 1. And here was also made a Feast which is oft joyn'd with *Tyre* in the New Testament; on the Frontiers of this Town and *Tyre* our Saviour healed the Daughter of the *Canaanitish Woman*, *Matt.* 15. 21. And this Woman is termed a *Canaanite*, because the *Tyrinians* and *Sidonians* were originally of *Canaan*, and were never dispossest by the *Israelites*.

16. Our Saviour leaving the Coast of *Tyre* and *Sidon*, pass thro' the middle of the Province named *Decapolis*, where he healed a Man *Deaf* and *Dumb*, *Mark* 7. 31. and came to the Desert of *Capernaum*, where he fed 4000 with 7 Loaves, and some few Fishes, and 7 Baskets were filled with the Fragments, *Matt.* 15. 32. *Mark* 8. 1. &c.

17. *Magdala*, a Town seated on the Lake *Genesareth*, and probably that *Mary Magdalen* drew her Surname from this place; our Saviour came here by Water, after the second Multiplication of the Loaves, *Matt.* 15. 39.

17. *Cesarea de Philippi*, seated on the foot of *Libanus*, and which before was called first *Lais*, afterwards *Dan*, a place very famous in the History of the Old Testament, and in particular for being one of the places where *Jeroboam* set up the false Worship, by which he made the 10 Tribes Revolt from the Service of the true GOD. Our Saviour being angry at the *Pharisees*, requiring of him a Sign from Heaven, embark at *Magdala*, and came by Water as far as *Bethsaida*, where he gave sight to one that was blind, *Matt.* 16. 1. But parting thence, he came into the Territory of *Cesarea de Philippi*.

18. Here it was according to the Report of *Eusebius*, that the Woman troubled with an *Hemorrhoids*, was healed by the only touch of our Saviours Garment, who had here raised a Statue, or Pillar after the Pagan manner, in Memorial of this benefit.

19. *Tabor*, is a high Mountain in *Galilee*, not far from *Nazareth*, where *Barac* heretofore made his Assembly of his Troops against *Sisera*, *Judges* 46. And our Saviour parting from *Cesarea de Philippi*, returned again 8 days after, and was there Transfigured in the presence of 3 of his Disciples, *Matt.* 17. 1. *Mark* 9. 2.

20. *Bethany*, was a kind of Suburb of *Jerusalem*, where *Lazarus* dwelt, with his two Sisters *Mary* and *Martia*, who was here raised up 4 days after his Death by *Jesus Christ*,

John 11. 1. And here was also made a Feast for our Saviour, and he was here Anointed for his Burial, *John* 12. 1.

21. The Mount of *Olivet* lies in the way from *Bethany* to *Jerusalem*, from which it was distant not above a Sabbath-days Journey, *Acts* 1. 12. Our Saviour being come to the Feast of *Tabernacles*, retired at Night towards this Mountain, and in the Morning returned to the Temple, *John* 8. 1, 2. From thence also he visibly ascended into Heaven, 40 days after his glorious Resurrection, *Acts* 1. 12.

22. *Jericho*, called in Scripture the City of Palms, was the first that was possess'd by *Joshuah* in the Country of *Canaan*, *Jos.* 6. 1. &c. The Waters of it were made wholsom by *Elisha*, 2 *Kings* 2. 20. And our Saviour here restored 2 Blindmen to their sight, *Matt.* 20. 30.

23. *Ephraim*, according to *John* 11. 54. is the name of a Town where our Saviour retired after the Resurrection of *Lazarus*, to avoid the Ambushes of the Jews. And near to this Town was *Baalhathor*, where *Absholon* killed *Ammun*, who had Ravish'd his Sister, 2 *Sam.* 13. 21.

24. Six days before the Passover, our Saviour return'd from *Ephraim* to *Bethany*, where the famous Supper was as is mentioned in *John* 12. 1. And the next Morning he came to *Bethphage*, a Village in the cleft of the Mount of *Olivet*, between *Bethany* and *Jerusalem*, whence he sets forth riding on the Foal of an Ass, to make his humble, tho' regal entrance into this great Town, *Matt.* 21. 8. *Mark* 11. 8. *John* 12. 12. The whole of the accomplishment of what had been foretold, *Zach.* 9. 9.

25. *Gethsemane*, or the Fat-Valley, *Esa.* 28. 1. This was a Farme or Garden, at the foot of the Mount of *Olivet*, beyond the Brook *Cedron*, where our Saviour having eaten the last Passover, and instituted the Holy Sacrament of the Eucharist with his Disciples, had retired to Pray, and where he was taken under the Guidance of the Traytor *Judas*, *Matt.* 26. 26. *John* 18. 1.

26. *Emas*, a Bourg distant about 60 Stades from *Jerusalem*, which is about 2 and a half hours travelling. Our Saviour the day before his Resurrection, joyn'd himself to two of his Disciples, who went thither, and was there known by them in breaking of Bread, *Luke* 24. 13. And was called *Nicopolis*.

The CONTENTS of DEUTERONOMY.

DEUTERONOMY in Greek signifies a Second Law, or a Repetition of the Law, which Moses doth in this Book, making use of holy Exhortations and persuasive Motives to that purpose; so that it may be called, An Abridgment of the Law. He wrote this Book during the two last Months of the 40th Year of the Israelites going out of Egypt, in the Plain of Moab, on the Frontiers of Canaan, and after that all the Rebellious were consumed in the Desert.

This faithful Servant of the LORD spent the rest of his Life in representing to them the passages that hapned unto them in the Desert, thereby to instruct them in their Duty. First, He represents to them the great and manifold Benefits GOD had bestowed on them in their 40 Years Travels, with the just Punishments the rebellious Murmurers had drawn down upon them, thereby to bring them to a careful observance of GOD's Laws. Then he reiterates and explains to them, not only the Moral, but also the Ceremonial Laws, respecting their Religion, and the outward Service of GOD required of them, and the

Judiciary or Civil Laws, with several Military Ordinances, with the Duties of Magistrates and Judges; inserting here and there some new Laws, with a very remarkable Prophecy of the chief Prophet, to wit, Jesus Christ. Then confirming all these with excellent Promises of wonderful Blessings if they obey; and with terrible Menaces and Curses, if they should break the Covenant he had made with them, until Chap. XXXI. And last of all, He appoints Joshua to succeed him, and solemnly delivers the Book of the Law to the Priests and Levites, ordering it to be laid up, and kept in the Sanctuary, and to be read at certain times to the People. He also composed and taught the Israelites an excellent Prophetical Hymn, wherein he foretels what should happen to them till the coming of Christ, and the calling of the Gentiles. He blest the 12 Tribes, and having taken a view of the Holy Land from the top of Mount Nebo; he dies, and is buried there by the LORD. The Israelites mourn for him, and JOSHUA (by GOD's Order) succeeds him.

The CONTENTS of the Book of JOSHUA.

IN this Book are related the wonderful Works which the LORD wrote in confirmation of the Truth and Faithfulness of his Promises, after the Death of Moses; in what manner he (under the Conduct of JOSHUA) brought the Israelites into Canaan, causing them to pass over Jordan dry-shod, and delivering into their hands all the Canaanitish Kings, with their Territories, Cities, and Towns, which Joshua divided amongst the nine Tribes and an half. Here we meet with a Relation of Achan's Sin, in saving for himself some of the Spoil of Jericho, contrary to GOD's Command; for which Sin the Israelites were beaten by their Enemies, and he (with all that belonged to him) burnt with Fire. Here is also an account given, how Joshua set apart the seven Cities of Refuge as well as those allotted for the Levites; and likewise here is recited the Death of Joshua, who died aged 110 years, after he had denounced the Curse of GOD against the Israelites, in case they should be disobedient to his Law.

This Joshua was as well by Name, as by Place and Calling, an express Figure of Jesus Christ, who introduceth his own (which Moses could not do, the Law bringing nothing to perfection) to the place of their true Rest, that is, the Heavenly Canaan. This History contains what

past during the space of 17 Years, and bears the Name of Joshua, as chiefly treating of those illustrious Acts achieved by him. It is not certain who was the Penman of it; some think by some Prophet that lived after; others, by Eleazar the High-Priest; and others (with more probability) by Joshua himself, except that part which concludes the Book concerning his own Death and that of Eleazar, GOD having made use of him, as an Instrument to execute the great things herein-related; and having also inspired and guided him by his Spirit in the recording of them, for edifying of the Church.

The whole Book of Joshua may be fitly divided into three Parts; for the first 12 Chapters, set forth the great and miraculous Victories obtain'd by Joshua, under the influence of Divine Blessing; and from the 13th Chapter unto the 22d, the Division and Allotment of the Land amongst the Tribes of Israel, is very particularly set down. And last of all, here is recited the solemn Leave given by Joshua unto the two Tribes and half, to return to their Station and Inheritance allotted them beyond Jordan, and likewise the pious and earnest Exhortation of Joshua to all the People, together with the History of his Death, as also of that of Eleazar.

THE DEATH OF MOSES.

After that Balaam had made Israel to sin, GOD commanded Moses to avenge the Children of Israel of the Midianites before his death. And accordingly he ordered a thousand of every Tribe to be chosen

The same year 2553 towards the latter end of the 40th year, after their coming out of Egypt.

for that Service, and Phineas to march at the Head of them; not questioning, but that the Zeal he had already witnessed for GOD, would draw down a Blessing upon the whole Army.

Neither was he deceived in this his expectation; for these 12000 Men did entirely defeat the Midianites and their Princes, kill'd Balaam, who had been the Author of that detestable Counsel, burnt all their Cities, took their Women and little ones Captives, and the Spoil of all their Cattel and Goods.

After this Victory thus obtain'd, Moses went out to meet the Army, and seeing that they had spared the Women, he was very angry with the Officers for not killing them, who had been the chief Cause of their Destruction, and whom Balaam had made use of to ruin them. And therefore commanded them to kill all the male Children, and all the Women, saving none alive but such as were Virgins; of whom there were found to the number of 32000.

Moses afterwards gave to the Tribes of Reuben and Gad, with the half Tribe of Manasseh, a Possession on that side of Jordan: And because he was not to pass over that River, GOD commanded him to send for Joshua, and to give him the Charge of that Great People; which he did accordingly, and with many Words exhorted him, to be strong and of good Courage, in leading the People into the Land, which the LORD had promised to them for an Inheritance for ever. He also by many reiterated Discourses, declared to the People the sum and substance of what GOD had order'd him to command them, in his Name, for the space of 40 Years, which he afterwards wrote down in a Book, which was put into the Ark of the Covenant, together with the Tables of the Law.

Finally, Having blest the Children of Israel, he went up to Mount Nebo, to the top of Pisgab, which is over-against Jericho, where the Lord gave him a View of the Land of Canaan, that is, all the Land of Gilead unto Bashan, and all Naphtali, and the Land of E-

phraim, and Manasseh, the Land of Judah unto the utmost Sea, and the South, and the Plain of the Valley of Jericho, &c. And the LORD said, This is the Land which I swear, to give to Abraham and his Seed; but thou shalt not enter into it, but be contented with the Prospect thereof,

Thus this great Saint died on that Mountain, being 120 Years of Age, and was wonderfully buried there; so that his Sepulcher was never known to this Day: And all the People mourned for so great and good a Prince, (who indeed had been no other than their common Father) thirty Days, and submitted themselves, and were obedient to Joshua, whom GOD filled with the Spirit of Wisdom; but yet there never arose in Israel so great a Prophet as Moses, in whom a most incomparable Meekness and sweetness of Temper was join'd with a transcendent Zeal, and both of them under the Conduct of a Divine Wisdom.

His Faithfulness in his Ministry has been admir'd by all Saints. He rendred to GOD all that was his due, without omitting any part of his Duty to the People, and discharged his Function with respect to the People, without failing in that which he owed to GOD: His Life was made up of danger and continual toil and labour, and it ended in a Death which was a kind of Chastisement, and by which it seem'd, as if GOD had a mind to purify the Virtue of that great Prophet to the highest degree.

Yet let us not think (saith S. Austin) that GOD would punish this his faithful Servant in his Anger, or that it was any great Evil for Moses to die at the Age of 120 Years, without entering into a Land, where so many wicked Men entered after his Death. He whom GOD thought worthy to see his Face one day in Heaven, could he think himself unhappy for not entering into that Land, which was only an outward Image of it?

But the Scripture (saith that Father) would hereby put us in mind, That those who are slavishly bound up to the Law of Moses, shall never enter into Heaven; and that we must pass over from the Law to Grace, if we ever hope to enter into the true Land of Promise, into which the true Joshua, that is JESUS CHRIST, opens a Passage for us through the River Jordan: that is, through the Sufferings and Afflictions of this World.

THE

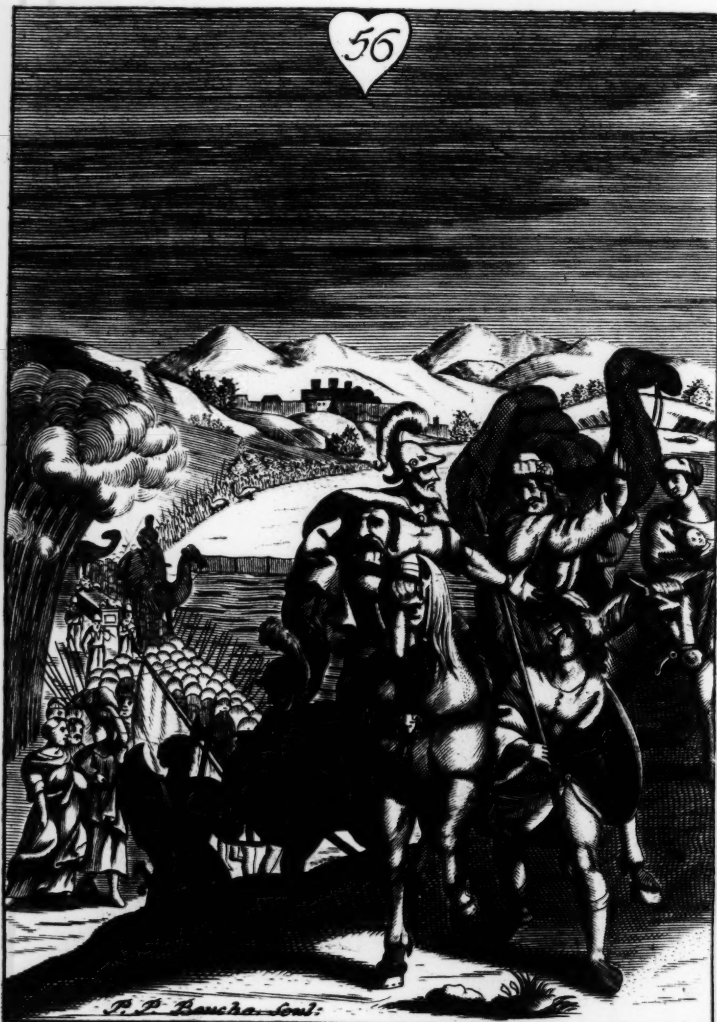


G. Freeman m.

J. Kip Scul

*The Honourable Juliano, wife of Charles Boyle Esq, eldest
son of the R^t Honourable H^{on}ble Cliford, son & heire to H^{on}
R^t Honourable, H^{on}ble Earle of Burlington. &c.*

For advancement of this Work, Contributed this Plate.



P. P. Boucher. Scul.

*The Honourable George Cholmondeley Esq; Lieutenant
Colonel of their Ma^{ty} first Troop of Guards. & son of the
Rt Hon^{ble} Robert Lord Viscount Cholmondeley deceased.
For & Advancement of this work Contributed this Plate.*

The Passage over Jordan.

Joshua makes the People pass over Jordan; the Waters whereof were dried up as soon as the Priests, that carried the Ark, entered into it; the Waters, which came down from above, standing lifted up like a Mountain.

MOSES being dead, the People promised to obey Joshua in all things, whom

Anno Mundi 2553
the first Month of the
48th year after their
coming out of Egypt.

GOD magnified in the sight of them all, by their Miraculous Passage over the River Jordan; which was carried on in this manner:

Joshua rose early in the Morning, and they moved from Shittim, and came to Jordan, he and all the Children of Israel, and lodged there before they passed over; and Joshua having assembled the People, commanded them to put themselves in a readiness to pass the River Jordan after three days, and on the 4th day the Officers went through the Host, commanding the People, saying, *When ye see the Ark of the Covenant of the LORD your GOD, and the Priests and Levites bearing it, that ye shall remove from your place, and go after it, yet so as to keep a distance of 2000 Cubits from it.*

After this Joshua commanded the Priests and Levites that bare the Ark, to enter into the River, and to make a halt at the Brink of it. Jordan had no sooner perceiv'd the Presence of the Ark, but the Waters which were below the Priests Feet, took their ordinary course to the Dead Sea; but those who were above them ran back towards their rise; and stood on heaps like a Mountain. Thus the People passed the River dry-shod, the Priests continuing in the River with the Ark till all the People were passed over.

Joshua, who had learnt of Moses, of how great importance it is, to testify our grateful Acknowledgments to GOD, for the Favours we receive from him, would not that this miraculous Assistance (GOD had afforded them) should be pass'd over without leaving an eternal Monument of their Gratitude to the Divine Majesty. Accordingly he commanded twelve chosen Men out of the twelve Tribes, to take each of them a Stone out of the midst of the River, in the very place where the Priests stood whilst the People pass'd over; and that with those twelve Stones they should erect an Altar, to serve for

a Memorial to all Posterity, of that miraculous Passage.

Besides this, Joshua order'd also 12 Stones to be set up in the midst of the River Jordan, in the place where the Feet of the Priests (which bear the Ark of the Covenant) stood, which continued there ever after. When these Orders were thus executed, and that all the People, and what belonged to them, were come over, Joshua commanded the Priests that carried the Ark to pass over also; who no sooner had set their Feet upon dry Land but the Waters of Jordan (which had been thus long arrested by the Omnipotent Hand of GOD) fell down with Violence, and took their accustomed Course to the Dead Sea. And thus GOD (by this great and stupendous Miracle) magnified Joshua in the Eyes of all the People.

This Miracle is a Figure of what GOD does throughout all Ages, when he makes his People enter into the Land of Promise, that is, into the Church: For this Passage of the River Jordan, is a Figure of Baptism, by the virtue and efficacy of which, the same Miracle is to this day still effected in Man, which was then done in that River; for he who is baptized, and who secondly his Baptism by a true Conversion, doth not permit his Waters, that is, the Affections of his Heart, to run in the ordinary Course and Channel they were wont to run in. He will not suffer them any more to run into, and lose themselves in the Dead-Sea; that is, in the Bitterness and Corruption of this World; but on the contrary, the Change of his Heart, and of the Object of his Love, makes his Affections and Desires take a very different course from what they formerly did.

He finds by a miraculous effect of the Grace of GOD in him, that he is enabled to do violence to himself, by making the Waters of his Love and Affections contrary to their natural Inclination and Tendency, to bound back and return to their Source and Original; that is, to GOD, whose due they are, and who is the only Object, that deserves, as well as can satisfy, the Love and Affections of the immortal and highly dignified Soul of Man.

THE TAKING OF JERICHO.

The Walls of Jericho fall down at the Sound of Trumpets, that went before the Ark of the LORD.

THE first City that was to be mastered (after the passing of the River Jordan, *The same Year 2553. was Jericho, whither Joshua before J. Christ, 1451. Joshua had already sent Spies*) to make report of the condition and situation of it; who being discover'd by some of the *Inhabitants*, were like to run great danger of their *Lives*, if the Charity of a Woman called *Rahab*, who had none of the best Report, had not done her utmost for the saving of them.

These *Spies* being return'd to *Joshua*, did not like those which *Moses* had sent 40 years before, discourage the People by their Report; but on the contrary greatly encouraged their *Brethren*, by telling them, that the City of *Jericho* was in so great a consternation, that it might be look'd upon as already theirs. The *Fright* wherewith they were seiz'd at the approach of the *Israelites*, and the Report they had heard of so many *Miracles* which *GOD* had wrought in favour of them, made them very careful to secure themselves by all possible *Precautions*, and supposing none more conducive to that end, than the strength of their *Walls* they endeavour'd to make them impregnable.

But *GOD* shewed *Joshua* a way, whereby (without any *Machines* or *Violence* used) he should lay their *Walls* level with the ground. He commanded him to make all the People to compass the City for seven days together, the *Priests* going before them and blowing their *Trumpets*; that on the seventh day, when the *Priest* sounded louder and shriller than ordinary, all the People should answer them with a great *Shout*, promising him, that immediately thereupon the *Walls* of *Jericho* should fall flat to the Ground; which came to pass accordingly.

GOD charged *Joshua* also, that they should not meddle with any thing that was in the City; but it should be look'd upon as accursed; which *Joshua* gave also in strict charge to the People, lest any of them, by their *Covetousness*, might be the cause of mischief to the whole *Congregation*.

He took care also to put the People in

mind of saving *Rahab*, and recommended that matter to the *Spies*, whose *Lives* she had saved, to secure her and all that belonged to her, and to bring her to the Camp, where she might meet with the same Kindness she had before shewed to them.

This was the end of *Jericho* and her *Inhabitants*, who trusted in the height and strength of their *Walls*, saw them to their unexpressible astonishment laid level with the Ground, at the sound of *Rams-horns*, and the Shouts of the *Israelites*.

This *Miracle* was the Figure of a Mystery the *Fathers* oft insist upon: They tell us, that the sound of these *Trumpets* very lively sets forth to us, the sound of the *Preachers* of the Gospel, which at the same time cause a Joy in the *Hearts* of all true *Israelites*; but strike with Terror and Amazement all such as oppose them.

Nothing (saith *St. Ambrose*) contributes more to the making of the People of *GOD* victorious over their *Enemies*, than when care is taken to animate them by the preaching of the Word of *GOD*, and by the Sound of the *Trumpets* of Jubilee; that is of the Grace of *GOD* in pardoning their Sins. This holy Joy, shed abroad in their Souls and Hearts, by the preaching of the Word, is all their strength, as the holy Prophets witness.

Jericho continued impregnable, as long as the *Priests* were silent; but when once they began to blow their *Trumpets*, and that the People answer'd them by their Shouts of Joy, immediately her proud Walls and lofty Towers were level'd with the Ground.

In like manner (saith *St. Ambrose*) will Christians be victorious over Devils, and all the Powers of Darknes, when the *Priests* of the New Law of Grace, sound forth to them the holy Truths and Mysteries of the Gospel, which fill their Hearts with Joy, which teach them to sigh and long for Heaven, and to trample the World under their Feet, looking upon it as another *Jericho*, that is as a City devoted and accursed of *GOD*, which therefore they cannot look upon any other way than with horror; so far are they from being in love with it.

THE





J. H. van. Hove. sculp.

*The Hon^{ble} George Cholmondeley Esq; Lieutenant
Colonel of their Ma^{ty} first Troop of Guards, & son of the
Rt Hon^{ble} Robert Lord Viscount Cholmondeley deceased
For y^e Advancement of this Worke contributed this Plate.*

THE DESTRUCTION OF HAI.

Joshua after the Destruction of Jericho, sends out a Party to take Hai, who are beaten back with loss, because of Achan's Sin; but after Punishment inflicted upon him, he takes the City and sets it on Fire.

SOON after the Taking of *Jericho*, followed the destruction of *Hai*. And forasmuch

The same year, 2553. as this City was not near so considerable as *Jericho*, some of the Officers represented to *Joshua*, that it was needless to employ the whole Army to take so inconsiderable a place, two or three thousand Men being a sufficient quantity for that service.

Joshua satisfied with their Reasons, gave order accordingly; but he was strangely surpriz'd, when expecting to see his Troops return Victorious, he had the News brought him of their Defeat.

Joshua being wonderfully afflicted with this Disaster, rent his Cloaths, and prostrated himself before the LORD, and not being able to bear this disgrace his People had sustained, which reflected upon GOD himself, he (in the bitterness of his Soul) made his Complaints thereof to GOD in Prayer; who answered him, that the Sin of *Israel* had been the cause of this their shameful Defeat, and that the Accursed Thing which was in the midst of them, had made him withdraw his favourable Assistance, and thereby expos'd them to their Enemies; that therefore he should take care to sanctifie the People, and to remove the Accursed Thing from amongst them, that he might afford them his Protection, as formerly.

Whereupon *Joshua* assembled the People, and having acquainted them with the occasion of their Defeat, he ordered Lots to be cast, and the Lot fell on the Tribe of *Judah*, and amongst all the Families of that Tribe, it fell upon the Family of *Zerah*, and at last upon *Achan*, whom *Joshua* exhorted to confess the Fact, and give glory to GOD.

Achan seeing his Crime so miraculously discovered, thought it was to no purpose any longer to conceal any thing; he confest (at the taking of *Jericho*) he had been tempted to take a goodly Babylonish Garment, with two hundred *Shekels* of Silver, and a Wedge of Gold, which he had hid in his Tent under ground: So *Joshua* sent some to fetch the things he had mentioned from thence, which was done accordingly; and at the same time ordered *Achan*, with his Wife and Children,

and all that he had, to be brought to the Valley of *Achor*, where they were stoned, and their Bodies, and all that belong'd to them, afterwards burnt with Fire.

GOD's Wrath being appeased by this Vengeance, he commanded *Joshua* to go up and take *Hai*, and advis'd him to lay an Ambush behind the City, and then to go forth with the rest of his Army, and be a feigned Flight, to draw the Inhabitants out of the City, that they might be enclosed between the Ambush and the Body of his Army.

This Stratagem had an answerable Success, for the Inhabitants transported with Joy to see the *Israelites* flee before them, left the City to pursue them; but soon after looking back and seeing their City on Fire, and themselves enclosed between their Enemies, their Hearts failed them, and the *Israelites* returning upon them, destroyed them, not leaving one alive.

Thus the loss and disgrace of GOD's People, was repaired by the Death of *Achan*, whose Covetousness had prov'd so fatal to many.

S. Chrysostom upon this occasion laments the unhappiness of the Church, which oftentimes by the Covetousness of one Man, who has violated the Law of GOD, is expos'd to the effects of GOD's Wrath; and he looks upon them as obdurate and insensible, who (tho' they see wicked Men abound every where) yet are without any fear, or the least apprehension of danger from them. Wherefore he most earnestly exhorts all *Christians*, to be careful to separate themselves from Sinners.

'Tis now (saith that Father) a hard matter to keep our selves clear of the Curse of *Jericho*. Indeed, happy are we, if we retain nothing in our selves of the Corruption and Lusts of the World: But tho' Men can see nothing in or about us of the Accursed Spoils of *Jericho*, no more than the *Israelites* could see in *Achan*; yet it is to be feared, that GOD, and his Holy Angels, may discover that in us, which Men cannot. And moreover; we must take great care, that after we have put our selves out of danger of destroying our selves by our own Sins, we do not expose our selves to the hazard of perishing by the contagion of other Mens Crimes and Vices.

THE

THE SUN STANDS STILL.

Joshua pursuing his Enemies, makes the Sun stand still till their total Defeat.

ALL the Kings of Canaan understanding how the Jews had dealt with Jericho About the end of the same year 2553. and Hai, leagued themselves together with a resolution to oppose the Israelites with their joint Forces, who were now become very formidable.

But the Gibeonites (better advis'd than the rest) foresaw the insignificance of all these their Leagues and Confederacies, by reason of the miraculous Successes always attending that People; and therefore not trusting in their Strength, they make use of their Wits; and accourting some of their Inhabitants in old Habilliments, they sent them to Joshua; who appearing before him, pretended themselves to be Ambassadors come from a far Country, to make a League with them.

Joshua at first, seeming to suspect some Deceit, enquir'd from whence they came; but they continuing in their former Story, (for proof whereof they shewed their old Shoes, mouldy Bread, and worn Garments) he was at last persuaded to make peace with them. Thus without asking Counsel of the LORD, he made a League with them, and confirm'd it by Oath.

Three days after this Imposition was discover'd, and the Israelites finding that they were their Neighbour, began to murmur against the Princes, who had concluded the League, and would needs have exterminated them notwithstanding, had not Joshua and the Princes represented to them the Sacredness of the Oath they had sworn to them. So Joshua only condemned them to perpetual Servitude, making them Hewers of Wood, and Drawers of Water, for the service of the Tabernacle, and the whole Congregation.

But the Gibeonites had no sooner by Craft thus sav'd themselves from the hands of the Israelites, but they were ready to be made a Victim to their Neighbours Revenge, if Joshua himself had not timely come to their assistance. For Adoni-zedek King of Jerusalem, hearing that the Gibeonites had made Peace with Israel, began to consider them as Enemies, and the rather, because Gibeon was a great City, and the Inhabitants, Men of Valour; wherefore he sent unto four of his Neighbour Kings, desiring them to joyn their Forces with him, in order to destroy the Gibeonites, who had no

other Refuge in this their extremity, except that of Joshua's kindness, and the Courage of the Israelites.

Neither were they deceiv'd in their Hopes; for Joshua being inform'd of their Design, marched to their assistance, and defeated the five Kings; and because the declining of the Day was like to have hindred them from a further pursuit, Joshua commanded the Sun to stand still till he had avenged himself of his Enemies; the Sun immediately obeyed by a Miracle (unparallel'd before or after) and hastened not to go down till they had utterly defeated all their Enemies; for the LORD hearkned to the Voice of his Servant.

Men are apt to admire these outward Miracles, (say the Fathers) and that not without reason, forasmuch as they are visible Instances of the Divine Omnipotence. The Sun (saith S. Ambrose) acknowledg'd in Joshua the Power of Jesus Christ, who many Ages after was to make the true Sun stand still; that is to say, the Light and Heat of Truth, which was declining very fast, and ready to be for ever extinguish'd, and to leave the World expos'd to the horror of Eternal Darknefs.

But we are not to look for these sensible Miracles in the Church now; the Pastors of the Church do not now endeavour to stop the Course of the Sun in the Heavens, but the Course of Concupiscence in the Heart.

Of what avail was it to Joshua (saith that Father) to stop the great Light of Heaven, when at the same time he could not repress Covetousness upon Earth? He commanded, and the Sun obey'd, that he might have time to prosecute his Victory; but he could not command the Covetousness of Achan, who lost him a Victory, and made his Army shamefully to flee before their Enemies. We cannot but acknowledge, that this is one of the greatest Miracles of the Old Law; but those of the New, tho' they do not so much dazzle the outward Eye, yet they are incomparably greater. As for Instance, When a Soul that has been possid'd by Devils, and transported to abominable Excesses, by the Violence of his Passions, does all on a sudden return to GOD, like the Prodigal to his Father, and having torn himself from the World and himself, entertains no Desires, but what serve to waft him towards Heaven.

THE



F. H. van Hove. sculp.

*Sr. Thomas Cooke of the Parish of Hackney
in the County of Middlesex Knight.
For if Advancement of this worke Contributed this Plate.*

The CONTENTS of the Book of JUDGES.

79

THis Book contains an excellent History of the state of the Israelites, as well Ecclesiastical as Civil, from the Death of Joshua, till the Government and High-Priesthood of Eli, under the Conduct of the JUDGES, so called, not because they exercised the ordinary Jurisdiction amongst the People (as commonly the word JUDGE imports;) but because they were extraordinarily raised up by GOD, according as the present state of things requir'd it (sometimes out of one Tribe, sometimes out of another) and endowed with his Spirit of Wisdom and Magnanimity, to maintain his Rights, and those of his People, and victoriously to vindicate and assert them from the Injustice and Tyranny of their Oppressors, as likewise to restore the Purity of his Worship, when it was alter'd or corrupted, to defend their Liberties, and the Holy Law they had received from GOD, and to assist them with Counsel and Aid, in all their Difficulties and Exigencies.

First of all therefore, in this Book are Recorded the several Wars the Israelites were engag'd in after Joshua's Death, by the express command of GOD, against the Gentil Inhabitants, yet remaining in the Land of Canaan, in order to their utter destruction and extermination; in which case they for the most part were so backward and neglectful, that the LORD being offended thereat, suffer'd many of those Gentil Nations to remain in the Land, for a Trial and Punishment of his People.

True it is, that the Israelites for a long while retain'd the Purity of the Divine Worship amongst them, as long as those brave and pious Elders lived, who had been Eye-witnesses of the miraculous Acts of the LORD, by the hand of Joshua; but after their Death we find here recorded, how the People abusing their Liberty, Peace and Prosperity, fell from time to time into Heathen Idolatry, and a most prodigious corruption of Manners, as is oft mention'd in this Book, not only in general terms, but whereof also several abominable and tragical instances are set down in the 17, 18, 19 and 20th Chapters, to serve as a Mirror, not only of the Wickedness and Corruption of that People, but likewise of the just indignation of GOD, and the severity of his Vengeance.

Moreover here is set forth, how that GOD being provoked at the frequent Backsliding of his People, did most sharply reprove, and severely punish them, actually delivering them up into the hands of divers of their Enemies; as of Cu-

sham King of Mesopotamia, Eglon King of Moab, Jabin King of the Canaanites; also into the hands of the Philistines; of the Midianites, Amalekites, and other Eastern People; and of the Ammonites, &c. who for a long time afflicted and oppress'd Israel. But yet notwithstanding, when they in their anguish and sore distress did seriously return to the LORD (renouncing their Idolatry and Perverseness, groan'd after him, and fervently call'd upon him for his Grace and Assistance) he was mov'd with Compassion, shewing himself as true and faithful in performing his Promises, as he had been in executing his Threats and Menaces, and oftentimes deliver'd them by the Hand of the generous Instruments of his own raising; such as were Othniel, Ehud, Shamgar, Deborah and Barak, Gideon, Jephtha and Sampson.

And as they soon after forgot these signal Deliverances the LORD had wrought for them, and returned to their first dissolution and Idolatry, they were afresh chastized by the LORD, who notwithstanding most mercifully deliver'd them again, as soon as they returned themselves to him with all their Hearts.

To the History of Gideon, we find here also joyned the Tyrannical and Unjust Government of Abimelek, who Reigned 3 Years; as the end of which he received his just recompence at the Hand of GOD.

This Book also makes mention of 5 Judges, whose Wars are not set down; to wit, Thola, Jair, Ebsan, Edon and Abdon.

This whole History may be of use to inform us, That tho' the Church of GOD may fall into divers Corruptions, yet he always takes a very particular care, to raise them again from their Apostacy, and that he oft makes use of those to punish and chastize his People, who have been the occasion of their Sins; and that he does not chasten them with a design to destroy them, but to make them return to him by true Repentance; and that he is always ready to help and deliver them when they do so.

This Book (according to the account of some) contains the History of 299, or 300 years; that is, from the Year since the Creation of the World, 2511, or 2810.

The Book of RUTH is only a continuation of Judges, and bears that name of Ruth as particularly treating of her, which being at large taken notice of in the Discourses, Numb. 74, 75. the Contents of that Book are here omitted.

THE

The Punishment of Adoni-bezek.

Joshua's Death. King Adonibezek being overcome by the Jews, they cut off his Thumbs and great Toes, as himself had done to 70 Kings.

THUS Joshua defeated his Enemies; the Heavens by a miraculous *Solstice*, contributing to his Victory; and thus he proceeded in a continued course of successful Expeditions, as long as any of his Enemies were able to make any resistance against his Victorious Arms.

In this manner the far greater part of these Idolatrous Nations were destroy'd in six years time, the Scripture counting no less than one and thirty Kings, that were conquer'd by this Courageous General of the Israelites. However, some of the ancient Inhabitants continued to dwell among the Jews, to keep them in Breath, that they might not degenerate through Sloth and Luxury, as also for a Trial of their Obedience to GOD, who made the Remnant of these Idolatrous Nations, the Instruments of his Vengeance against his own People, whenever they provoked him to Anger by their Sins.

After that Joshua had thus made a Conquest of the Country, by the wonderful blessing of GOD upon his Arms and Valour, he distributed it amongst the Tribes, with so much Equity and Justice, as cannot sufficiently be admired: And having achiev'd all these glorious Actions, to which he had been appointed

Anno Mundi 2570.

before Christ 1414.

by GOD himself, he assembled all the People together before his Death, as Moses also had done, and repeated to them the great things GOD had done for them, conjuring them in a most pathetic manner, to worship no other GOD, but the LORD alone; and concludes his Discourse with these remarkable Words; *And if it seem evil to you to serve the LORD, chuse this day whom you will serve; whether the Gods which your Fathers served, that were on the other side of the Flood, or the Gods of the Amorites, in whose Land ye dwell; but as for me and my House, we will serve the LORD.* And soon after died in Peace, being 110 years old, and all the People mourned for him.

He had the happiness that during the whole time of his Government the Jews were not in the least tainted with Idolatry, nor transported to any Rebellious murmurings against GOD.

The many Battels Joshua fought against divers Kings, to put the People of GOD into possession of the Land of Promise, gave the

Fathers occasion to observe, That we cannot become the Heritage and Portion of the LORD, without destroying an Enemy we have within us.

All of us are born Slaves and Tributaries to the Canaanites and Amorites, that is, to Devils; and therefore it is of necessity that we be Regenerated, to the end that all that belongs to the Devil may utterly be destroyed, and rooted out of us before we can become the Kingdom and Inheritance of the LORD.

The Tribe of Judah was the first after Joshua's Death, that signaliz'd themselves in exterminating the Idolaters that remained yet amongst them; Caleb, who was a Prince amongst them, being their Leader in these Expeditions.

Adoni-bezek was the first that felt the effects of their Courage; for having set upon him, they utterly defeated, and took him Prisoner in the pursuit. There was one thing remarkable in the Death of this Prince, viz. That the Israelites cut off his Thumbs and his great Toes; by which means he was compelled to confess the equity of the Divine Vengeance upon him, who had in like manner treated 70 Kings, and in this condition made them gather their Meat under his Table.

After this his publick Acknowledgment of the Divine Justice, which as well lays hold on Crowned Heads, as on the meanest Subjects, he was brought to Jerusalem, where he died, leaving a Memorandum to all Kings (as the Fathers observe) how true that word of our Saviour is, *That according to the measure we mete out to others, it shall be measured to us again*; and that it is often verified upon Kings themselves, as well as their Subjects; and if they should chance to escape this Retaliation here in this Life, where Adoni-bezek justly met with it, they may have reason to fear it will be their Lot in the Life and World to come, where they will not fail of falling into the hands of that Judge, who here in this World has declared to them, by the Mouth of the wisest of Kings, *That the great and mighty Men of the Earth shall be mightily tormented, if they abuse the Power they are intrusted with, for the glory of GOD, and for the good of their Subjects.*

THE



*M^r Francis Calvert Citizen and
Vphoulster alias Vphoulster of London.
For advancement of this Work. Contributed this Plate.*



*Madam Bridget Danvers, daughter of Nicholas
Danvers of the City of London Gentleman,
For advancement of this worke. Contributed this Plate.*

THE DEATH OF SISERA.

Jael killeth Sisera, by driving a Nail into his Temples.

After the Death of *Joshua*, and the *Elders* (which out-lived him some 15 years, Anno Mundi 2719. or thereabouts) the *Israelites* fell into great disorders, thereby making it appear, that the happiness of *Souls* doth oft depend upon the Wisdom of their *Governours* and *Pastors*, and that none are more unhappy than those who will needs guide themselves. For the *Jews* having no Commander in chief over them, every one of them did what seem'd good in his own Eyes: And from this *Licentiousness*, fell into manifold *Sins*, and by means of them into *Slavery* and *Bondage*; whereupon when in this their sore distress they betook themselves in earnest Prayers to *GOD*, he in his Mercy raised up *Captains* to deliver them who were called *Judges*.

After the Death of *Othniel* (who was *Caileb's* Grandchild and Successor) *Ehud* and *Shamgar*, *GOD* conferr'd the Government of the People upon a Woman called *Deborah*; who made it appear, that every Instrument is good in the hand of the *LORD*, when he pleases to make use of it.

During the Government of this Woman, *Jabin* King of *Canaan* declared War against the *Jews*, and sent out an Army to fight them under the command of *Sisera* his General. *Deborah* on this occasion being fill'd with the Spirit of *GOD*, gave as great Marks of her Courage in War, as she had formerly given of her Prudence in times of Peace; and in the first place sent for *Barak*, whom *GOD* had made choice of to Head his People against *Sisera*; but *Barak* assur'd her, that he would never charge himself with that Command, except she would march along with him.

As soon as the Day of the Battle was come, and that *Deborah* had commanded *Barak* to set upon *Sisera* with an Army of 10000 Men, *GOD* struck the Hearts of their Enemies with a Panick Fear, and general consternation, insomuch as *Sisera* himself, smit with the same Terror, was forc'd to flee away on foot, whilst the *Israelites* discomfited, and cut to pieces all his Army.

As *Sisera* was thus endeavouring to save himself by Flight, *Jael* the Wife of *Heber*, seeing him draw near to her Tent, went out to meet him, and desir'd him to come and rest himself with her; which Invitation he gladly accepted of, and having drunk a

draught of Milk, laid himself down to sleep, *Jael* perceiving him fast asleep, took a Nail, and struck it with a Hammer into his Temple, fastning his Head to the ground: And as *Barak* was in pursuit of him, *Jael* desir'd him to enter into her Tent, where she shew'd him *Sisera* lying dead upon the ground.

Deborah after the Fight sang a Hymn of Praises to *GOD*, for the glorious Victory vouchsafed to his People, wherein the highly extols and commends the Wisdom and Courage of *Jael*.

Thus as one Woman began this War, so another finish'd it; and both of them were illustrious instances, that *GOD* can bestow upon Women themselves (whensoever it pleases him,) as well as upon Men, the Courage and Conduct necessary for the Achievement of the greatest Enterprizes. For we see *Deborah* here keeping that People in Obedience and full Subjection, whose murmurs even *Moses* himself (that wonderful Man of *GOD*) could not appease; she had the honour of being the first Sovereign Governess that ever *GOD* set over his People; during whose Administration they wanted none of the Advantages they might have expected under the Conduct of the greatest Heroes.

She appointed *Generals* her self, determin'd the Numbers of their Forces, appointed Quarters for the Army, fix'd the Day of Combat, and sent forth *Barak*, not so much to a Fight, as to a certain Victory. And this General, who lookt upon this holy Widow as the Angel of the *LORD*, perswaded himself, that the happy Success of his Arms did depend upon her Presence, and therefore would not stir a foot without her.

The Fathers in their Reflections on these great Examples, observe, that there is nothing truly great upon the Earth, but what is founded on the Spirit of *GOD*: That the most Courageous Men, become weak as Women, when left to themselves; and Women more magnanimous than Men, when they are full of *GOD*; and that then that word of *S. Paul* is verified, that *GOD* oft chooses the foolish things of the World to confound the Wise, the Weak to confound the Strong, and the things that are not, to confound those that are, that no Flesh may glory before the *LORD*; who alone is, and there is none besides him; and to whom alone the glory of all that is Good or Great in the Creatures doth belong.

GIDEON'S SACRIFICE.

Gideon is called by GOD, to deliver the Jews from their Enemies. He offers a Sacrifice upon a Rock, from whence Fire comes forth and consumes it.

After the Death of Deborah, the Jews continuing without any Government, gave themselves up to that Licentiousness in sinning, as caused GOD to deliver them into the Hands of the Midianites for the space of 7 years. The extreme oppression they suffered from their Enemies, made them have recourse to GOD, who hearing their Prayers, was mov'd with Compassion, and resolv'd to deliver them.

Accordingly he sends an Angel to Gideon, Anno Mundi 2759. to acquaint him, That he had chosen him to be the Deliverer of his People, who saluted him with these Words, *GOD be with thee, thou mighty Man of Valour.* Gideon surpriz'd at this unlook'd for Salutation and Message, represented to the Angel the meanness of his Condition, and that his Family being one of the most inconsiderable Families in Israel, he was no ways fitted for so high an Employment. But GOD answered him, That he himself would be with him, and that the vast Army of the Midianites should flee before him as one Man.

Gideon after this requested the Angel to give him a sign, whereby he might be assured of the truth of the things declared to him, and earnestly entreated him to stay till he had prepared something for him to eat. The Angel having consented to his Request, Gideon immediately made ready a Kid, and unleavened Cakes, and having put the Flesh in a Dish, and the Broth in a Pot, he brought it out unto the Angel under the Oak, and presented it to him. But the Angel bad Gideon take the Flesh, and the unleavened Cakes, and lay them upon a Rock that was hard by; which being done, the Angel touch'd them with the end of the Staff that was in his hand, whereupon Fire came out of the Rock and devoured the Meat-Offering; and at the same time the Angel disappeared.

Gideon perceiving by these Marks, that the Party he had been speaking with was an Angel of the LORD, was struck with Terror, as apprehending he must die, because he had seen an Angel: But GOD having assur'd him to the contrary, commands him to go and destroy the Altar of Baal, to cut down the Grove that was about it, and afterwards to

build an Altar to the true GOD, upon the Rock, where he had seen his Offering consumed, and offer upon it a Bullock of seven years old, for a burnt Sacrifice unto the LORD, with the Wood of the Grove he had cut down.

Gideon executed this Divine Order in the Night time, for fear of being discover'd; and the next Morning, when enquiry was made, who had done this outrage to Baal, and that it was known that Gideon was the Man, they pressed his Father to deliver him up into their hands, that they might kill him: But his Father saved him from their hands, boldly telling them, that if Baal were a GOD, he had best avenge himself for the Affront done to him in pulling down his Altar, and not put Men to that Drudgery. Gideon being thus saved from the Malice of those who sought his Life, for the Contempt he had cast upon Baal, was ever after called Jerub-Baal.

Gideon, by his Example, teacheth all Pastors, That the first thing they ought to do, after they have taken upon them the conduct of Souls, is, to be ready to hazard their Lives in obedience to GOD, and for the destroying of Idols. And that wonderful Sacrifice, by which he was assured, that GOD had call'd him to be the Governour of his People, was an admirable Figure of the Sacrifice of Jesus Christ: And it is upon this account that the Scripture takes notice, that Gideon offered it upon a Rock, which was an Emblem of our blessed Saviour: For from this mystical Rock proceeds the Fire that consumes the Sacrifice, that is to say, the Fire of the Holy Ghost, which the Son of GOD has by his Death procur'd for us, to consume in us the Flesh of the Kid, that is, the Flesh of Sin; and the Broth of that Flesh, that is, the corrupt Affections that lie hid in our Hearts.

The great Mystery (saith St. Ambrose) which this History of Gideon points at, is, That all Sacrifices were to cease one day, and that there should be no other, but that of Jesus Christ, which alone is abundantly sufficient to make expiation for all our Sins; and which makes the Sacrifices that the Faithful offer unto GOD acceptable and well-pleasing to him, throughout all Ages, when they present their Bodies, Hearts and Desires, as a living and holy Sacrifice unto him, which is their reasonable Service.

GIDE-



*The Honourable S.^r Richard Onslow of Clarendon
in the County of Surrey. Baronet &c.
For Advancement of this Work. Contributed this Plate.*



*The Right Worshipfull S^r Richard Haddock
Knight Comptroller of their Majesties Navy Royall
For advancement of this worke. Contributed this Plate.*

GIDEON'S FLEECE.

Gideon obtains of GOD the Miracle of the Fleece, for a sign that he had chosen him to be the Deliverer and Avenger of his People.

When Gideon knew that GOD would make use of him, to be the Commander of his People, by the Fire that came forth from the Rock, and consum'd his Offering, he began to cast about, how he might best accomplish the Deliverance of Israel, from the Tyranny under which they groan'd. Wherefore being inform'd that the Midianites, Amalekites, and other neighbouring Nations, were gathered together against Israel, the Spirit of GOD came upon him, and sounding the Trumpet, Abiezer was gathered after him: He sent Messengers also throughout Manasseh, Ashur, Zebulun and Naphtali, and they came up to joyn with him: And thus without any opposition, he who was but a private Person, and of a mean Family too, saw himself Commander in chief of a great Army, being obeyed and respected by all as their Prince.

But Gideon perceiving himself arriv'd to this high degree of Power and Authority, was not thereby puffed up in the least; but remembering that he held that Station, only from and under GOD, he rather appeared so much the more humble; and the distrust he had of himself encreased even to excess; for not being satisfied with the first Miracle GOD had wrought in favour of him, or the Courage wherewith he found himself extraordinarily inspired, and fitted for the great Undertakings to which GOD had called him, he suspended the execution of his Designs, till GOD had given him fresh repeated Assurances of the Choice he had made of him, to command and deliver his People.

In which thing, as St. Ambröse observes, he did not act more for his own satisfaction, than he did for his Instruction: and to teach us this important Lesson, That we must not too easily suffer our selves to be persuaded, that GOD has called us to far more holy Employments, than were those which Gideon was called to at that time.

Gideon then earnestly begs of GOD, to give him a fresh assurance of his Divine Call, to be the Captain and Redeemer of his People, saying to the LORD, Behold I will put a Fleece of Wool in the Floor, and if the Dew be on the Fleece only, and it be dry on all the Earth, then shall I know that thou wilt save Israel by my Hand, as thou hast said; and it

was so: for when he arose in the Morning, he wringed out of his Fleece a Bowl full of Water. But his humble Fear and distrust being not yet dissipated, he besought GOD once more (and said, Let me prove, I pray thee but this once with the Fleece; Let it now be dry only upon the Fleece, and upon all the Ground let there be Dew, GOD also performed according to his Desire, and by both these Miracles left him no shadow for a Doubt, but that he was indeed appointed by GOD to deliver Israel from their Enemies.

These Miracles (according to the Judgment of the Fathers) were an apt and lively representation of the Divine Dispensation and Conduct, with regard to the Jews, and afterwards to the Church of the Gentiles. Formerly his Grace and Favours were appropriated, and as it were, confined to the Jewish Church, which received the Dew from Heaven, whilst the rest of the Nations of the World continued in a barren dryness, burnt and scorched by the heat of their Lusts, and of the Divine Anger.

Whereas now by means of a contrary Miracle, the Church of GOD, scatter'd over the Face of the whole Earth, hath in abundance received the Heavenly Dew, wherewith GOD hath watered it, whilst the Land of Judea is all dry and parched, and whilst her unthankfulness for the many Benefits GOD had bestowed upon her, (which only serv'd to make her proud and wanton, instead of humbling her) has made her unworthy to partake of the Mercy of Jesus Christ.

Moreover these Miracles teach us; That the Grace of GOD is a kind of Heavenly Dew, without the continual supply of which our Souls are in the same condition, in which we see a dry and barren Ground is, that is parched with the scorching heat of the Sun, and without any relief from the Rain and Dew of Heaven, and by this means is condemn'd to an eternal sterility and unfruitfulness. Wherefore Christians should make it their first and great business and care to obtain the Grace of GOD, without which all the Honours, Pleasures, and Riches of this World, cannot exempt them from being in the same condition in the sight of GOD, as is a piece of Ground that is destitute of the Rain and Dew of Heaven, that is altogether useless, barren and unprofitable to GOD or Man.

GIDEON'S SOLDIERS.

GOD commands Gideon to lead his Army to the River Jordan, and gives him a Token whereby he might know those with whom he was to fight the Midianites.

THESE two sensible Miracles having assured Gideon as well of his Divine Call to command the People, as of Success and Victory against his Enemies; he could no longer refuse to obey the Command of GOD, or to express as much readiness to execute his Designs, as he had shewed backwardness to undertake them at first. And having in a short time raised a great Army, consisting of 32000, he encamped himself near the Midianites, besides the Well of Harad, and on the South of them.

But GOD seeing the great Numbers of the Jews, and foreseeing that this ungrateful and presumptuous People would be apt to attribute the Victory, which depended only on his Favour and Assistance, to the multitude and strength of their Forces: He told Gideon, that in case he did march with all those Forces against the Host of the Midianites, he would miss of the Victory, because he was resolved not to leave them the least ground to say or think, that they had overcome the Midianites by their own strength.

Gideon therefore caused Proclamation to be made throughout the Camp, that whosoever was fearful or affrighted with the Numbers, or Warlike preparations of the Enemy, should immediately leave the Camp, and return home from Mount Gilead; and there returned no less than 22000 of the Army, who gladly embraced this Proposal; and there yet remained 10000 of the Israelites.

But this number being still too great in the Eyes of GOD, he commands Gideon to march with them down to the River Jordan, where he promised to shew him the Numbers and the Men he would allow him to fight the Midianites with. When they were come to the River, GOD bid Gideon to set those by themselves, who without stop or stay did take up Water in the hollow of their Hands, and lapped it thence to quench their Thirst, and distinguish them from those who kneeled down on the Rivers side, to drink more at their ease and leisure.

Of the former sort, there were but 300 in all, which GOD commanded him to lead on boldly against the Midianites, for that with

them only he should obtain the Victory, Gideon fully relying on the Word of GOD, sent home the rest of the People, keeping none with him besides the 300 Men, that had Lapped Water out of the hollow of their hands, and with them courageously advanced against the Enemy.

GOD was willing by this Figure, to represent to us, what sort of Persons he would for all time to come account fit for his Service, and worthy to fight his Battles; and who those were whom he would for ever seclude from his holy Warfare. He teacheth us also, how very small the number of his true Soldiers are, when of an Army of Thirty two thousand men, he retains only three hundred. And the distinguishing Mark of their Election is this, they do not kneel down to drink of the Water of the River; but without stop or stay, only take up a little in the hollow of their Hand, a little to allay and qualifie their Thirst.

GOD will have all his Soldiers to stand firm, with their Heads lifted up to Heaven, and will not have them to stoop downwards, but as little as may be. Being mortal Men, they must needs make use of the World; but they must so use it, as if they used it not, according to the Counsel of S. Paul, and supply the inevitable Necessities of this Life, which hasts away like the swift Current of a River, without any particular concern or care about them, and without hindring, by these fleeting Actions, their march towards Heaven, where their Hearts are already arriv'd and do inhabit.

The numbers of such as these, are always very small and inconsiderable in the outward Church; and yet in them, the whole strength of the Church consists, as GOD very lively represents the same to us in this History; they only achieve things wonderful and incredible, they only obtain the Victory, because GOD himself is with them, and fights for them, against all their Enemies. They are the true Champions of the Church, they are Pillars of the World; they are the Intercessors not only for their Brethren, but for all Men, it is they (like Moses) stand in the Gap, and turn away the effects of the Divine Anger from a stiff-necked and rebellious Generation.

THE



P. H. van. No. 8. Soup.

*Major John Cass of the Parish
of Hackney in the County of Middlesex Esq^r
For advancement of this Work Contributed this Plate.*



*Major John Fuller of Walton in the
County of Sussex Esq.
For advancement of this Warho. Contributed this Plate.*

The Defeat of the Midianites.

The Midianites are defeated by the Sound of the Trumpets, and the Light of Lamps or Torches.

SO many Divine Assurances given to Gideon were abundantly sufficient, one might think, to put the success of his Enterprize against the Midianites out of question, had not GOD been pleased to vouchsafe him one Confirmation more from the Mouth of his very *Enemy*. He commands him to go alone by Night into the *Enemies Camp*, or if he feared to go unaccompanied, to take his Servant *Phurah* with him; and that there his *Enemies* themselves should give him a fresh Assurance of the success of the Combat.

Gideon obeying GOD's Command, came by Night into the *Enemies Camp*, where he heard a Soldier telling this *Dream* to his Companion: *I dreamed (said he) and behold a Cake of Barley Bread tumbled into the Host of Midian, and came unto a Tent and smote it, that it fell and lay along.* To which his Fellow answered, That this his *Dream* signified nothing else but the Sword of Gideon the Son of *Joash*, into whose Hands GOD had delivered all the Host of *Midian*.

Gideon having heard this *Dream*, and the Interpretation, he return'd full of Courage and Assurance into the Host of *Israel*, bidding them to arise, and get ready, for that GOD had deliver'd the *Midianites* into their Hand. And having divided the 300 Men into three Companies, he gave to each of them a Trumpet in one Hand, and empty Pitchers with Lamps in them in the other; with this Order, That as soon as they should hear him found his Trumpet, they should eye him, and do as he did, and shout with a loud Voice, For the LORD and for Gideon, and break their Pitchers in which the Lamps were.

As soon as they were come to the out-side of the Camp, and the Signal was given by Gideon, they all at once sounded their Trumpets, brake their Pitchers, and shewed the Lamps that were hid in them, crying with a loud Voice, The Sword of the LORD and of Gideon; whereupon the whole Camp of the *Midianites* being seiz'd with horror and amazement ran away and fled, and by a miraculous effect of the Divine Power, turn'd their Swords against one another.

Thus were the *Midianites* humbled by the Jews, or rather by the Power of GOD, which so eminently was engaged for them.

The more strange and extraordinary (saith St. Gregory) this way of fighting was, the more visible it is, that it points us to some hidden Mystery: For whoever went to fight without Arms: Or whoever presumed to oppose nothing but Earthen Pitchers, against the violence and efforts of a powerful Enemy? Reason (saith he) could not but look upon this Enterprize, as the most ridiculous thing that could be; and yet the Event made it appear, that by this Method the *Midianites* were cast into that Conspiration, which prov'd their total Overthrow.

GOD then by this History was willing to open the Mystery to us, that the Gospel Soldiers were not to resist their Enemies by the force of outward Arms, but would become victorious only by sounding their Trumpets, and breaking their Earthen Pitchers, that the Lamps hid in them might appear to the dazzling and terrifying of their Enemies. For these Earthen Pitchers represent the weakness of our Bodies, and Gideon (who was a Figure hereof) Jesus Christ, will have no Soldiers under him, but such as condemn and vilifie their Flesh, and overcome their Enemies by dying, as Jesus Christ their Captain also did.

Death to them is but the breaking of the Earthen Pitcher, and this Pitcher (which at best they always condemn'd and blush'd at) being broken; now nothing appears but a bright and shining Lamp, which strikes the Hearts of all their Persecutors with terror and consternation.

The Holy Martyrs were an evident Proof of all this, who by their Patience and Constancy confounded and terrified the most resolv'd and cruel Tyrants; and by the dazzling Lustre of their Graces, did either daunt or convert their very Tormentors and Executioners. Inasmuch that those that hated and despised them, began to love, esteem and reverence them; and by the transforming Virtue of the Divine Light, which beamed forth from them, became the Adorers of that Sovereign Truth, when as before, they had been the Murderers of those, who had so boldly and generously defended it.

THE

THE DEATH OF ABIMELECH.

Abimelech is killed by a Woman, that brake his Skull by casting a piece of Millstone upon him.

GIDEON dying after he had wisely governed the *People of Israel* for many anno Mundi 2768 years, left behind him *Three score and ten Sons*, which he had by several *Wives*; but one of his *Sons*, called *Abimelech*, born of his *Concubine* (a Woman of *Shechem*) was the cause of much mischief after his *Father's Death*. For having gained the City of *Shechem* to declare themselves for him, by means of his Mothers Friends and Relations, and by his representing to them, that it was much better for them to have him alone to Reign over them, than his *Three score* and ten *Brothers*, they soon proclaimed him their *King*, and furnished him with a Sum of Money, wherewith he raised some *Vagabonds* and vain light Persons, and with them marched to his *Fathers House*, where he most inhumanly kill'd his *Three score* and ten *Brothers*, except the youngest of them all, called *Jotham*, who by hiding himself, happily escaped *Abimelech's* Fury.

This young man being inform'd, that the Men of *Shechem* were assembled in the Field to make *Abimelech King*, he went up to the top of Mount *Gerizim*, from whence with a loud Voice he cried unto them, and by a *Figurative* discourse reproached their horrid *Ingratitude*.

He told them, that the *Trees* of the *Forest* being about to anoint a *King* over them, address'd themselves first to the *Olive-tree*, desiring him to be their *King*, and afterwards to the *Fig-tree* and *Vine*, who all refused to accept of their offer.

The *Trees* being at a loss, at last offer their *Sovereignty* to the *Bramble*, who readily accepted the *Dignity*, promising to protect them, in case they would fully confide in him; but if not, threatening them, that *Fire* should come forth from the *Bramble*, and consume the *Cedars* of *Lebanon*. Which *Jotham* (concluding his *Allegory*) told them, would be their case at last, and that for the horrid *Ingratitude* they had shewed to *Gideon*, and his *Sons*, *GOD* would consume them by means of *Abimelech*, whom with so much joy they had now made their *King*.

Sometime after it appeared, that *Jotham* had prov'd a true *Prophet*; for when *Abimelech* had Reigned three years over *Israel*,

the Men of *Shechem* began to be weary of his *Tyrannical Courts*, and resolving to cast off his *Yoke*, they chose one *Gaal* to be their *Prince*; but *Abimelech* having notice thereof, and coming upon the City unawares, he took it, kill'd the *Inhabitants*, and afterwards destroyed the City, and sowed it with *Salt*.

After that *GOD* had thus avenged the *Perfidiousness* of the Men of *Shechem*, against *Gideon*, by means of the Tyrant they had chosen to be their *King*, he at last punish'd the Tyrant himself, who had so unhandlously butcher'd his *Father's Sons*: For *Abimelech* having taken the City *Thebez*, in which there was a strong Tower, into which all the *Inhabitants* of the City had retired themselves, as he went to put *Fire* to it, a certain Woman cast a piece of a *Millstone* upon him, and brake his *Skull*; who seeing himself mortally wounded, cried to his *Armour-Bearer* to run him thro', that it might not be said of him, that he was kill'd by a Woman; and the young Man (his *Armour-Bearer*) did as he commanded him, and he died.

This was the end of this cruel *Fratricide*; who probably had perswaded himself, that his enormous Crime had been forgot by *GOD*, forasmuch as he had not only gone so long unpunished, but had also been favour'd with success in his Undertakings. But we find here, that the *Divine* forbearance has its bounds. He suffers such *Monsters* to live and prosper for a time, that he might draw good from the *Evils* they commit; and when he has accomplish'd his *Work*, his *Justice* crushes them in a moment, and precipitates them headlong from the Pinnacle of their *Pride* and *Glory*.

The *Fathers* have also observed from this *History*, that nothing puts Men more upon hating of their Brethren, than an ambitious desire of *Reigning*, which does so blind and dazzle their Understanding, that they forget the respect they owe to the *Sacred Names* of *Brothers* and *Fathers*; and are so far from being struck with horror at the sight of the murder of their nearest Relations, that their Eyes feed on the *Tragical Object* with pleasure, rejoicing at the death of those, whom they consider as less and stops in the course of their boundless Ambition.

JEPH.



*Susanna, the wife of Colonel Thomas Stranowayes
of Melbury Sampford in Dorsetshire, and daughter
& heiress of John Redout of the city of Bristol Esq^r.
deceased.
For advancement of this Work, Contributed this Plate.*



The Right Honourable Algernon Capell Earle of Essex, Viscount
Malden, and Baron Capell of Hadham &c.
For Advancement of this Work. Contributed this Plate.

JEPHTHAH'S DAUGHTER.

Jephthah Sacrifices his Daughter.

AFTER the Death of ungodly *Abimelech*, GOD raised up *Thola* and *Jair* to be the Captains and Judges of his People, and after them *Jephthah*, who obtained that high Command on this manner: *Gilead* his Father had begotten him on a *Harlot*, for which reason the rest of his Sons refused to own him for their Brother, and thrust him out from amongst them, whereupon he retired to the Land of *Tob*, where he became the Captain of a Company of Vagabond vain fellows.

Some time after, when the *Ammonites* made War against, and vexed *Israel*, the Elders of *Gilead*, who had experience of the Courage and Valour of *Jephthah*, sent after him to the Land of *Tob*, where he fled from his Brethren, when they turn'd him out of Doors, as being the Son of an *Harlot*, and desired him to be their General; who after he had reproached them, for their former ill usage of him, and had made them promise him, that they would make him their Prince, in case he should overcome the *Ammonites*, accepted of the Command.

Jephthah, as soon as he found himself in this Station, sent Ambassadors to the King of *Ammon*, to represent to him the Injustice of his Pretensions against *Israel*; but that Prince lending a deaf Ear to all his Remonstrances, as being wholly resolv'd for War; the Spirit of the LORD came upon *Jephthah*, who having speedily raised a considerable Army, led them on against the *Ammonites*; and before the Engagement made a Vow to God, that if it should please him to bless him with Victory, he would offer up to him for a Burnt-Offering whatsoever first came forth out of his Doors to meet him after his Return.

Jephthah having utterly defeated his Enemies, and obtain'd a glorious Victory, return'd home in Triumph; but his Joy was soon turn'd to sorrow; for as he drew near to his House, his only Daughter, transported with Joy, for the glory her Father had acquir'd, came out to meet him with Timbrels and with Dances: *Jephthah* seeing his Daughter, was pierc'd with Sorrow, and rending his Cloaths, acquainted her with the Vow he had made. Whereupon she, as a Person not at all dismay'd, exhorted her Father courageously to

perform his Vow, assuring him she should die very contentedly, forasmuch as the LORD had given him the Victory over his Enemies. She only desired two Months time to go with some of her Companions to bewail her Virginity; which time being past, she return'd to her Father, who did with her according to his Vow.

The Fathers considered this Vow of *Jephthah*, as an instance of those indiscreet Vows some People engage themselves in, whereby they are put upon the unhappy necessity either of committing a Sin by breaking their Vow made to GOD, or of becoming Criminal by their performance of it.

'Twere better (saith *S. Ambrose*) not to Vow at all, than to Vow such things as GOD detests. *Jephthah* was very sensible of the sad effect of his indiscretion, and it was not without extreme regret he performed that, which he thought himself absolutely bound to do.

But if the Fathers Carriage in this matter were blame-worthy; on the other hand we can never sufficiently admire that of his Daughter. She comes with Joy, and casts her self into his hands, who was to Sacrifice her, without suffering her self to be stop'd by the Tears of her Companions, or the Idea of a violent and immature Death, in the very Spring and flower of her Age, which continually start'd her in the Face.

This her behaviour made amends, in some sort, for her Fathers indiscretion; as making that voluntary, which on his side was forced and of necessity; and made that which in it self was impious, to become a well-pleasing Sacrifice, by her Obedience and Resignation.

She teaches by this her Example all true Christians, who have their Hearts enflamed with the Love of Heaven, to offer up themselves with Joy to GOD, and to take patiently and cheerfully from his hands, whatsoever Sufferings he is pleased to lay upon them and try them by, without reflecting upon the indiscretion or malice of those, who may have occasioned the same. They think it their happiness and glory to suffer for his sake, to whom they are so infinitely oblig'd, and therefore are so far from having any aversion for the Instruments of their Sufferings, that they rather consider them as their Benefactors, who open a way for them to obtain an Eternal Crown of Glory.

THE

THE BIRTH OF SAMSON.

Samson killeth a Lion.

After the Death of *Jephtha*, the *Scripture* gives us no particular account of *Anno Mundi 2848.* some following *Judges* until *Samson*, whose *History* is before *Christ 1156.* very circumstantially related in those *holy Records*. He was of the *Tribe of Dan*, and his *Birth* was before declared by an *Angel*, who assur'd his *Mother*, that she should be no longer barren, but bring forth a *Son*. He advis'd her also to abstain from *Wine* and strong *Drink*, and all unclean *Meats*, during the time of her going with *Child* of him.

As soon as the *Angel* was departed from her, she told her Husband *Manoah* what had hapned to her, who thereupon testified the great desire he had to see the *Angel*; who soon after appearing again to his *Wife*, she made haste and told her Husband, that he might now see and speak with the *Angel*. *Manoah*, after he had spoke with him would willingly have offered a *Sacrifice* to him: But the *Angel* knowing, that *Sacrifices* were due to *GOD* only, told him, that if he had a mind to offer a *Sacrifice*, he must do it to *GOD*. So *Manoah* having prepared a *Kid*, with a *Meat-Offering*, offer'd it upon a *Rock* unto the *LORD*, and when the *Flame* of the *Sacrifice* went up towards *Heaven*, the *Angel* ascended in the *Flame* that proceeded from the *Meat-Offering* in the presence of *Manoah*, and his *Wife*.

This *Child* being at last born, according to the Word of the *Angel*, was called *Samson*, *Anno Mundi 2867.* and was educated according to that direction the *Angel* had before given to his *Mother*. And being grown up, he went down to *Timnah*, where he saw one of the *Daughters* of the *Philistines*, whom he had a particular inclination for, and desired his *Parents* to get her for him to *Wife*. His *Father* was very much averse to comply with his desires, not knowing (as the *Scripture* tells us) that it was from the *LORD*, who by this means would avenge the *Children* of *Israel* on the *Philistines*, who at that time had *Dominion* over them.

Samson also, who was a *Figure* of *Jesus Christ*, by his marrying one of the *Daughters* of the *Philistines*, very lively represented to us, that he who is the strong *Man* should one day espouse the *Church* of the *Gentiles*, leaving the *Jews* in their obdurate *Impenitency*.

Besides the *Scripture* seems to hint, that *Samson* (by marching among the *Philistines*) had hopes to meet with an occasion of quarrelling with them, and delivering his *Country* from the *Yoke* of their cruel *Oppression*.

As he went one day with his *Father* and *Mother* to visit this *Woman*, he met a young *Lion*, who came open-mouth'd roaring against him; at which time the *Spirit* of the *LORD* coming upon him, he laid hold on him and rent him with as much ease, as if it had been a *Kid*; but he told not his *Parents* thereof. Sometime after he returning the same way, with a design to marry the *Philistin Woman*, he stept out of the way to see the *Lion* he had kill'd, and behold there was a swarm of *Bees*, and *Honey* in the *Carka's* of the *Lion*; and he took thereof and did eat, and came to his *Parents* and gave some to them, who did eat also, not knowing from whence it came.

Samson being come to his *Journeys* end, was married to the *Philistin Woman*, and at the *Wedding-Feast* propounded this *Riddle* to the young *Men* his *Guests*; Out of the *Enter* came forth *Meat*, and out of the *strong* came forth *Sweetness*; and told them, in case they would explain it within the seven days of the *Feast*, they should have 30 *Sheets*, and 30 changes of *Garments*; and if they could not, he was to have the like.

The *Philistines* seeing they could not unriddle *Samson's* *Riddle*, threaten'd his *Wife* to destroy her and her *Father's* *House*, if she did not procure the *Solution* of it from her Husband. *Samson* tired and overcome by her importunity, declares the *Riddle* to her, which she presently told the *Philistines*.

This *Figure* (as the *Fathers* observe) did represent the *Change* which *Jesus Christ* was to make amongst *Heathens* and *Idolaters*; who before had been like *ferocious* *Lions*, that tore and rent the *Christians*, till *Jesus Christ* came and vanquish't them without *Arms*.

The *Heathen* *Emperors*, who were the cruel *Persecutors* and *Destroyers* of the *Christians*, became their *Favourers* and *nursing* *Fathers*; the *Mouths* of those who had devour'd them, were now fill'd with *Honey*; and a sort of *People* (more cruel than *Lions*) became as it were their *Food* and *Nourishment*, their *Support* and *Protection*, being through the *Regeneration* in *Jesus Christ*, become one *Body* with those they had formerly persecuted and devour'd under one *Head* *Jesus Christ*, the *Prince* of *Peace*.

SAM-





F. H. Van. Hous. Sculp.

*Mr. Edward Hilder of
London Citizen.
For advancement of this Work, Contributed this Plate.*

Samson slays the Philistins.

Samson Slays a Thousand Philistins with the Jaw-bone of an Ass.

SAMSON seeing himself deceiv'd by his *Wife*, who by her Artifice had made him unriddle his *Riddle* to her; which he had no sooner done, but she disclos'd it to the *Philistins*; he was very angry with her, and quitting her in some discontent, gave her *Parents* occasion to think, that he had taken distaste and quite left her, and therefore married her to another *Man*. And some time after *Samson* came to give his *Wife* a Visit, but her *Father* would not suffer him to go to her, telling him, that he had married her to another, as supposing that he hated her, and had quite left her; but that if he pleas'd he might take her young *Sister* to be his *Wife*, who was fairer than she.

Samson not at all satisfied with this Excuse, protested, that now they might thank themselves, if they came to feel the effects of his *Rage* and *Anger*, for this their unjust dealing with him.

In this Resolution he went and caught 300 *Foxes*, and tying them Tail to Tail, and fastning a *Firebrand* or *Torch* between their Tails, he let them go into the standing *Corn* of the *Philistins*, and reduc'd it to Ashes, with their *Vineyards* and *Olive-Trees*.

The *Philistins* being strangely alarm'd with this loss, were very inquisitive to know the Author of it; and being inform'd that it was *Samson*, and what had provok'd him to do so, instead of endeavouring to avenge themselves of him, they turn'd all their *Rage* against his *Wife* and *Father-in-Law*, and burnt them with *Fire*. But *Samson* not thinking himself sufficiently aveng'd of them, took his opportunity (not long after) to let upon them, and destroy'd them with a very great Slaughter.

The *Philistins* at length roused by these repeated Violences of *Samson*, gather'd together in great Numbers, and encamped themselves in the *Lor* of the *Tribe* of *Judah*, who being terrified with this approach of the *Philistins*, demanded of them why they were come to invade their *Country*? And the *Philistins* having answer'd, that they were come to seize *Samson*: The Men of *Judah* to rid themselves of these unwelcome Guests, promised to deliver

Samson into their hands; and as they soon after brought him down to them bound with two new *Cords*, and the *Philistins* began to shout for joy, as now thinking themselves Masters of him, who had done them so much mischief; the Spirit of the LORD coming mightily upon him, the *Cords* that were on his Arms became as *Flax* that is burnt with *Fire*, and his *Bands* loosed from off his *Hands*, and taking up the *Jaw-bone* of an *Ass*, he flew therewith a thousand of the *Philistins*, and said, *With the Jaw-bone of an Ass, heaps upon heaps, have I slain a thousand Men: and when he had made an end of speaking, he cast away the Jaw-bone, and called the place Ramath-Lehi.*

The Heat and Violence wherewith he was carried forth to do this Action, had caus'd an extreme *Thirst* in him, which made him earnestly cry to the LORD for Relief in this his extreme need. GOD immediately heard his *Prayer*, and opening an hallow-place in the *Jaw-bone*, by his Power, made a Spring of *Water* to proceed from it, wherewith (when *Samson* had quench'd his *Thirst*) his *Strength* return'd, and he revived: and he called the Name of the place *Enhakkor*.

These wonderful Events have been the Subjects of the Meditation and Admiration of the Fathers, who consider'd them with the Eye of Faith and Godliness: whereas the People of the World, who eye things after a human manner, and pass their carnal Judgment on the most Holy and Spiritual things, are so far from being edified by the reading of these Holy Records, that they oft make them the Subjects of profane Jest and Drolls.

St. Gregory takes occasion from this holy Figure, to admire how Jesus Christ (the true Samson) did without Arms, or any outward Force, vanquish all the Enemies of his Truth, opposing nothing to their seeming insuperable force and malice, but the simplicity of a company of poor contemptible Fishermen; as Samson encountered a whole Army of Philistins with the Jaw-bone of an Ass. And yet this Simplicity, and this Patience of the Saints, being guided by the Hand of GOD, did defeat and overcome all the Strength and Machinations of Men and Devils.

M

THE

THE GATES OF GAZA.

Samson being shut up by the Philistins in Gaza, plucks up the Gates of the City, with the two Posts, and carries them up to the top of a Mountain before Hebron.

SAMSON having in so miraculous a manner slain a thousand *Philistins*, one would Anno Mundi 2880. think that so astonishing a Divine Power assisting him, should stop the course of their Malice, and hinder them (in love to themselves) from attempting ought against him for the time to come. But we must consider, that their Warring against *Samson*, was a representation of the *Devils* future Wars and Fightings against *Jesus Christ*, and his *Holy Church*; and therefore the continually renewed Persecutions of the *Philistins* against *Samson*, do very fitly represent to us, the obstinacy wherewith the *Devils* make War against the *Faithful*, and that unalterable Malice wherewith they persecute them, without being discourag'd by the many foils and falls they receive from the *Saints*, by means of the Power of *GOD*, that is engag'd for them, and manifest it self in them.

The *Philistins* therefore, instead of letting *Samson* alone, upon Motives taken from their own Interest (as in all prudence they ought to have done) did on the contrary mind nothing more, than how they might best lay new Snares for him, and get him into their hands. And as they were very diligent and attentive in this enquiry, and had their *Spies* out continually, to observe his haunts, they were inform'd by some of them that he was got into the City *Gaza*; whereupon (without losing time) being egg'd on by their extream hatred and thirst for *Revenge*, they assembled themselves by Night, and compassed the City, resolving in the Morning to set upon him and kill him.

Samson having notice of their design, seem'd to take little notice of it, and having slept till Midnight with an *Harlot* which he met with, he arose, and without fear went to the Gates of the City, plucking up the *Doors*, and two *Side-posts* of it, and laying them upon his *Shoulders*, carried them to the top of a *Mountain*, that is before *Hebron*, passing unconcernedly by, through the midst of those

who were laid in Ambush to seize and destroy him, who being amazed and daunted with seeing those prodigious effects of his *Strength* and *Courage*, let him pass unmolested.

Thus were the Hopes the *Philistins* had conceiv'd (to surprize *Samson* once more) defeated, and they found (as formerly) that all their Designs and Projects to destroy him, tho' never so wisely laid, and warily conducted, did at length turn to their own confusion and overthrow.

This Figure (saith *S. Gregory*) is so plain and sensible, that it cannot but be acknowledg'd, to be an excellent Emblem of our Saviour *Jesus Christ*. He it was whom his Enemies having persecuted all his life long, they at last lodg'd him in a Sepulchre, seal'd him up there, and surrounded his Grave with their Guards; as the *Philistins* encompassed the City *Gaza*, whilst *Samson* was peaceably taking his Rest.

But this true and glorious *Samson*, awakening and arising at Midnight by his glorious Resurrection, and delivering himself from the place, where his Enemies kept him shut up, not only came forth from thence himself, without being ever after subject to the *Laws* and *Power of Death*; but at the same time redeemed all Mankind from that formidable Enemy, by destroying Death it self, whose Gates and Bars he has for ever broke and pluck'd up, (as the Scripture mentions) and has carried them with him to the top of the Mountain, that is, to Heaven, which the Resurrection of our Blessed Saviour has open'd to Mankind, and whither his Members hope to follow him, according to his own faithful Promise, that where he is, they should be also, to see and eternally enjoy that Glory, which he had with the Father before the World was.

For this reason it is, that all true Christians may cry out boastfully with *S. Paul*, O Death, where is thy Sting? O Grave, where is thy Victory? The Sting of Death is Sin, and the strength of Sin is the Law; but thanks be to *GOD*, who giveth us the Victory through *Jesus Christ* our *LORD*.

S A M-



*Thomas Vincent of Felcham
in the County of Surrey Esq.
For advancement of this Works. Contributed this Plate.*



T. H. Van. Hove. sculp.

*M^r Samuel Lash master Carriage maker to
their Ma^{ty} office of Ordnance and master Black-
maker to their Ma^{ty} Navy at Chatham.
For advancement of this Work contributed this Plate.*

SAMSON'S DEATH.

Samson discovers to Delilah that his Strength lay in his Hair, which she cutting off he is seiz'd.

IT had been well for Samson, if he had been as strong and powerful to resist the Anno Mundi 2885. Charms of a Woman, as before Christ 1119. he was in tearing of Lions, and encountering whole Armies alone. But alas! the Enticements of Delilah prov'd too strong for him, who was the strongest of all Men; and in her Embraces he met with the disaster, he had so happily escap'd in the most dangerous and threatening Encounters.

The Philistins having observ'd, that Samson resorted often to Delilah, promised her a great Sum of Money, if she could get out of him, wherein his Strength lay. Samson at first (upon her enquiry) plaid upon her, as not thinking it needful, to tell her a Truth might prove so fatal to him: He told her, that for to level his Strength with those of other Men, they needed only to bind him with New Cords that had never been used, or to fasten his Locks to a Web; but Delilah soon found, that these were only delusory put-offs, to make her give over her Importunity: Wherefore being gaul'd with Samson's mocking of her, she set all her Artifices at work, and by continual urging and pressing of him, made him at last discover the truth to her; he told her, that from his Birth no Razor had ever touch'd his Head; and that if he were shaven, his strength would leave him, and he become like another Man.

No sooner had Delilah got this Secret out of him, but she sent for the Lords of the Philistins, and having made him sleep on her Knees, she caus'd 7 Locks of his Head to be cut off. Samson soon after being awak'd with the cry of Delilah, that the Philistins were upon him, he thought to go out as at other times, for he knew not that the LORD was departed from him. So the Philistins took him, and brought him down to Gaza, bound him with Fetters of Brass, put out his Eyes, and made him grind in the Prison-House.

Whilst Samson was thus wretchedly employ'd by his Enemies in this hard and shameful labour, the Hair of his Head began to grow again: And the Lords of the Philistins gathered themselves together, for to offer a great and solemn Sacrifice unto Dagon their God, for having delivered Samson their Enemy and destroyer of their Country into their hand; and when they were merry, they sent for Samson

to make them Sport, placing him between the Pillars.

Samson touch'd to the Heart, at this their insolent treating of him, desired the Lad (that held him by the hand) to lead him to the Pillars on which the House stood, that he might rest himself against them. And as soon as he was come to the place, he prayed unto the LORD GOD, to give him Strength only this time, that he might be at once aveng'd of the Philistins for his two Eyes; and laying hold of the Pillars with both his hands, and shaking them with all his might, the House fell, crushing him and all the Lords of the Philistins, with about 3000 more of them that were therein, and on the Roof of the said House; so that he flew (as the Scripture observes) more at his death, than he had done in all his life.

This History (as the Fathers tell us) is a lively representation of the effects of the Death of our Saviour, who by his voluntary Death confounded the Devils more, than they had been during all his Life-time: For then it was that the Devils-House was cast down to the ground, and that the Arrogance of those proud Angels was laid low.

But the Fathers do not content themselves only in considering the Mysteries in this History, that have manifest reference to Jesus Christ; but they deplore also the unhappy chance, whereby this invincible Strong one was vanquish'd and overcome of a Woman; he loses all his Locks, that is, his Vertues; they put out his Eyes, that is, they rob him of his Light and Understanding, and condemn him to work in the Mill, that is, abandon him like a Beast to the vain Pleasures of this World, where a Man meets with nothing but Trouble and Vexation, and where he continues fester'd in the Chains of his own Will and Lusts.

A Sinner in this condition has no other way left, but to call upon GOD, that his Locks may grow again, that is, that he may recover his lost Graces. 'Tis Repentance that recovers the Souls strength, and pulls down the Pillars of the Devils House, and overthrows and crushes the Enemies, that triumph over her, and renders the Soul victorious by her own ruin, making her die to her self, that she might live to GOD; and lose her self, that she might find him who is the only satisfying Object and Sovereign Good of rational and intelligent Creatures.

THE LEVITES WIFE ABUSED.

The Benjamites of Gibeah, force the Wife of a Levite to Death.

THE Scripture in the two last Chapters of this Book of Judges, relates a History, Anno Mundi 2585. which prov'd of great or thereabouts.

the Israelites, as occasioning the destruction of a whole Tribe. A Levite dwelling on the side of Mount Ephraim, took to him a Wife out of Bethlehem; but upon some miscarriage of hers did occasion a Separation, so that she return'd to her Fathers House, where she continued for the space of four Months; and at the expiration thereof, her Husbands Affection returning towards her, he resolv'd to go to Bethlehem to her Fathers, and fetch her home again.

As soon as he was come to his Father-in-Laws House, he received him with much Joy and Kindness, forcing him to continue with him three Days; and then being very unwilling to part with him, he both by his kind Entertainment, and pressing Invitation, endeavour'd to oblige him to stay longer with him than he intended; so that it was the fifth Day towards Evening, before he could get away from his Fathers; and having reach'd Gibeah a while after Sun-set, he was fain (with his Wife and Servants) to sit down in the Street, because there was none so kind as to offer them a Lodging; but soon after an Old Man coming from his Work out of the Field, seeing him stand in the Street, kindly invited him with his Wife and Servants to his House, giving them an hearty Entertainment.

But as they were sat down at Table, and making merry, certain wicked Wretches of the City, beset the House round about, and knocking at the Door, bade the Old Man (the Master of the House) to bring forth the Man that came to lodge with him, that they might satiate their unnatural Lust with him.

The good Old Man was struck with horror at this their demand, and endeavour'd with the softest words imaginable, to divert them from so great a Villany, offering rather to expose his own Daughter, that was a Virgin, than his Guests Wife to their Lust. But all that he could do not prevailing, the Levite brought forth his Wife to them, whom they abused all Night till towards the Morning; and about Break of Day, they let her go.

The Woman after this Treatment had much ado to return to the Door of the House

where her Husband was lodg'd; and was no sooner arrived there, but she fell down stone-dead before the Threshold, with her hands stretch'd forth, as demanding Vengeance of her Husband for this inhuman outrage committed upon her.

Her Husband arising in the Morning to return home, and finding his Wife without motion lying at the Door, suppos'd she had been asleep; but finding that she was dead indeed, the extream grief wherewith he was seiz'd, and the detestation he conceiv'd for this abominable Fact, put him upon a Resolution of cutting the Dead Body of his Wife into 12 Parts; and to send each Tribe a part, to provoke them to take Vengeance of so execrable and crying Abomination.

Upon the receipt of this strange and terrifying Present, the Tribes unanimously resolv'd to avenge this unparalleled Excess; they all acknowledg'd, that never was the like thing committed in Israel, from the time of their coming out of Egypt; and having assembled themselves together as one Man, they resolv'd they would not return to their Homes, till they had punished and aveng'd this exorbitant Outrage.

S. Ambrose admires this their holy Resolution, their Zeal shewing them not to be indifferent in a Case which so much concern'd the Glory of God. The Outrage done (saith that Father) to a Married Wife, enflames and provokes all Israel; and one Tribe being guilty of the Crime, all the rest League themselves together to destroy and exterminate them, fearing lest by conniving at it, they might draw down upon all Israel the Divine Wrath which one of their Tribes had so justly deserved.

The same Father blushes at the Corruption of the Age wherein he liv'd, by suffering the frequent Profanation of that Holy Ordinance, when he compared it with this most commendable Zeal of the Israelites, who sought no frivolous Excuses to cover the Crime of their Brethren, but aveng'd it with that extremity of Rigor, as was proper to prevent the like Licentiousness for ever after: And that holy Man thinks, he can never sufficiently lament their unhappiness, who only mind their own interest, being unconcern'd at the greatest Profanation of the LAW of GOD.

THE



*M^{rs} Elizabeth, the wife of Captaine Richard
Leake of the Tower of London Master Gunner of
England.
For advancement of this Work. Contributed this Plate.*



The Punishment of the Benjamites.

The whole Tribe of Benjamin is destroy'd by the Israelites, except 600 Men.

THE Children of Israel being gathered together as one Man at Mizpeh, and the *Levite*, whose *Wife* had been forc'd, having laid his Complaints before them, they march'd against the Authors of this detestable *Crime*, to punish them according to desert.

But before they came to open force, they sent some *Deputies*, to the *Benjamites*, to demand those wicked Wretches that had committed this inhuman Outrage, that by putting them to death they might turn away the wrath of GOD from Israel; but the *Benjamites* (instead of hearkning to these just and equal Proposals) declar'd, they would protect and secure them; and assembled themselves to fight the *Israelites*, to the Number of 26000 Men.

The *Israelites* having ask'd Counsel of the LORD, the LORD approv'd of their going against the *Benjamites*; whereupon they went forth to fight them; but notwithstanding the good success they had promised themselves from the justness of their Cause, they lost that Day 22000 Men.

They were strangely surpriz'd at this unexpected Defeat, but yet resolv'd to try a second *Battel*, for which they prepared themselves by a deep Humiliation before GOD, and asking Counsel of him, who again bade them go up against their *Brethren*; and yet for all this the Success was not answerable, for the *Benjamites* destroy'd 18000 more of them.

All Israel being astonish'd to see 40000 Men destroy'd by 26000, and that too in so just a Cause, berook themselves to GOD, by *Fasting*, *Weeping*, and offering *Sacrifices*; and having ask'd Counsel of the LORD the third time, he not only bade them to go up against the *Benjamites*, but also assur'd them of the Victory.

The *Israelites* encourag'd with this Divine Assurance, they march'd towards *Gibeah*, having appointed a great Party to lie in Ambush near the City.

The *Benjamites* (like Men drunk with their two late Victories) made a furious Sally out of *Gibeah*, which was increased by the feign'd Flight of the *Israelites*, to draw them from the City; but soon after those that lay in Ambush near *Gibeah*, having set it on Fire, the *Benja-*

mites saw they were lost, being on all sides encompass'd by the *Israelites*, who kill'd 25000 of their Men, and burnt their Cities; only 600 of the *Benjamites* saved themselves by retiring and hiding themselves in the Rock of *Rimmon*, who were the means afterwards of recovering that Tribe.

The *Israelites* after this Victory found themselves extremely afflicted, for the loss of one of the 12 Tribes; and having sworn, that none of them would give their Daughters to the *Benjamites* for Wives, they went and slew all the Males and Women of *Jabesh Gilead*, because they were not come up with them to fight against the *Benjamites*, and only saved 400 of their *Virgin Daughters* alive, and gave them to the *Benjamites* for Wives.

The Fathers have admired the depths of GOD's Judgments in this History. Never was there a War more holily undertaken, than this of the *Israelites*, and yet they were twice beaten with great loss.

GOD was willing by this (Figure) to teach us, how pure they ought to be, who undertake to punish other mens Faults. It is a false Zeal that puts Men upon purifying others, without being first clean themselves.

Moreover, GOD would inform us by this great Example, how great our Charity ought to be towards our Brethren. How detestable and flagitious soever the *Benjamites* might be, yet GOD will have the *Israelites* to bewail the sad necessity, that engageth them to destroy their own Brethren.

Thus we see that all Israel were touch'd with inward Sorrow, for having exterminated them, and now wholly employ'd their Thoughts, how best to recover and restore those, who so lately they had endeavour'd utterly to destroy.

It is a shame (say the Fathers) for Christians in this point to give way to the Jews, and not to be highly concern'd, not only when they see a Country or a Family lost from the Church; but even when they see so much as one single Soul cut off from their Society and Body; forasmuch as they ought to be as sensible of this loss, as they would be of cutting off one of their Members. For (as S. Paul saith) when one Member of the Body mourns, all mourn; and when one rejoiceth, all rejoice: Because all true Christians are but the different Members of one Body under Christ their Head. RUTH

RUTH FOLLOWETH NAOMI.

Ruth will not be perswaded to leave her Mother-in-Law Naomi, but follows her into the Land of Judah.

THE History of RUTH is so considerable, that it has pleased the Divine Wisdom to record it at large in a Book by it self.

In the time when the Judges ruled Israel, Anno Mundi 2708. there happed a great Famine in Judea, which obliged *her thereabouts.*

gled a Man of Bethlehem, called Elimelech, with his Wife and two Sons, to go and sojourn in the Land of Moab: And Elimelech dying not long after their Arrival there, Naomi was left there with her two Sons, whom she married to two Daughters of the Land of Moab, whereof she who was married to her younger Son, was called Ruth. And ten years after Naomi's two Sons died also; who seeing her self a sorrowful Widow, without Husband or Children, told her Daughters-in-Law, that she was resolv'd to return to her own Country, forasmuch as she had heard, that GOD had visited it with Plenty as formerly; and therefore desir'd them to continue in their own Country, and to look out Husbands for themselves to comfort their Widowhood.

But her Daughters-in-Law could not endure to hear of parting with her, and told her plainly, they were resolv'd to return with her to Judea. Whereupon Naomi representing to them her own desolate condition, and that she had no more Sons for them to marry, according to the custom of the Jews, and that she should be much afflicted to make their Conditions worse by following of her; Orpha at last (who had been married to her eldest Son) took her farewell of her.

Orpha's departure serv'd only to make Ruth's great Faith and strong Love the more illustrious and visible; for notwithstanding all the pressing Instances of her Mother-in-Law, she would by no means hear of leaving her; but with an immoveable firmness and constancy of Mind, answered her in these Terms, *Never think of perswading me to part from you, where-soever you go, I will go, and where you lodge, I will lodge; your People shall be my People, and your GOD my GOD; where you die, I will die also, and Death alone shall be able to separate me from you.*

Naomi perceiving this fix'd constancy of her Daughter-in-Law Ruth, which was the Figure

of the Courage and Resolution, wherewith the Church should one day follow Jesus Christ through all Persecutions, suffer'd her to come with her to Bethlehem, the place of her Birth, where they arrived at the beginning of Barly-Harvest; and because their Wants pressed hard upon them, Ruth desir'd her Mother-in-Law to give her leave to go to the Fields a gleaning; and having obtain'd leave, she lighted on a Field which belong'd to Boaz, the Kinsman of Elimelech, Naomi's Husband.

Boaz soon after being come from Bethlehem, to visit his Reapers, demanded of them, who the young Woman was that gleaned after them; they told him whose Daughter she was, and gave a very good Character of her. Whereupon he exprest himself with much kindness to her, charging her not to go and glean in any other Field but to abide with his Maidens, and to eat and drink freely of what they had provided; ordering the Reapers also to drop Ears on purpose for her.

This great kindness of Boaz has been lookt upon by the Fathers, as a Figure of the great bounty and condescension, with which Jesus Christ received his Church. He did not disdain her mean Condition: neither her present Poverty, nor past Idolatry, could make him despise her.

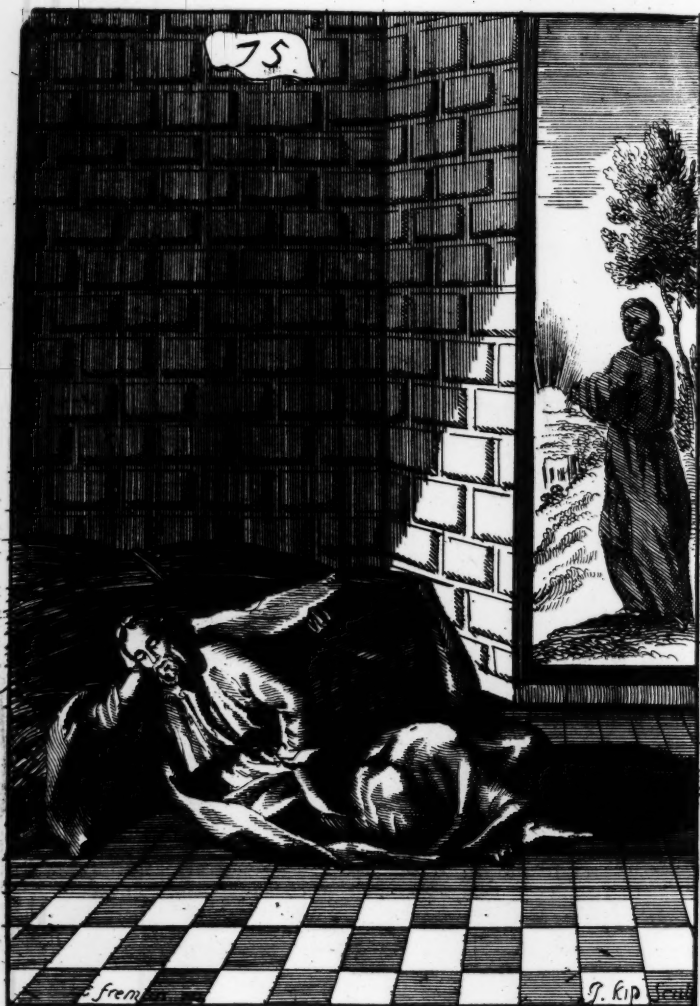
Moreover, this holy Woman Ruth, gives a Lesson to all Christians, to renounce for ever their Father's House, and the Land of their Nativity; that is, the Vanity and corrupt Manners of this World: that they may joyn themselves to the People of Jesus Christ. Neither need they fear to lose any thing by this their happy renunciation: for they will find in the Love of our Saviour, ten thousand times more, than ever they could hope for from the deceitful shew of the false Pleasures of this World.

The Poverty of Naomi, which Ruth with so much Constancy embraced, prov'd more advantageous to her, even in this World, than all the Riches of the Moabites: And they who wish a firm love and purpose of Heart cleave to the Church, when she appears as a desolate Widow upon Earth, shall at length find their Poverty rewarded with all the Treasures Heaven can bestow upon them.

BOAZ



*M^{rs} Lucy Chauntler. daughter of John
Chauntler. of Laughton in the County of
Sussex Gentleman deceased.
for advancement of this work. Contributed this Plate.*



*The Right Honourable Katherine,
Lady Dowager North, and Grey
For advancement of this Worke. Contributed this Plate.*

BOAZ ESPOUSETH RUTH.

Boaz, near Kinsman of Ruth, Marries her according to the Ordinance of the Law.

NAOMI being inform'd of Boaz his kindness to Ruth, cast about how she might best improve this Inclination of Boaz for the good of her Daughter-in-Law, in order to procure her a quiet and advantageous establishment for the rest of her days. To this end she acquainted Ruth, that Boaz was her near Kinsman, and seeing he was to lie that Night in his Threshing-floor, near the Field where they were a Reaping, she advised her to repair thither, so as she might not be perceived by any; and when he laid himself down to rest, she should mark the place, and lie down at his Feet, who would not fail to tell her what she should further do.

Ruth, in obedience to her Mother-in-Laws Command, performed what of her self she would have been very backward to; and being favour'd by the darkness of the Night, came unperceiv'd of any, and laid her self down at Boaz his feet; who awakening at Midnight, was affrighted to find a Woman lying at his Feet, and demanded who she was. Ruth having disclos'd her self, represented to him, that he was a near Kinsman, who (according to the order of the Law) had a right to marry her.

Boaz, who was then above 100 years of Age, express'd the esteem he had for her, in that he did not imitate the Behaviour of the Daughters of his Age, who (for the most part) followed the transports of a blind Love, and inconsiderately prefer'd young Men before wife and staid Husbands; but added, that before he could lawfully marry her, another Kinsman (that was nearer than he) was first to declare himself, whether he were willing to perform the duty of a Kinsman towards her or not.

Accordingly the next day Boaz went to the Gate of the City, and being sat down with the Magistrates and Elders, who met there to do Justice to the People, he saw the Kinsman he had spoke of to Ruth, passing by; and having call'd to him, told in presence of 10 of the Elders of the City, that Naomi did intend to sell a parcel of her Husbands Land, of which he thought good to acquaint him; for, that in case of his Refusal, he would buy it himself: The Kinsman having answer'd, that he was

willing to buy it; Boaz replied, that at the same time he bought the Land, he must also marry Ruth. But the Kinsman disliking this Proposal, pass'd over his right to Boaz, who at the same time took the Elders and People of his City, to witness of his purchasing the Estate of Elimelech, and taking Ruth to be his Wife; who wish'd him all manner of Prosperity and Happiness with her, that she might be like Rachel and Leah, who built up the House of Israel, and that he might be famous in Bethlehem throughout all Ages.

Thus was this Marriage consummated, which GOD soon after blessed with the Birth of Obed, who was the Father of Jesse, and Davids Grandfather; upon which occasion all her Friends and Neighbours came to congratulate Naomi, upon this happy Fruit of her Daughters Marriage; assuring her, that she was more happy in such a Daughter, than if she had seven Sons. Naomi also overjoy'd with her little Grandson, laid him in her Bosom, and became his Foster-Mother.

GOD would teach us by this Admirable Woman, that he does not value Persons by the Holiness of their Parents, but by their Vertues and Graces. We see here Ruth (a Moabitish Woman) born of Idolatrous Parents, advanced by the holiness of her Manners to the highest Honour that was (at that time) attainable upon Earth, by entering into the Genealogy of our Saviour, and becoming a Mother of his Fore-Fathers, according to the Flesh.

She teaches us (saith S. Ambrose) not to rest or rely upon any outward Profession of a Religion, nor on the meer Name of Christians, as the Jews did upon their Carnal Sacrifices; and upon the descent from Abraham, of which they boasted continually; but to endeavour to become acceptable to GOD, by doing violence to our own corrupt Inclinations, and by manifesting our selves to be living Members of that Body, whereof Jesus Christ is the Head. For our Saviour takes only those for his Spouses, that are recommendable by their inward Graces, and not by any outward Advantages; he chooseth those only that are meek and humble of Heart, which is the Character of the genuine Spouses of our Saviour, and the true Spiritual Virginitie.

THE

AT the beginning of this Book we have an account of the Birth of Samuel, and how his Mother Consecrated him to the Service of GOD, and the Hymn of Praise she sang upon that occasion. Next we find a relation of the insolent and vicious Behaviour of the Sons of Eli; who therefore is reproved by a Man of GOD, who foretells the ruin of his Family, and which was afterwards also told him by Samuel, whom GOD dignified with the high Calling of a Prophet, and is owned as such by all the People. Afterwards we see here, how the Israelites were beaten by the Philistines, the Ark of the Covenant taken, which as soon as Eli understood, he fell backwards from his Seat, and brake his Neck. The Philistines carry the Ark into the Temple of their Idol Dagon, which falls down, and is shatter'd to pieces before it; and the Philistines are grievously plagu'd by GOD; whereupon they send back the Ark with Presents, which comes to Bethhemesh in the Land of Judah, and from thence is brought to Kiriath-jearim; where Samuel begins a notable Reformation of the Worship of GOD, and assembles the Israelites at Mizpeh; the Philistines designing to surprize them there, GOD strikes a Terror into them by great and dreadful Thunderclaps, whereupon they are easily defeated by the Jews.

The Sons of Samuel, being by him in his old Age appointed to judge the People, do not follow their Fathers steps, wherefore the Israelites demand a King, which displeaseth GOD, who commands Samuel to represent to them, how their King would treat them; but the People notwithstanding continuing obstinate in their demand, the Lord and his Prophet agree to it, and Samuel tells Saul (who was come to him at Mizpeh) that he was to Reign over Israel, and anoints him King.

Saul, in the beginning of his Reign, beats the Ammonites; Samuel lays down his Authority he formerly had over the People as their Judge, having first given an honourable testimony of his Innocence and Integrity in that station. Saul and Jonathan his Son make War against the Philistines and others, and defeat them. Samuel declares to Saul, that GOD would take the Crown from him, and anoint David King, who fights with Goliath the Giant, and kills him. Saul being jealous of the Honours done to David for this Victory, seeks to kill him, who leaving the Court, comes to Samuel at Naioth, and contracts a strict and firm League of Friendship with Jonathan; he flees to Achish, King of the Philistines, where (to save his life)

he counterfeits himself Mad, and retires from thence to Adullam, where his Friends and others joyn with him, who is fain to stray up and down to escape Sauls pursuit. Saul murders Ahimelech, and all his House, with 85 Priests, and all the Inhabitants of the City Nob, only for having innocently entertain'd David, and furnish'd him with Bread. David hides himself in the Wilderness of Ziph, and from thence retires to that of Maon, whither Saul pursues him, till News is brought him, that the Philistines were entred the Land, and having beaten them, he continues to pursue David; but at last acknowledging his fault, he prays David to spare his Family, when he should come to the Crown. After this, we have a relation of the Death of Samuel, and what past between David and Abigail, the Wife of Nabal; and how Saul, beginning afresh to persecute David, he flees to Achish King of Gath, who gives him the Town of Ziklag to dwell in; from whence he makes excursions upon the Neighbouring People, killing many, and getting great Spoil. After this, the Philistines coming with a great force against Israel, Saul asks Counsel of the LORD, who does not vouchsafe to answer him; whereupon he addresses himself to the Witch of Endor. David making ready to joyn the Forces he had, with those of Achish, against Saul, is countermanded. In his absence Ziklag is spoiled by the Amalekites; but setting upon them, he recovers all the Spoil and Captives they had taken. And lastly, this Book concludes with the tragical Death of Saul and his Sons.

This first Book of Samuel contains the History of the Events of 80 Years, whereof 40 past under the Government of Eli the High Priest, Chap. 4. 18. and the other 40 under the Government of Samuel and Saul, Acts 13. 21.

This Book (as well as the following) bear the Name of Samuel, because they contain a relation of his Ancestors, his Birth, his Education, his Younger years, his Life and Actions, his Government and Death; as likewise the Lives of those Kings, who by the Command of GOD were by him Anointed over Israel. The Septuagint, and the old Latin Interpretation, joyn these two Books of Samuel with the two following, and call them the four Books of Kings, because in these four Books are related the Lives and principal Actions of all the Kings that Reigned over the Jews, from the first to the last, in whom this Monarchical Government ceased, and was extinguish'd in Israel by a just Judgment of the LORD.

SAMUEL



*Mr. Nicholas Jeffreys, second son of Jeffrey
Jeffreys of Lynwell in Brecknockshire Esq.
For advancement of this Work, Contributed this Plate.*

SAMUEL GIVEN TO ELI.

Hannah Consecrates her Son Samuel unto the LORD, and delivers him to Eli the High-Priest.

SAMUEL being to appear one day in the World with the lustre of a great and

The first year of Eli's Government, at the same time that the Angel foretold the birth of Samson, Anno Mundi 2848. and before Christ 1156.

holy Prophet, GOD disposed him thereto from his tender Infancy. Hannah his Mother, who was more glorious in having such

a Son, than if she had been Mother of the greatest Prince in the World, after she had been a long time barren, was instant in Prayer to GOD, till at last she obtain'd this Child, which was the fruit of her Prayers, and the reward of her Faith. And this Holy Mother knowing that her Child was the Gift of GOD, made no difficulty to return him to the Donor. She did not content her self to redeem him with Money, or to offer him up for some years only; but she consecrated him to the LORD all his Life-time. She had no sooner weaned him, but her gratitude to GOD pressed her, to dedicate him to his Service, from whom she had received him; and by a strange disengagement from all human Considerations, she in opposition to her natural tenderness for her only and long lookt for Son, and to all appearance of Reason, consecrated him to GOD in his first Infancy, delivering him into the hands of Eli, when he was but about 3 years of Age, no more considering him as her own, but GOD's, to whom she had given him.

Thus Hannah's Sacrifice did in some sort resemble that of Abraham, because in parting with her Son to GOD, she believ'd she did nothing else, but render to GOD what was his own, and what she could not (without a kind of Sacrilege) withhold from him.

GOD rewarded this Devotion of the Mother in the abundant effusion

Anno Mundi 2861.

of his Graces upon her Son. And when in the

12th year of his Age he was employed in the Service of Eli the High-Priest, and the Ministry of the Temple, where he lay also by Night, not far from the Ark, GOD favour'd him with a Revelation; from which it might be judg'd, how great a Prophet he was like to be, when arrived at his Manhood, to whom GOD manifested himself so remarkably in his early Childhood.

GOD called to him thrice, as he was laid

down to sleep; but Samuel supposing it to be the Voice of Eli the High Priest, arose each time and went to Eli, to know what his pleasure was; but the fourth time Eli having inform'd Samuel, that it was the LORD that called him, GOD spake to him, and foretold the terrible disasters that were to fall on Eli and all his House; he told him, he could no longer endure the unhappy negligence of that too indulgent Father, who knowing the disorders and crimes his Sons committed, and seeing in how many several ways they profaned the Sacredness of his Temple and Altar, contented himself with giving them a slight Reproof, instead of being animated against them with an holy Zeal for the Glory of GOD; and further declar'd unto him, that such were the enormous Crimes of that Family, that they should never be expiated by all the Sacrifices Eli did, or could offer.

The next Morning Eli was very urgent with little Samuel, to know of him what the LORD had said unto him; which tho' he was very loath to do, out of the great respect he had for him, yet upon his solemn conjuring of him, he told him all. Eli acknowledging at last the justice of the Sentence pass'd against him and his Family, found too late, that it is not sufficient for a Father to be good himself, if he does not use his utmost endeavours to make his Children so likewise, and with a most humble submission, disposed himself to undergo the Punishment he had deserved by the too indulgent Education of his Children.

There are (saith S. Gregory) many Followers and Imitators of Eli, as well in the private Houses of Christians, as in the Church, I mean (saith he) those Pastors, who suffer their Spiritual Children to live in all manner of Disorderliness, by a cruel Complaisance and Compliance, being cruel to themselves, as well as to those whose Wounds they dissemble; when indeed they should, by searching them to the bottom, endeavour to heal them: Forasmuch as it plainly appears from this Figure, that in so doing they draw down upon themselves and their Flock, the just Anger and Judgments of an incensed GOD, who will not suffer himself to be mocked, and will in a more special manner be sanctified by those, who draw near unto him and serve at the Altar.

N

THE

The Punishment of Eli.

GOD, in order to punish Eli the High Priest for his negligence in Repeating the Disorders of his Children, suffers him (upon hearing the News of their being slain, and the taking of the Ark) to fall down from his Seat, and break his Neck.

GOD being about to fulfil the Judgments he had denounc'd against the House
Anno Mundi 2888. of Eli, he stirr'd up a before Christ 1116. New War against the Jews, from their Neighbours the Philistines. This Nation were the open and profest Enemies of the People of GOD, and was made use of by him, as a powerful Instrument of his Justice and Vengeance, to punish the Jews for their Crimes and Disobedience against him.

Accordingly at this time the LORD being highly provok'd (by the Apostacy and Backsliding of the Jews, and their great contempt and profanation of his Holy Laws and Ordinances) hid his Face from them, would not assist them against their Enemies, but made them to be discomfited. The Jews being surpriz'd at this their unhappy Expedition against their Enemies, thought they could force the LORD to be of their side, by carrying the Ark of his presence with them.

But GOD, who will not suffer himself to be mocked, and when he is provok'd, withdraws his gracious Presence from all the most holy outward Things and Ordinances, suffer'd the Ark to go to the Camp, without concerning himself about its preservation. No sooner was it arrived there, but the Army receiv'd it with a general Shout, and joyful Acclamations, not knowing that the very thing from whence they expected their good success, would prove their Confusion, as well as their great Affliction; and that those two wicked Priests, Hophni and Phineas, the Sons of Eli, who carried the Ark, and whom GOD regarded with the Eye of his Wrath, would draw down more mischief upon them, than the Presence of the Ark would procure them favour.

The Philistines understanding that the Ark was with the Israelites, concluded themselves beaten, and crying out, *Wo unto us, for their GOD is come into the Camp; who should deliver us from those mighty GODS, that smote the Egyptians with all the Plagues?* However at

length, somewhat encouraging one another to quit themselves like Men, their fear having made them desperate, they fell like an irresistible Torrent upon the Jews, took the Ark, kill'd the two Sons of Eli, that carried it, cut down 30000 of them, and put the rest to flight.

Old Eli, all this while, who could not preface any great good to the Israelites, sat by the Way-side, impatiently expecting to hear the Event of the Battle, and the rather, because the Ark of the LORD was concern'd; that good Man (for so he was, notwithstanding all his failings) trembling at the apprehension of its falling into the hands of the Philistines, and being prophaned by them.

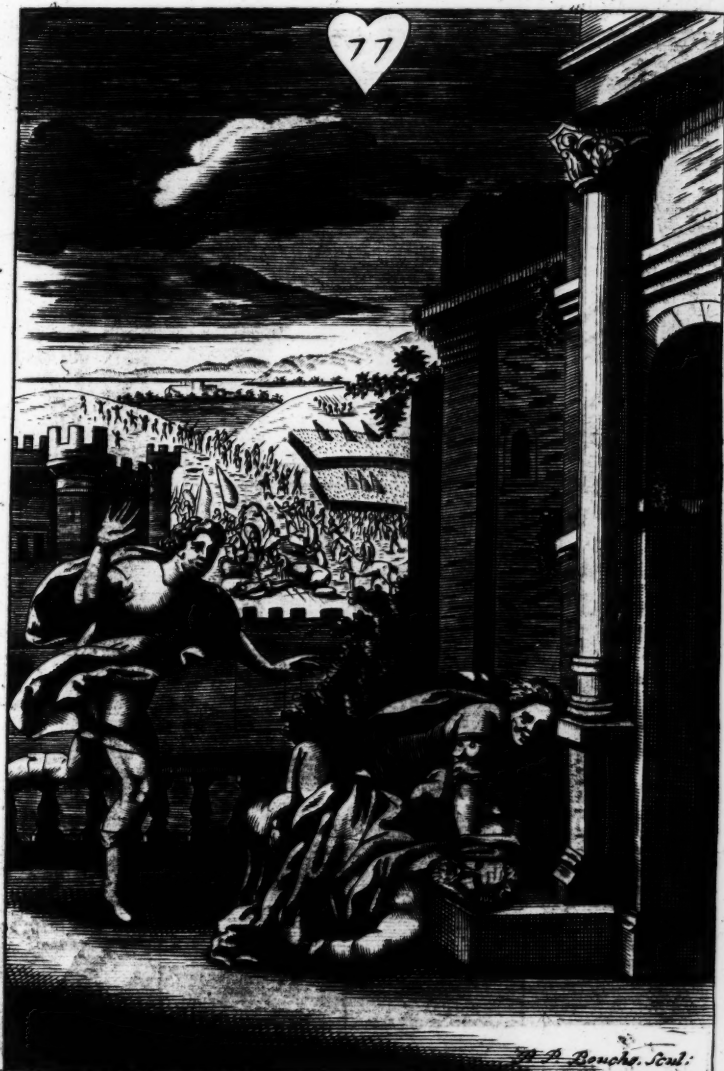
At last, a Man of Benjamin having escap'd out of the Army, came to Shiloh, and gave Eli an account of the total defeat of the Army; who no sooner heard him say, that the Ark was taken; but (like a Man stunn'd with a violent Blow) he fell down from his Seat, and brake his Neck.

His Daughter-in-Law, the Wife of Phineas, having understood the Death of her Husband, and the taking of the Ark, (with the Death also of Eli the High Priest, her Father-in-Law) she immediately fell into Labour, and died soon after she had brought forth a Son, whom she called Ichabod; because (by the taking of the Ark) the Glory was departed from Israel.

Never was there a more remarkable Instance of GOD's Severity in punishing the prophanation of Holy things; never a more teaching Lesson, that nothing incenseth GOD higher, than the Sins and Disorderly Lives of Priests, whose Holiness ought to appease the Divine Wrath, when it is gone forth against the People.

It teacheth also us Christians, not to put such confidence in the most Holy Eucharist, whereof the Ark was a Figure, as not at the same time to endeavour after Holiness, which only can dispose us to be meet partakers of that Heavenly Bread, and without which (by approaching to that Holy Table) we shall only seal our own Condemnation.

THE



*M^{rs} Ann Jeffreys, eldest Daughter of Jeffrey
Jeffreys of Lywell in Brecknockshire Esq^r,
For advancement of this Work. Contributed this Plate.*



*Mr. William Roctor Citizen and Stationer of London
For Advancement of this Worke, Contributed this Plate.*

The Idol Dagon falls before the Ark.

The Philistins having placed the Ark in the Temple of Dagon, near to that Idol, it falls down before it, and is broke to pieces. GOD smites the Philistins with the Plague of Emrods, and forced them to send back the Ark.

THE Ark of GOD being thus taken, and in the hands of the Enemies of GOD's People, seemed now to have lost all that Honour and Glory, which till then GOD had ever dignified it with; but the Sequel of this History will better inform us, and make it appear, that this holy Shrine of the Divine Presence, was never more illustriously glorious, than in this its Captivity amongst the Philistins.

These Idolaters, as soon as they saw themselves masters of this Holy thing, carried it to Ashdod, and put it into the Temple, near their Idol Dagon, excellently representing to us, by this their Sacrilege and Profanation, the Crime of those, who in the same Heart endeavour to joyn GOD and Belial, and to make an Alliance between his Holy Worship and the Service of Devils. But GOD by an illustrious instance made it appear, that as he is not at all like, so neither can he have any Communion with false Gods. Dagon could not stand his ground at the Presence of the Ark, and the next Morning they found the Idol fallen on its face before it. The Men of Ashdod being extremely surpriz'd and troubled at this shameful fall of their Idol, did their endeavours to rear up this God again, who was not able to do so much for himself, and put him in his place as before; but the next day they had the affliction to see their Idol cast down once more, without either Head or Hands.

Yet the Divine Vengeance did not stop here, but passing from the Idol to the Idolaters themselves, all the Inhabitants of Ashdod were smitten with a shameful and dolorous Plague, in the most secret parts of their Bodies, at the same time that all the Fruits of their Country were destroyed by a prodigious multitude of Mice sent amongst them. This filthy Plague, which hindered them from sitting down, by reason of the extream Pain they endur'd in that part; and which was an admirable Figure of the shameful and secret Plagues of Sin, did so affright and daunt the Men of Ashdod, who were very sensible, that what they suffer'd was an effect of their Outrage done to the Ark; being in this respect more happy than

they, who (when they are punish'd for their profanation of Holy things, are altogether insensible, without taking any notice of the Hand of GOD, that strikes them.

The Philistins therefore being no longer able to endure the Presence of that GOD, whose Power they had been made so sensible of, to their great sorrow, sent the Ark away to other of their Cities; but finding that it still drew the same Plagues along with it, and fearing in the end to be all destroyed by it, assembled their Priests and Divines, to give them advice what was best for them to do in this case; who gave them a Counsel whereby GOD was glorified, by an Eternal Monument of his Vengeance exerted against his Enemies. They order'd them to send back the Ark with five golden Images of the Emrods, and as many of the Mice, wherewith the LORD had plagued them, according to the number of their Lords and Principal Cities, that had been afflicted with these sore Judgments.

Thus we see, that the Divine Glory shone forth most conspicuously on this occasion, who without the intervening of any human help, forced the Enemies themselves to set free the Holy Ark from the Captivity wherein it had been detained. The Joy they were seiz'd with, by finding themselves Masters of it, was soon chang'd to extream Grief and Sorrow; the present Evils they lay under, making them still fear and apprehend greater, yea, utter and final ruin and destruction.

We ought to learn from this History, that the Joy Men sometimes have, from their being possess'd of that which indeed belongs to GOD, always proves a very short and deceitful Joy; and tho' they may not see the Plague, wherewith GOD smites them, because it is behind them, and in a part that is out of their view (as S. Gregory observes) yet they must not doubt, but that GOD will sooner or later avenge the abuse and profanation of that which is holy and consecrated to him by the Exemplary and Eternal shame and reproach of those who unjustly have arrogated it, or made themselves Masters of it.

THE ARK SENT BACK.

The Philistines send back the Ark to Judea, to avoid the Plagues wherewith GOD had afflicted them.

THe Philistines being no longer able to bear the Presence of the Ark of that GOD, who inflicted

The same Year 2885.

Plague upon Plague upon them, followed the Advice of their Diviners, which was not to send it away empty, but with a *Trespass-Offering*, which by their Orders were 5 golden Emeralds, and as many golden Mice, according to the number of the Lords of the Philistines, to the end that ye may be healed; for one Plague was on you all, and on your Lords: And they also ordered to be provided a new Carr, and two Milch-Kine to draw it, whose Calves they shut up at home from them; to the end, that if the Kine (contrary to their Natural instinct) should take their way towards the Land of Israel, they might be assured from this supernatural Violence, that it was not by chance that these Plagues had followed them; but that they were a visible effect of the Divine Power, who had thus avenged the Prophanation of the Ark of his Presence.

GOD was willing so far to comply with their weakness, as to make these Beasts (contrary to the Natural tenderness they had for their Young) to take the strait Way to Bethshemesh, lowing as they went, which was an evident Token, that their Natural love to their Young still continued, but that it was overaw'd by Omnipotence it self. Thus they drew it along the High-way that led to Judea; and by this means became an admirable figure to all true Christians, teaching them, That the only way to go to God, is by raising ones self above, and thwarting our Earthly Affections and Passions.

The Lords and Grandees of the Philistines followed the Ark, as being desirous to be Eye-witnesses of this conspicuous Miracle, and were struck with Admiration, when they saw the Kine stop as soon as they were come to Bethshemesh, which was the first City of the Jews they met with on their way.

The Inhabitants of this City were surpriz'd with extraordinary Joy, to see the Ark return'd, as being the precious Pledge of the Divine Presence amongst them, for the absence of which all Israel had mourn'd for the space of 7 Months. But alas! this their Joy was soon turned to Tears and Sorrow, when they found

that this holy Pledge spared the Jews as little now, as before it had the Philistines; for the Bethshemites out of curiosity opening the Ark to pry into it, the LORD smote them with a great Plague, whereof no less than 50000 died; because (saith the Scripture) they had looked into the Ark of the LORD.

The horror wherewith they were seized at this sudden destruction, made them cry out with fear and trembling, who is able to stand before this Holy LORD GOD? Or, Where shall we bestow this dreadful Pledge of his Omnipotent Presence? So they sent Messengers to the Inhabitants of Kiriath-jearim, to fetch the Ark of the LORD the Philistines had left with them.

They of Kiriath-jearim came accordingly, and fetch the Ark of the LORD, and brought it into the House of Abinadab, on the Hill of their City, where (being the place which GOD had chosen for its abode) he did not only not Plague that Country, as he had done the Philistines and the Bethshemites, but blessed them with all manner of Blessings; making it apparent to all, that he (of whom the Ark was a Figure) desires nothing more, than to pour forth his Favours and Benefits upon all those, that do not some way or other oppose and turn their backs upon them; but withal, when his Justice is provoked, he shews the greatness of his Power, in the punishment of such, who despise and abuse his Goodness and Long-suffering.

The Bethshemites seemed to honour the Ark by the great expressions of Joy, wherewith they received it amongst them after its 7 Months Captivity; but their Joy was a proud and vain Joy; they gloried in their being the possessors of this Sacred Pledge, without being careful humbly to obey the Law of that GOD, who thence dispersed his holy Oracles; and who in a signal manner had imprinted the marks of his Divine Presence upon it.

Thus (saith S. Gregory) many drawing near to the Holy Eucharist with a too bold Confidence, do perish in the Sanctuary; because by their carelessness to examine themselves, and neglecting to come with a pure Soul to eat of the Lamb without blemish, they find their Death in that, which to the pure and worthy Receivers is a Spring of Life.

THE



*Anne Lady Windham, Relict of S^r Francis Windham.
 Baronet, & Cohlyre to Thomas Gerard of Trent in Limerick
 Shire Esq^r. In whose house his Majesty K. Charles the 2^d. was
 safely preserved 19 dayes after his escape from Worcester fight A.D.
 For advancement of this worke. Contributed this Plate 1652.*



At Vender's Gate.
 S^r Samuel G^{erard} of Bursteep in Sussex Knight, 2^d Son of S^r Gilbert
 Gerard Baronet, deceased & Grandson to J^r R^e Reverend Father in God John
 Cofse in late Lord Bishop of Durham & c^t.
 For Advancement of this Worke, Contributed this Plate.

The Defeat of the Philistins.

Samuel sacrifices and prays to the LORD. The Philistins are defeated by Thunder from Heaven.

THE state of Affairs in Judea was such as hath been set down in the foregoing Relations; and GOD made it appear (by his raising Samuel to Honour and great Authority) that when he is inclin'd to favour a People, the first thing he does, is to send them good Pastors and Governours.

This holy Prophet finding himself animated by the Spirit of GOD, preach'd to all Israel, representing their Sins to them, and promising them, that in case they would relinquish and destroy their Idols, and cleave to the LORD, they should be happy and successful for the time to come, and that GOD would deliver them from the Tyranny of the Philistins. Whereupon they having declared, that they would follow his Advice, in actually destroying the Idols of Baal and Ashtaroth from amongst them; Samuel commanded them to assemble themselves at Mizpeh, that he might pray for them there unto the LORD.

The Israelites being met there from all parts accordingly, they kept a solemn Fast to the LORD, humbling themselves before GOD, and confessing their Sins. Whilst they were engaged in these Acts of Devotion, they were surprized with the News which was brought them, that the Philistins had made an Inroad upon them, and were drawing near to give them Battel.

These Enemies of GOD's People, puffed up with their former Successes, and knowing that the Jews were all assembled at Mizpeh, thought they had now a fair occasion offered them to destroy them altogether in one day, and not knowing that GOD (who is the sole disposer of Victory) was reconcil'd to his People, at the Intercession of Samuel, they made sure of the same Success they formerly had against them.

Samuel upon this unexpected Alarm, and the earnest Instances of the Jews, that he would cry to GOD, to save them from the Hand of the Philistins, took a sucking Lamb and offered it for a Burnt-Offering unto the LORD, which prov'd so acceptable to him, that thundering with prodigious Thunderclaps and Lightnings upon the Philistins, they were thereby struck into such a consternation, that they betook themselves to flight in great confusion, and the Israelites taking this occasion

to pursue them, kill'd vast numbers, and totally defeated them.

Thus Samuel (by this Sacrifice which he offer'd to GOD, to reconcile him with his People) restor'd to the Jews their Peace and Liberty, and govern'd them afterwards with the care and love of a tender Father. But his old Age put a stop to the current of all this Prosperity he had procur'd for them; for Samuel's Sons degenerating from the godliness and wisdom of their Father, aim'd at nothing more, than to satisfy their Covetousness by taking Bribes, and perverting Judgment.

From this ill administration of his Sons, the Jews took occasion to demand a King of Samuel, that might govern them, like all other Nations. Samuel was extremely troubled at this their demand; and complaining of it to the LORD in Prayer, he answer'd him, that the Jews by this demand had affronted him himself, by rejecting him to be their King and Sovereign; but however, bade him do as they desired. Yet withal, he charged Samuel to set before them how their new King would behave himself, and what Treatment they might expect from his hands, tho' nothing of all this could alter the Resolution they had fixed, to be like other Nations, let it cost them never so much.

We are apt to admire (as the Fathers observe) that the Jews should be so bejotted, as to prefer the Government of a Man, before that of GOD himself, wherewith they were dignified above all other Nations of the World; and yet at the same time we do not wonder so much, to see Christians preferring the Devil to be their Prince and Head, before Jesus Christ himself whose Members they are. For we say often of our Saviour, as they in the Gospel did; We will not have this Man to reign over us: And on the other side, we very frequently tell the Devil, not from our Mouths, but our hearts; Thou art our King, and we are thy Subjects. We do not care to acknowledge or submit our selves to the Empire of GOD over us; for our Law, as well as thine, is our own Will, and we do not care to depend upon any thing but our selves.

Anno Mundi 2909.
Samuel being then
60 years of Age, and
having govern'd the
Jews, since the death
of Eli 21 years and
an half.

THE

The Anointing of Saul.

Samuel (by the Command of GOD) Anoints Saul to be King of the Jews.

GOD having resolv'd to let the *Jews* have their Will, *Saul* was chosen their King after this manner: *Before Christ, 1095.* *Kish* his Father having lost his *Asses*, he sent his Son *Saul* with one of his *Servants* to seek them; but not meeting with them after a long and tedious search, *Saul* was resolv'd to return home again: But his *Servant* having represented to him, that there was a Man of GOD, that is, a *Prophet*, near the place where they then were, and that they should do well to consult him, for that probably he would direct them to find the *Asses*; *Saul* consented to his Advice.

Accordingly *Saul* and his *Servant* went to the City before them, to enquire for the *Prophet*; and they were no sooner entred into it, but *Samuel* met them; the LORD having the day before told him, that about that time the next day he should meet with a Man, whom he was to anoint King over his People, *Israel*, as being the Person he had design'd to be the Deliverer of his People, from the oppression and violence of the *Philistines*.

As soon as *Samuel* saw *Saul*, the LORD repeated the same assurance to him, that He was the Man; whereupon *Samuel* invited *Saul* to dine with him, and told him, that he must stay with him that Night, wishing him not to be concern'd about his Father's *Asses*, because they were already found. *Saul*, after he had been entertain'd by *Samuel* with all manner of Honour and Respect, was call'd up by him the next Morning by break of Day, and having accompanid him through the City, he bid *Saul* command his *Servant* to pass on before, for he had something from GOD to communicate to him.

As soon as *Samuel* saw himself alone with *Saul*, he took a Vial of Oil and poured it upon his Head, and kiss'd him; adding, That what he had done was by express Order of the LORD, who had chosen him to be King over his People *Israel*. And for proof that what he had said was true, he told him, That on his Way, near to *Rachel's Sepulcher*, he should meet with those, that would tell him that the *Asses* were found, and that his Father was no more concern'd about them, but greatly grieved about his Son, not knowing what was

become of him; and that soon after he should meet with a great number of *Prophets*, and should prophecy with them himself.

This Man so happy according to the Eye of the World, who in his searching for *Asses*, had found a Kingdom, did not give the least hint to his Father of what had pass'd. But GOD willing to have him publicly declar'd King in presence of all the People, ordered *Samuel* to appoint a General Meeting of them at *Mizpeh*. When they were assembled there, *Samuel* represented to them the great Evil they had committed in rejecting GOD, who had so miraculously preserved and deliver'd them, in desiring a King; and bade them cast Lots, that they might know whom GOD had appointed to that Dignity.

When they had cast Lots, the Lot fell upon the Tribe of *Benjamin*, and in that Tribe, on *Saul* the Son of *Kish*: who having absented and hid himself, was brought forth and declared King by *Samuel*; who shewing him to the People, told them, That the LORD had chosen him to be their King, who was the most comely and tall Person of all *Israel*.

Saul being declar'd King, carried himself at first with a great deal of Modesty and Humility; but not long after he made it appear (and chiefly by the Sacrifice, he would needs himself offer to GOD, without staying for *Samuel*, to whom that holy Function did belong) that it is a rare and difficult thing for Men to continue humble, after they are arriv'd to the highest Pinnacle of Sovereign Power.

The Fathers have always consider'd *Saul*, as the Figure of those who are chosen to high places either in Church or State, who ought always to tremble when they see themselves raised above others; yea, even when they seem to have great Assurances, that GOD himself calls them to those Employments, because if once they lend an Ear to the Enticements of Pride and Ambition, without considering, that they are the Officers and Servants of that GOD, who resists the Proud, he at last rejects them, notwithstanding the Choice he had before made of them, and takes that away from them, since they are proud, which he had bestowed upon them, when they were humble.

JONA-



*Coll Jacob Richards. Principall Enginier to their
 Majesties Traine of Artillery in Ireland and third
 Enginier in England.*

For advancement of this worke. Contributed this Plate —



The Honourable Juliana Noel, widow of the Honourable Baptist Noel of North Luffenham in Rutlandshire Esq^r, son of the R^e Honourable Baptist Viscount Campton, for advancement of this Work, Contributed this Plate.

Jonathan and his Armour-bearer.

Jonathan, Saul's Son (*accompanied only with his Armour-bearer*) goes into the Camp of the Philistins, and puts them to flight.

SAUL being establish'd King, and waging War against the Enemies of Israel, the Anno Mundi 2911. *Philistins* gathered themselves together in great numbers to fight him. Saul on his part was not idle on this occasion, but assembled what Forces he could, to oppose their designs: And as both the Armies were encamped near one another, after several Skirmishes and Attacks, Jonathan the Son of Saul took a most Heroick Resolution, founded upon his strong Faith and Confidence in GOD; for having call'd his Armour-bearer, he communicated to him the design he had formed of setting upon the *Philistins*, as being assured, that it was as easie for the LORD to deliver by few as by many, with whose Blessing even a single Man might be sufficient to defeat a whole Army.

As soon as his Armour-bearer had declar'd himself willing and ready to accompany him, they both got up an high Rock, which was between the Camp of the *Israelites*, and that of the *Philistins*; and notwithstanding they were discover'd by the Enemy, they boldly ventured in the sight of them, to climb up another Rocky Precipice upon their Hands and Feet, before they could come to their Outguards, whom they fell upon, and at the first Onset kill'd 20 of them; which Action having alarm'd all the Camp, and GOD at the same time smiting them with Terror and Confusion, they turn'd their Arms each Man against his Fellow, routing and defeating themselves.

The noise of this their Confusion and Disorder being heard by the *Israelites*; Saul made enquiry who was found wanting amongst them: and being told that Jonathan was absent he soon guessed what had hapned, and thereupon made all the haste he could to pursue the *Philistins*, and to finish a Victory his Son had so happily and courageously begun. And to the end he might the better husband this happy opportunity of giving them a total defeat, and being fully avenged of them, he curst those that should eat any thing until the Evening.

The *Israelites* soon after being come into a Wood, where they found store of Honey, tho'

they were very faint for want of Meat, and tir'd with the hard pursuit after the *Philistins*, yet durst not eat any of it, because of the King's Curse: But Jonathan who knew nothing of what had past, forc'd by extream faintness and weariness, dipt the end of a Rod he had in his Hand into an Honey-Comb; which he had no sooner tasted, but he found himself wonderfully strengthened and refreshed.

In the Evening, after they had refreshed and rested themselves a while, Saul made a Proposal of falling again upon the *Philistins* by Night; but thought it adviseable, before he undertook that Enterprize, to ask Counsel of GOD, as he did, but receiv'd no answer; from whence he concluded, that some one or other of his Army had provok'd the LORD, and swore, that whosoever he was (tho' it were Jonathan himself) he should certainly die. Accordingly he order'd Lots to be cast, and the Lot fell upon Jonathan.

Saul seeing his Son taken by the Lot, demanded of him what he had done? Jonathan told him, he had only tasted a little Honey, and bemoan'd himself, that for so small a matter he was to die; but Saul with a strange firmness persisted in his Resolution of having his Son put to death, because he had been the means of hindring the total overthrow of the *Philistins*.

But the People, who were extreamly pleas'd with this Heroick Undertaking of Jonathan, swore, they would never suffer him to be put to death, by whom GOD had wrought so miraculous a Deliverance for them, and so rescued him from his Father's Hands.

This History (say the Fathers) teacheth us, how dangerous a thing it is to taste never so little Honey; that is, the Pleasures of this World; and to let our selves be seduced by the sweetness of them, after the great and miraculous Victories we have obtain'd against the Devils, who are here represented by the *Philistins*.

This Honey (saith St. Ambrose) pleaseth us for the present, but at last brings Death with it, as Jonathan would have found by sad Experience, if the greatness of his former Actions had not been sufficient to obtain his Pardon.

AGAG

A G A G S P A R E D.

Saul (*contrary to GOD's Command*) spares Agag. GOD (*by Samuel*) denounces his Anger against him. Samuel himself kills Agag.

THE Sins of the Amalekites being mounted to their Zenith, GOD (by the Anno Mundi 2930. Mouth of Samuel) com-
before Christ 1074. mande Saul utterly to de-
stroy and exterminate that Nation, sparing neither Man, Woman, or Child, together with all their Herds and Cattle, without saving any thing that did belong to them. Saul having received this Command, marcheth against that Idolatrous People with an Army of 200000 Men. But instead of simply obeying this express Command of GOD, he put an interpretation upon it suitable to his Humour and Inclination; for he gave way to the sparing of Agag King of the Amalekites, and the best and choicest of their Flocks and Cattle; but every thing that was vile and refuse, that they utterly destroy'd, and cut off all the People with the Edge of their Sword.

GOD being provoked with this rash and presumptuous Disobedience of Saul to his express Command, order'd Samuel to go and declare to him in his Name, That it repented him that he had elevated him to be King over his People. At this Command of the LORD, Samuel was grieved, and cried to the LORD all Night; but early in the Morning he went to meet Saul, who was gone to Gilgal, to acquit himself of the Charge GOD had laid upon him; and was inform'd, that Saul had caused a Triumphant Arch to be erected for his late Victory, the Glory whereof he had sullied and obscured by his Disobedience and Rebellion.

Saul having understood, that Samuel was coming towards him, went to meet him; and after Salutation, told him, That he had perform'd the Commandment of the LORD: But Samuel replying, ask'd him, What meant then the bleating of Sheep, and the lowing of Oxen, which he heard? Saul answer'd him, That the People had spared the best of the Flock and Cattle, for to offer them in Sacrifice unto the LORD.

But that holy Prophet, enflam'd with a Divine Zeal, represented to that proud Prince, his former low Estate, and the Favour and Bounty of GOD towards him, in raising him to that high pitch of Sovereign Honour and Dignity; and how, notwithstanding all this, he had (for to serve a base Interest, and to

comply with the People) ventur'd to disobey an express and plain Command of GOD. He told him, what aversion the LORD had for such Sacrifices; that an humble and resign'd Obedience was the thing he above all others requir'd of Man, as highly preferable before all Victims and Offerings; That Disobedience was like the Sin of Idolatry, because he that follows his own Will, sets himself up for a God: And in conclusion assured him, that GOD had rejected him, and taken his Kingdom from him.

Saul being touch'd at these Words, confess his Sin; tho' this his Confession has always been look'd upon as a Figure of false and hypocritical Repentance, which is so far from effacing Sin, that it encreases it, and stirs up the Anger of GOD, rather than his Mercy. For this Prince, to shew how little he was concern'd at GOD's Anger, desired only this Favour of Samuel, that at least he would honour him before the People. Thus his Ambition made it appear, how just it was with GOD, nor to mind his Hypocritical Confession; for he who minds the Heart, found that of Saul, fill'd with a passionate desire to be honoured of Men.

Samuel, after all this, commanded Agag (King of the Amalekites) to be brought before him; and being push'd on by a faithful Zeal, to execute the Orders GOD had given, he himself hew'd Agag in pieces before the LORD in Gilgal; thus by a holy and commendable severity killing him, who had been the ruin of Saul, by the false Compassion he had for him.

Saint Ambrose saith, That this memorable Example ought to teach the Pastors of the Church, not to make use of a cruel Pity, and perverse Tenderness, in sparing the Sins of those who are committed to their Charge, here represented by the Amalekites; but rather to imitate Samuel, who without doubt had a greater share of Charity than Saul, but who at the same time also was too clear-sighted not to know, that in flattering Sins by too much indulgence, we destroy Sinners; and on the contrary save them, by healing the Wounds Sins have given them, by the sharp Remedy of severe and earnest Repentance.

DAVID



S^r William Thomson Knight, their Majesties Sergeānt at Law, only Son & heir of Henry Thomson of Holsin hall near Rippon in yorke shire Gent. by Elizabeth Daughter & coheir of S^r Henry Blencow of Blencow in Cumberland Knight. For Advancement of this Worke Contributed this Plate.



Mary L. Dr. Thomson. Wife of S^r. William Thomson Knight, Sergeant
at Law to their Majestys King William and Queen Mary.

For Advancement of this Work. Contributed this Plate.

DAVID PLAYS ON THE HARP.

Saul being rejected by GOD, is troubled with an Evil Spirit. He sends for David to play on his Harp; who by his Harmony causes the Evil Spirit to depart from him.

SSAUL being rejected of GOD for his Disobedience, GOD made choice of another King to govern his People, and sent Samuel to anoint him; and when that holy Prophet represented to the LORD, that in so

doing he should extremely enrage Saul, and expose himself to the hazard of being killed by him; the LORD was pleased to put him into a way so to carry the matter, as Saul might know nothing of it. He bade him to take a Heifer with him, and go to Bethlehem, and offer Sacrifice there, making that the pretext of his coming, and that he should call Jesse to the Sacrifice, one of whose Sons he had pitch'd upon to be King over Israel.

Samuel in obedience to this Command being come to Bethlehem, invites Jesse and his Sons to the Sacrifice, and afterwards to feast with him. Jesse being come to the Feast with his seven Sons, Samuel look'd upon them one by one, as supposing that one of them was to be King over Israel instead of Saul. But that holy Man soon found, that GOD sees not as Man sees, nor judges according to outward appearance, but eyes the Heart. For Samuel seeing Eliab (the eldest of Jesse's Sons) a tall Man and of a comely proportion, he concluded in himself, that he was the Man that was to be King over Israel, but GOD soon informed him otherwise.

At last, when amongst those seven Sons of Jesse, he fail'd to find the Man he was to anoint, he demanded of Jesse, whether those were all the Children he had? who told him, he had one more, that was the youngest of them all, who kept his Sheep in the Field. Samuel with'd him immediately to send for him, telling him, he would not sit down to eat till he was come.

As soon as David was come, the LORD told Samuel, he was the Person he had chosen; whereupon he took an Horn of Oil and anointed him in the midst of his Brethren, and from that time forward, the Spirit of the LORD came upon David, and departed from Saul. This deplorable Prince being abandon'd by the Spirit of GOD, became immediately seiz'd by an Evil Spirit, which cast him into furious Transports, and cruelly tormented

him. This Accident, which was a just punishment of this ingratful and disobedient King, and a sign that ere long he would be devested of the Royal Authority, prov'd the beginning of David's Elevation: For Saul being tormented with the furious Agitations of the Evil Spirit, his Courtiers and Officers advis'd him to look out for a Man that was skilful in playing on the Harp, that the Evil Spirit being forc'd to retire at the sweetness of that Harmony, he might be refresh'd and come to himself again.

Enquiry being made for a Person so qualified, none was found more expert in that Art than David: and was besides of so beautiful an Aspect, that as soon as Saul had seen him, and felt the powerful effects of his charming Skill, in driving away the Evil Spirit that tormented him, he conceiv'd a great love for him, and prefer'd him to the place of being his Armour-bearer.

The Fathers look upon this History as an admirable and lively Figure, representing to us how the true Ministers of the Church, pointed out by David, ought by the sweetness and energy of their Words and Spiritual Discourses, to calm the Souls that are tost and agitated by the violent Whirlwinds of Passion.

St. Gregory observes, that David some years after this stood in need of the same help from Nathan the Prophet (in delivering him from the tyranny of the Devil and Sin, by his divine and Spiritual Remonstrances) which he had only figuratively afforded Saul, in giving him a short and unstable satisfaction and refreshment by his sweet and harmonious touching of the Harp; which however powerful and charming it might be, yet was not able to dissipate the black design he had conceived to murder David, to whom he was so much obliged.

The Psalms of this holy King and Prophet, are at this day of greater efficacy and energy than his excelling Harmony then was: and Spiritual and well-disposed Souls, find them a never-failing help on all occasions. For (as St. Austin well observes) nothing can be more powerful and charming than the Psalms of David, and that Divine Harmony they convey to the open and well purged Ear; or more powerful to chase Evil Spirits, and attract the Holy Spirit of God.

G O L I A H S L A I N.

David kills Goliath the Philistin, a Giant of a prodigious Bulk, with a Sling.

SAUL waging War against the Philistins, and their Armies being encamped near to one another, Goliath (a Philistin of a monstrous bigness of Body, and corresponding Pride and Insolence) came for forty days together, insulting over the Israelites, and challenging them to fend forth a Man to fight with him; telling them, it was better thus to finish their Quarrel by a single Combat, than to hazard both the Armies (and that if he should chance to be overcome, the Philistins should submit to them and be their Servants; as (on the contrary) if he should have the better, the Israelites must be theirs. But such was the vastness of the Body of this Giant, and his Arms and Warlike Accoutrements so terrible, that the hardiest of the whole Army of Israel durst not take him up, and enter the Lists with him.

It was at the same time, that Jesse sent his Son David to his three Brothers that were in Saul's Army, to bring them some Provisions. As soon as he was come into the Camp, he saw this proud Giant, and finding himself powerfully animated and stirr'd up with Zeal for the Glory of GOD, he demanded of those he met with, what would be the Reward of him who should undertake to fight and kill that prophane and proud Philistin, who had taken upon him to defie the Armies of the living GOD? Who told him, that Saul, besides the Royal Presents and Immunities he would bestow upon him that should kill the Giant, would give him his Daughter to Wife.

But his Brethren hearing him talk at this rate, reproached him for the Pride and Vanity of his Heart, and bade him, go look after his Sheep, which he had expos'd to the ravenous Beasts of the Wilderness, only to please his vain Curiosity to see the Battel. But David finding in himself very different Motions from those of human Pride and Presumption, and inflam'd with a Divine Zeal, declar'd himself openly in the Army, that he was ready to fight that proud Philistin, whom he did not fear at all.

As David was talking at this rate with extraordinary Zeal and Resolution, several of the Army minding his Words and man-

ner of Expression, brought him before Saul, who comparing David (that was but a Strippling) with the bulk and strength of the Giant, would never have consented that he should hazard himself in so unequal a Combat, and under such seeming insuperable disadvantages; but that David told him, that he had already kill'd a Bear and a Lion that came to devour his Sheep, and that he question'd not at all, but that the great and glorious GOD, who had deliver'd him from the Paws of the Bear and Lion, would deliver him out of the hand of that uncircumcised Philistin.

Saul overcome by the force of David's Argument, agreed to let him undertake the Combat, girding him with his own Sword, and putting his Armour upon him; but David finding himself cumbered with the weight of these Arms, quit them all; and betook himself to his accustomed defence of a Staff and Sling. Goliath seeing him draw near in this Equipage, was enraged to see himself so served, and ask'd him, Whether he took him for a Dog, that he came to fight him with a Staff and Sling, threatening, he would give his Flesh to the Fowls of the Air, and the Beasts of the Field: But David boldly answering him in the Name of his GOD, ran to meet him, and having put a Stone into his Sling, he fixed it in the Philistin's Forehead, who fell upon his Face to the Ground, and then ran and stood upon the Philistin, and cut off his Head with his own Sword. The Philistins terrified at the death of their Champion, took their Flight, and the Israelites pursuing after them, gave them a great overthrow, and returning spoiled their Tents.

This Victory is an admirable Figure of the Victory which the meek and humble Jesus has obtain'd against the Angel of Pride. The Fathers have also consider'd this Philistin as the Image of Pride, which is the Enemy the People of GOD ought to fear above all others, yea, tho' they have already overcome Bears and Lions, that is the strongest Lusts. They have also taken notice, that this Enemy cannot be overcome with any human Arms, but with a Staff, which is a Figure of the Cross of Jesus Christ; and a Stone, which is an Emblem of the firmness and Omnipotence of Faith.

DAVID



*James Craggs of the Parish of S.^t Martins in
the Fields in Middlesex Gentleman —
For advancement of this Work. Contributed this Plate.*



S.^r Thomas Mompesson of Bathampton
in the County of Wilts Knight
For Advancement of this Worke Contributed this Plate.

DAVID'S TRIUMPH.

David having killed Goliath, the Jewish Women came forth to meet Saul and David, with Singing and Dancing, and Instruments of Musick.

THE Joy and Surprize of the Jews at the defeat of Goliath was such, that they could not sufficiently admire, neither the danger from which they saw themselves so happily deliver'd, nor the Courage of him who had been the blessed Instrument thereof. King Saul began to enquire more particularly who this wonderful Youth was; who was his Father, and to what Family in Israel he belonged;

Jonathan the Son of Saul, who had himself exploited such glorious Actions against the Philistines, was so far from bearing a base Envy to this wonderful Stranger, who by this one Victory had dim'd the Lustre of all his most Heroick Actions, that on the contrary he conceived the greatest Affection for him, and lov'd him as his own Saul; and as a mark of his entire and unparallel'd Love, he stript himself of his own Robe, Arms, and Ornaments, and put them upon David his Friend.

Neither were the People wanting to express the admiration and high esteem they had for David; for as he return'd from the defeat of Goliath, carrying his Head in one Hand, and his Sword in the other, the Women of Israel came forth in multitudes to meet him, and honour his Triumph with Singing and Dancing, and all Instruments of Musick, representing to us (by these transports of their Joy) those Praises which the Churches represented to us by these Jewish Women, should one day give unto the LORD Jesus Christ, to honour his Victory and Triumph over the Devil.

Nevertheless this Triumph (which was but a just acknowledgment of the Salvation David had wrought for all Israel) was the beginning of his Sufferings, and had lik'd to have prov'd fatal to him, if by his Prudence and GOD's Care over him, it had not been prevented. For the Women in their Songs of Joy declaring, That Saul had kill'd his Thousands, but David his Ten thousands, did so irritate and provoke that proud Prince, and so possess him with Jealousie, that instead of imitating the generous Motions of his Son Jonathan, he abandon'd himself to cruel Envy, which made him ever

after to look upon David with extream hatred and malice, whom till then he had consider'd as the only Person in his Kingdom, that deserv'd his Affection most, and to whom he (in some sort) ow'd his Crown. He complain'd highly of the bold Impertinence of his Subjects, who attributed only the defeat of Thousands to him, at the same time when they extoll'd David for having slain his Ten Thousands: and the trouble and disorder that this Passion engaged him in from that time forwards to the day of his Death, may serve as an excellent Lesson to all the World, but more especially to those who have Authority in the Church, that they ought to fear nothing more than Envy, tho' unhappy Experience makes it appear every day, (as S. Chrysostom observes) That as nothing is more ordinary in the World, so it is also frequently found in the Church of Jesus Christ.

The more that Men of large Hearts, and generous unbiast Spirits signalize themselves, and shine forth in great and glorious Graces and Actions, the less can we endure them; and the lustre of their Virtues scorches some, at the same time that it enlighthens and cheriseth others. Men are apt to look upon these brave Souls as their Enemies, and endeavour to destroy and ruin them for no other Crime, but their being guilty of none, and for living irreproachably in the World.

But great reason have such as these to comfort themselves in the unjust Persecutions of their Adversaries, forasmuch as they not only have the Approbation of all good and pious Men, who not being blinded or biast by Passion, judge of things as they are in themselves, and according to their just value: but also the favour and good will of GOD, who is the Patron and Protector of virtuous and gracious Souls; and who at the same time that they meet with envious haters and persecutors, does highly exalt them in the esteem of others, who honour Vertue where-soever they meet with it, and respect it by so much the more, as it is persecuted and oppressed by the Wicked and Ungodly; as knowing that GOD will in his due time, sooner or later, crown all those that suffer for Righteousness sake.

Saul designs the Death of David.

Saul full of Malice against David, throws a Javelin at him, as he was playing before him on his Harp. SAUL's Envy against David encreasing daily, he thought of nothing more now, than how he might best

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rid himself of a Person, who was a continual Eye-sore to him: As David (on the other hand) who was very sensible of his designs, was not wanting to make use of all his Prudence, to avoid the Snares which that Prince laid for him.

On a time when the Evil Spirit from the LORD was upon Saul, and David playing on his Harp before him, he with all his might threw a Javelin at him, with design to have struck him fast to the Wall; but David, who was always upon his guard, or rather, who had the LORD always watching over him, escap'd the blow and fled. Saul seeing himself disappointed of his Aim, apply'd himself to other ways of contriving his ruin. He was oblig'd by his Promise to give his Daughter to David, as a Reward of his having kill'd Goliath; but his Envy and Hatred made him to neglect his Promise, and bestow his eldest Daughter Merab upon another.

However (sometime after) being inform'd that Michal his second Daughter loved David, he was very well pleas'd with it, and told David, that tho' indeed he had married his eldest Daughter to another, yet he had not so forgot his Promise, as not to intend still to make him his Son: Which Proposal David receiv'd with a great deal of submission and humility, representing his mean Condition, and how unworthy he was to be the King's Son-in-law.

But Saul, who aim'd at nothing in this Proposal of a Marriage betwixt David and his Daughter, but to have a fair opportunity to make away with him, told David, That he was very well satisfied of his worth, and that he would not have him think of providing a Dowry for his Daughter, who had enough: only if he would be pleas'd to express the Regard he had for his Sovereign, and the Love he had for his Mistress, by presenting him with an hundred Foreskins of the Philistins, it would abundantly satisfy him, and should be all the Dowry he would require of him.

David, tho' he was not so stupid, as not to perceive, that all this was levell'd only at his ruin, accepted of the Condition very readily, and making an excursion with his Regiment upon the Philistins, kill'd 200 of them, and deliver'd their Foreskins to the King, being double the number he had requir'd. of him;

Daughter.

Saul in the mean time perceiving that whatever he design'd for David's ruin and destruction, turn'd to his great glory and advantage, was strangely enraged, and endeavour'd again to strike him through with his Javelin, as he was playing before him: but David happily avoided the stroke and fled, as before. Jonathan seeing his Father thus vehemently bent to kill David, did his utmost endeavour by soft Perswasives and moving Arguments, to change the Heart of his Father towards him, but all in vain; for not long after, nothing being able to satisfy his Rage but David's Death, he sent armed Men to beset his House in the Night, in order to kill him the next Morning; but Michal his Wife, who loved him as well as her Father hated him, let him down through a Window, to make his escape; and when the Men came that Saul had sent to kill him, they found nothing in his Bed, but an Image Michal had laid there to deceive them, and give David time to get so far out of Town, that they might not be able to overtake him.

David having escap'd this Danger, came to Samuel, who upon his coming retired to Naioth, where they dwelt together. But Saul being inform'd, that David was got to Samuel, sent Messengers to fetch him thence; who as soon as they came amongst the Prophets that were with Samuel, the Spirit of the LORD came upon them; and they prophesied. Saul wondring that none of the Officers he had sent to take David, return'd to give him any account of the matter he had charg'd them with, was resolv'd to go and see what might be the reason of it, and to do that himself which his Officers had been backward or negligent in; but he also no sooner came amongst the Prophets, but he prophesied likewise, and so return'd without harming David.

Saul made it appear, by the frustration of all his designs against David, that the most powerful Men in the World can no farther make use of their Power, than as GOD permits, who when he pleases sets bounds to their Violence, and stops them in the midst of their furious Career, and with a wonderful facility delivers those he has a mind to save, from the hands of Men, either by making them love those he favours, as Jonathan, or unable to hurt them, as Saul.

DAVID.



M. Vander Linde scul.

Robert Baker of Birchden in the Parish of
 Rotherfield in the County of Sussex Esq.
 For advancement of this Worke Contributed this Plate.



G. Froman Del.

J. Kip Sculp.

*Peter Birch D. D. Chaplain in ordinary
to their Majestyes, and Prebendary of S. Peters
Westminster.*

For the Advancement of this Work, Contributed this Place.

DAVID AND JONATHAN.

Jonathan perceiving the obstinate hatred of his Father Saul against David, advises him to retire from the Court.

JONATHAN, who with great grief perceiv'd his Fathers bitterness against David, but however hoped, that

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Time and his Absence might allay it, and inspire him with milder thoughts, advised David not to think of leaving the Court for good and all, till he had better founded his Fathers inclinations towards him. To this end it was agreed between them, that David should absent himself from the Kings Table, on the Feast of the New Moon, at which time all his Officers did use to Dine with him; when Saul seeing Davids place empty, would not fail to enquire for him, and by his Carriage would give them sufficient notice, how he stood affected towards him.

Which hapned accordingly, for Saul (upon Davids absence from the Feast) was transported into such a Rage, that Jonathan could not but conclude, that he had formed a resolution to kill him: Whereupon he went and informed David of all that had past, and advised him to escape for his Life; and so those dear Friends, after they had sworn a perpetual Amity to one another, parted, Jonathan returning to the City: But David finding himself in this desolate condition, went to Nob, to Ahimelech the High Priest, and told him, that the King having charged him with some urgent Affair, he was oblig'd to depart in so great haste, that he had no time to take necessary Provisions with him, and therefore desired him to give him a few Loaves for himself and his Company.

Ahimelech having no other Bread at hand, but the Shew-Bread consecrated to the LORD, gave him as many of them as he desired, and bestowed upon him also the Sword of Goliath; but this Kindness of his cost him his Life; for Doeg the Edomite, one of Sauls Officers, who had seen David with Ahimelech, took occasion to tell Saul, as he was complaining, that not only all his Subjects, but even his Son Jonathan also, favoured David his Enemy; how Ahimelech had entertained David, whereby he gave occasion to Saul, to make his Memory execrable throughout all Ages, by an unheard of Cruelty and Sacrilege; for having sent for Ahimelech the High Priest, who fully justified himself, by protesting, that he knew nothing of any Enmity there was between the King and his Son-in-Law; but the

justice of his Defence was not able to rescue him from Saul's fury, who commanded him to be killed, which was accordingly perform'd by Doeg the Edomite, who besides Ahimelech, slew fourscore and five Priests of the LORD.

David in the mean time (to secure himself from Saul's fury) put himself under the Protection of Achish King of Gath, where the Fame and Reputation of his former great Actions had like to have been the cause of his Death; for being told by his Officers, that the Person he so kindly entertain'd was David, who had achiev'd so great things against his Subjects, was resolv'd to kill him, if David by feigning himself Mad, had not escaped the Danger: So that this appearing folly of David was indeed a most refined piece of Wisdom, whereby he sav'd himself from the imminent danger of Death that threaten'd him.

The Fathers in this respect have considered David as a Figure of Jesus Christ, whose Life and Death seems to Worldly Eyes nothing but meer Foolishness; and Christians also (in imitation of their LORD and Master) have not been ashamed to appear Fools to the Eyes of Men; when yet they were act'd by the Wisdom of GOD; as knowing that the Folly the World accus'd them of, was the true Wisdom; and that the Wisdom of the World, was the height and top of all Folly.

The horrid and execrable Cruelty of Saul in murdering Ahimelech the High Priest, with all his Family, and all the Priests of Nob, together with their Wives and Children, their Flocks and Cartel, is a pregnant instance of the terrible condition of those Men who for their Sins are deprived of the Spirit of GOD; and instead thereof are wholly act'd and guided by the Evil Spirit, who is a Murderer from the beginning; for such as these being depriv'd of the restraining Grace of GOD, fall from one Sin to another, and proceed from one abomination to a greater, till they fill up the Measure of their Iniquity, and till the Earth be no longer able to bear them, and they become a burthen to themselves; as we find it hapned to this wicked King, who was always a torment to himself, and terror to others, and who at length forsaken of GOD and Men, desperately became his own Executioner, inflicting a just punishment upon himself, for having so unjustly inflicted Punishments upon others.

ABIGAIL ENTERTAINS DAVID.

Abigail the Wife of Nabal, by her kind and discreet Behaviour, appeaseth David's Anger.

THE life David was fain to lead, after that Saul had declar'd him his Enemy, was very sad and deplorable, being forc'd to flee from one Mountain to another, and from one Cave to another to hide himself, still finding every where those that were ready to betray him; to the end, that being by all these Toils and Troubles prepared, he might be afterwards the fitter to wear a Crown, and more humble than Saul, who without any foregoing sufferings or hardships had been exalted to that Royal Dignity.

One of the greatest Troubles David found in this his Vagabond state, was the care that lay upon him to provide for the six Hundred Men that always accompanied him: Wherefore having lately escaped the hands of the Ziphites, who intended to betray him to Saul, he thought of providing some Refreshments for himself and his Men, who had been miserably harass'd with Marches and Countermarches for many days together; and to this end, sent ten Men to Nabal, a rich and

Anno Mundi, 2947.
being the year wherein
Samuel died, being near
100 years of Age.

wealthy Man, but of a brutish and insupportable Temper; who having represented to him (in the name of their Master,) that all the while that he and his Men had been in his Neighbourhood, they were so far from doing any hurt, that they had been a guard and defence to his Servants, Shepherds, and Herdsmen, and therefore desired him (at this good and Festival time of his Sheep-shearing) to send him and his Men some Refreshments as he should see good.

Nabal having heard this Proposal made to him in the Name of David, answered them very insolently, *That he knew not who this David was they talked of; but that he knew there were abundance of Fugitive Servants abroad, who being run from their Masters, would fain have their Extravagance supplied by the sweat and labour of other Men; and that for his part they must expect nothing from him upon such an account.*

David being inform'd of Nabal's Reply, was seiz'd with a strange Indignation, at this insupportable Affront, and immediately having girt his Sword about him, commanded four hundred of his Men to follow him, with a forward resolution to kill him and all his Family.

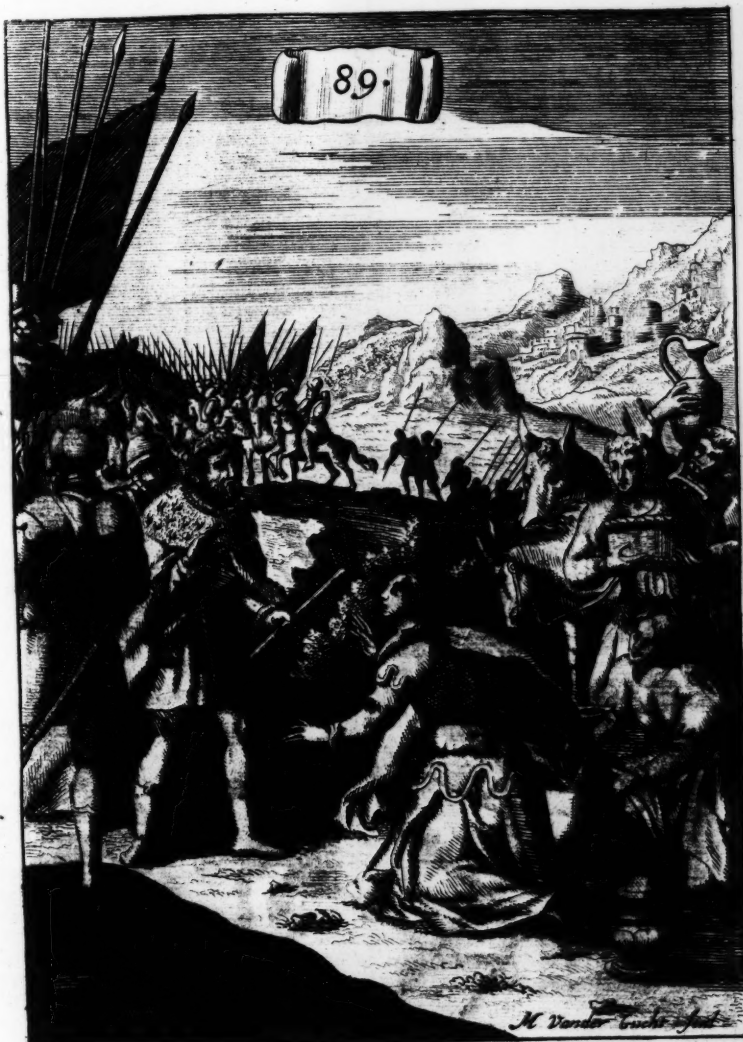
But Abigail, Nabal's Wife, a Woman of

an excellent Beauty and Temper, and who was as wise as her Husband was brutish and stupid, being inform'd by one of her Servants, what an unworthy reception her Husband had given to David's Men, made haste to go and meet him, and address'd her self to him with so much submission and prudence, that her Behaviour, and the Presents wherewith she backed her Discourse, did allay and calm David's Anger, and made him seriously to reflect upon the horror of the Fact he was then going to commit, had he not been happily stop'd, by means of this incomparable Woman.

Abigail having thus obtain'd her Request of David, according to her hearts desire, and having overcome him, whom his Enemies never could, return'd to her House with Joy and Satisfaction; but made no mention at all to her Husband of what had pass'd, because she found him wholly overcome with Drink, having kept a great Feast that day upon the account of his Sheep-shearing; wherefore she resolv'd not to communicate the thing to him till Morning; at which time Nabal understanding the danger he had expos'd himself to, and all his Family, by his brutish Churlishness, was seiz'd with so great a fright and amazement, that ten days after he was struck with Death by a Judgment from GOD, who avenged David more innocently, than he could ever have avenged himself.

David being inform'd of Nabal's Death, sent some of his Men to acquaint Abigail with the design he had to take her to Wife; to which her Modesty resist'd for some time, as judging her self unworthy of that honour; but this resistance of hers serv'd only to make it appear, that she now deserv'd that for her Humility and Modesty, which before she had merited by her Wisdom and Prudence; and thus she became the Wife of a Prince, in the appealing of whose Anger, she had a while before set us an excellent Pattern, *How we ought to endeavour with Humility, sweetness, and submission, to calm and appease the Anger of Kings, even tho' it be unjust; as David (on the other hand) in letting fall his Anger upon the Remonstrance of a Woman, is a great Example for Princes, not to think it their glory to accomplish their violent Resolutions, or suppose it unworthy for Crowned Heads to give way to Reason, or to break a design, to which they have been hurried on by violent Passion.*

DAVID.



M. Vander Gucht sculp.

*The Honourable the Lady Mary
Goodricke of Great Ribston in yorks shire.
For advancement of this Worke. Contributed this Plate.*



*Anthony Segar of Inyford
in Hamshire Gentleman.
For advancement of this Worke, Contributed this Plate.*

DAVID SPARES SAUL.

GOD delivers Saul into Davids hands, who notwithstanding does him no harm, only contents himself to take away his Spear and Cuisse.

SAUL persecuted David with that violence, that to compass his ruin, he rais'd the Forces of his Kingdom, and coming to the Wilderness of Ziph, where he had heard that David was, encamped himself there with a resolution to take him, whatsoever it might cost, his Envy representing him as the worst and most formidable of all his Enemies.

David in the mean time, having sent out his Spies, who brought him an account, that Saul himself was in the Camp, he thereupon went himself and took a View of Saul's Army, and the place of his and Abner's Tent; which after he had well observ'd, taking Abishai (Joab's Brother) along with him, he came down to the Camp, and found Saul and Abner, Saul's General, together with all his Officers and Soldiers, in a deep sleep, as being in pursuit of an Enemy, from whose hands they feared nothing, tho' David at the same time had great reason to fear all from theirs.

Abishai seeing so favourable an opportunity offered, for David to rid himself at once of all his Troubles, and to set the Crown upon his own Head, earnestly entreated him to give him leave to kill Saul, whom GOD had so providentially delivered into his hands; but David respecting in his Enemy the holy Ointment, wherewith he had been Anointed King over Israel, by special Command from the LORD, would not suffer Abishai to touch him; contenting himself to take away his Spear and Cuisse of Water, that stood at his Bed-side as he lay asleep.

This done, David being return'd to his Men, called with a loud Voice to Abner, the Captain of Saul's Guards, and reproached to him and the whole Army their negligence in keeping their King; telling them, they had deserved to be punish'd with Death for this their Carelessness; and at the same time shew'd them the Kings Spear he had taken from his Bed-side, whilst they slept. Saul awaking with the Noise, and hearing David's Voice, called him his Son, and spake to him with a great deal of seeming Tenderness. Whereupon David took occasion (with the greatest submission) to demand of Saul, wherefore he pursued one of his faithful Servants, with so much Animosity and Violence? He represen-

ted to him the Innocence of his Behaviour towards him, telling him, that if the LORD had stir'd him up against him, he should hope to appease him with an Offering; but if they were Men that provok'd him to this persecution and pursuing of him, whereby he was driven from the LORD's Inheritance and his Sanctuary, that they were accurs'd for so doing.

Saul had nothing to answer to these just Complaints of David, but openly confessed his Sin in what he had done, and acknowledged his Folly; assuring him, that he might return to his home when he pleas'd, for that he was resolv'd never more to seek after him; to do him any harm. David hereupon shew'd the King his Spear, and desired him to send some one to fetch it; concluding with this wish, that GOD (who renders to every one according to his Works) would be pleas'd to let his Life be as precious in his Eyes, as the Life of Saul had been in his, whom he had spared, when GOD delivered him into his hands; and that in his due time he would be pleas'd to deliver him from all his Tribulations.

All the Fathers highly commend and extol this extraordinary goodness and sweet temper of David. S. Ambrose is wrapt in Admiration to see a Man, who with one blow could rid himself of a mortal Enemy, secure his own Life, and gain a Crown, resisting all the strong Reasons of his friend to do it, especially considering, that he might have done it without being perceived by any, and choosing rather to continue in daily trouble and jeopardy of his Life, than to procure his Ease at that rate.

And that which doubles the glory of this Action is, that David could not expect from Saul the least Acknowledgment for this his strange and astonishing Kindness, as having but a little while before had a pregnant instance hereof, when coming upon Saul unawares, and without being perceived by him, he cut off the Skirt of his Robe, without doing him any further harm, when it was in his power to kill him. For tho' Saul at that time owned David's Generosity and Innocence, the evidence of Fact forcing that Confession from him for the present, yet soon after he return'd again to his wonted bear and eagerness, in pursuing of him, and thirsting after his Blood.

DAVID.

David flies for Refuge to King Achish.

The Amalekites spoil and burn Ziklag, in the absence of David; who being informed what had pass'd, overtakes, routs them, and recovers the Spoil.

DAVID perceiving that the hatred Saul had conceiv'd against him, was irreconcilable, resolv'd to provide for his security by retiring out of his *Dominions*, and accordingly went with the 600 Men that were with him, to Achish King of Gath, who very kindly received him, and at his request frankly bestow'd upon him the City Ziklag. But this kindness of Achish had like to have brought David into great Trouble; for the *Philistins* at the same time designing a War against Saul, Achish would needs engage David to accompany him in that Expedition, and to fight for the *Philistins* against his own Prince and People.

But GOD, who with his favour and good will always accompanied David, by a happy Accident deliver'd him from the perplexing trouble of being forc'd, either to take Arms and fight against his own Countrymen the *Jews*; or in case of his Refusal, to fall a Victim to the rage of Achish; for the LORDS and great Men amongst the *Philistins*, fearing that David being a Jew, might in the Fight take occasion to betray them, or at least to run over to the Enemy, and thereby dishearten their Army, desired Achish to make him return to Ziklag.

But Achish had entertain'd so good an opinion of David, that he excus'd him to the LORDS of the *Philistins*; assuring them, that now for some years he had experience of his Faithfulness, and that they had no reason to fear any such Treachery by him; but the LORDS persisting in their former Resolution, oblig'd Achish to desire David to return, who dismiss'd him with very high Commendations, and Assurances of the good Opinion he had of him, and that he was troubled, to see that his LORDS without any reason did distrust and suspect him.

This perplexity being overpast, another accident hapned upon the neck of it, which caus'd a most sensible Sorrow and Affliction to David, and all that were with him: For when they were come to Ziklag, they found the City burnt with Fire, and all their Wives and Children, and all that they had, carried away by the *Amalekites*. David and his Men being equally sharers in this sad Misfortune, were overwhelmed with grief and sorrow, weeping and lamenting till they were able to weep no longer; and, to increase David's di-

stress, the Men that were with him, in the despair and bitterness of their Spirits, for the valuable loss they had sustained, spake of stoning him, as if he had been the cause of this Disaster.

Yet notwithstanding all this David was not cast down, but comforting himself in the LORD his GOD, who had so frequently and so miraculously deliver'd him from so many imminent Dangers, he took courage, and calling to Abiathur the High Priest, to bring the Ephod to him, he enquired of the LORD, whether he should pursue the *Amalekites*; and if so, whether he should overtake and conquer them? The Divine Oracle having assur'd David of good success, he marches in pursuit of them with all his Men; but 200 of them were so faint, for want of Refreshment, being tired with continual marching, and cast down with sorrow, that David was fain to leave them by the way, the other 400 following him, in hopes to overtake those Robbers.

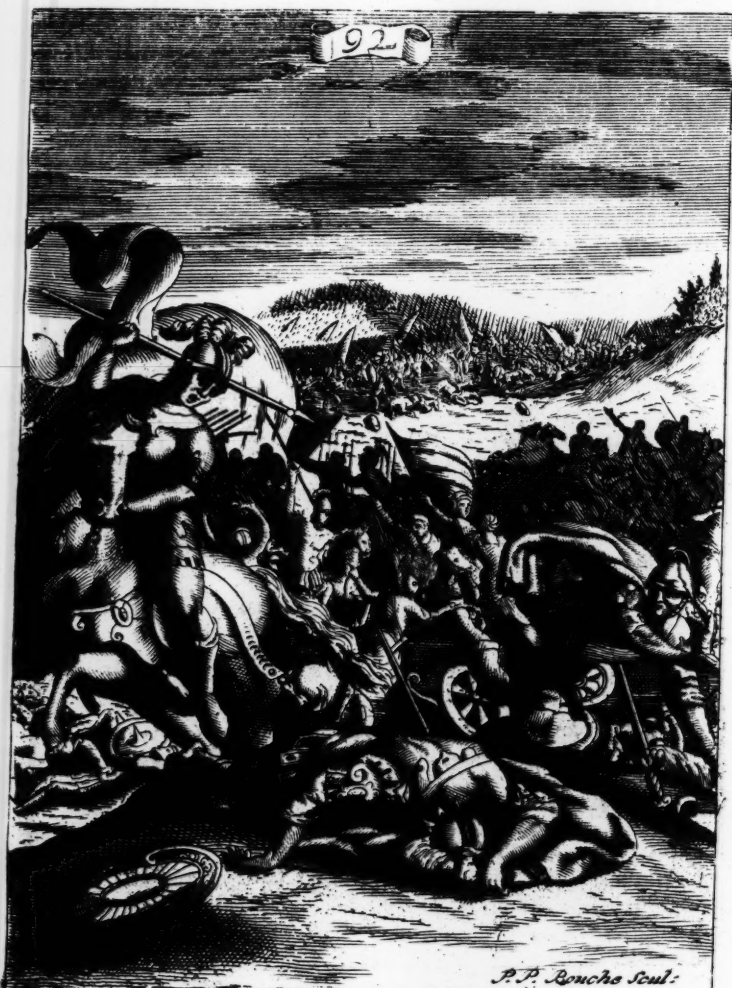
On their way they happily lighted on an Egyptian, the *Amalekites* had left behind them, being one of their Servants, who inform'd David which way the *Amalekites* were gone, and guided him to the place where they were spread abroad upon the ground, eating, drinking, and dancing, because of the great Spoil they had taken out of the Land of the *Philistins*, and out of the Land of Judah. So David and his Men fell upon them, and killed every Man of them, except 400 young Men, who fled upon Camels and made their escape; and took all the Spoil they had taken, so that nothing was wanting to any of them, of all they had left in Ziklag; over and above which, they took a great Booty from them, which they had plundered elsewhere. But some of David's Men being unwilling to let the 200 Men that staid behind, share with them of their Spoils, David reproved them, and told them, *That it was all the reason in the World, that those who kept the Baggage, should share alike with those that went to Fight.*

Which Example may be a comfort to those that are weak and feeble in the Church of GOD; because as long as they continue living Members of that Body, they share and partake of the Graces and Advantages of all the other Members, as being all of them but one Body under Christ their Head.

S A U L



*Robert Squib of St. Margarets
Westminster in Middlesex Esq.
For advancement of this worke, Contributed this Plate.*



*The Right Honourable Sir Henry Goodricke,
Lieutenant Generall of their Majesties Ordnance,
and one of the Lords of their most Honourable Privy Council.
For advancement of this Workes, Contributed this Plate.*

Saul and Jonathans Defeat and Death.

Saul's Army is defeated: Three of his Sons are slain in the Battle, and being sorely wounded he falls upon his own Sword, and kills himself.

IT prov'd well for *David*, that the Lords of the *Philistins* would not suffer him to go along with them to fight against *Israel*, because *Saul* and his Sons being to fall in that Fight, he might otherwise have been lookt upon as a Complice of the *Philistins*, and Accessory to their Death, and particularly to *Jonathan's*, whom he loved so dearly.

This unhappy King being forsaken by the Spirit of GOD, was seiz'd with a presaging Fear and Trembling at the approach of the *Philistins Army*, and having several ways enquir'd of the LORD concerning the Event of the Battle, without receiving any Answer, he as one mad and desperate, addresses himself to the Devil, for that which he found he could not obtain from GOD; and notwithstanding the severe Laws he had made against *Witches*, went himself now to consult them.

On this design, having disguis'd himself, he goes (being accompanied only by two of his Servants) by Night to a *Witch*, and prays her to raise up *Samuel* before him. But the *Witch* (at the appearance of *Samuel*) perceiving that it was King *Saul*, who was come to her in that disguise, and not doubting but that he was come on purpose to betray her, and have an occasion to condemn her in conformity to the Law he had made against those of her wicked Profession, was sorely affrighted; but being assured by *Saul's* Protestations to the contrary, she proceeded to gratifie his desire.

Saul having enquir'd of her the Habit and Form of the Person she had rais'd, and being told by the *Witch*, that he was an Old Man cover'd with a *Mantle*, perceived that it was *Samuel*, and bowed himself with his face to the ground. But *Samuel* with a dreadful Voice asked *Saul*, why he had disquieted him, and raised him by *Magick Art*; seeing the LORD had forsaken him, and was now with *David*, who was to Reign in his stead? He told him, that this was the very time GOD would fulfil his denunciations against him, rend his Kingdom from him, and deliver him into the hands of the *Philistins*, and that the next day he and his Sons should be with him.

Samuel at these words disappeared, and

Saul struck with the horror of this denunciation, and the terrors of a guilty Conscience, fell down flat to the ground. The *Woman* seeing him in this condition, desired him to get up and refresh himself by eating a bit of Meat; but *Saul* (notwithstanding he was faint for want of nourishment, as having fasted all that day, and the night before) refused to eat any thing. The Idea of the Tragical Exit he and his Sons were to make the next day, had already wholly taken up his Spirit, and the time appointed by *Samuel* hastning upon him, he carried to the Battle a Heart assur'd of a certain defeat. In fine, his Troops were cut in pieces, his Sons killed, and himself expecting Death at every moment, which he knew was inevitable; and having receiv'd several Wounds, desired his Armour-bearer to kill him; which he refusing to do, he fell upon his own Sword and killed himself; his Armour-bearer following his Master's Example.

Thus was the end of this unhappy Prince, who for having spared *Amalek* by an indidreer and ungodly Compassion, and without cause murdered so many of the Priests of the LORD, was forced to avenge these Crimes upon himself, by falling upon his own Sword: happy had he been, could he either always have continued in a private condition, or constantly practis'd that Humility of which he gave some pregnant Instances at his first elevation to the Throne: But the greatness of his Authority and Power dazled his Eyes, and lifted up his Heart, and by stopping his Ears to the Voice of the LORD, and his Prophets, his fair and promising beginnings terminated in a most tragical End, and has made him a terrible Example to all proud and ungodly Princes throughout all Ages.

This made some of the Fathers say, That Saul in the Old Testament, does much resemble Judas in the New; both of them being at first chosen of GOD, and afterwards rejected, the one for his Pride, the other for his Avarice, they both fell into despair; and may teach the strongest always to tremble and stand in awe, and to be afraid of being raised up to Honour, lest being lifted up in their Minds, they should lose the Grace of Humility, without which no Man can be acceptable to GOD.

P

THE

The Philistins offer Sauls Head to their Idol.

The Philistins rejoice for the Death of Saul, and set up his Armour in the Temple of their Idol. David laments his Death, and returning to Judea, is Proclaimed King in Hebron.

THE Philistins overjoy'd at the Death of Saul, their great and dreadful Enemy, cut off his Head, and sent it in Triumph throughout all their Cities, and set up his Armour in the House of *Asharo* their Idol, and fasten'd his Body to the Wall of *Beth-shan*. In all which they did nothing but what the generality of Men use to do, who rejoice at the Death of those, who in their Life-time have vexed and oppress'd them.

But *David*, who was guided by other Principles, conceiv'd very different Sentiments on this occasion; for shutting his Eyes to the Good the Death of *Saul* was like to procure him, as well as to the Fatigues and Troubles it would deliver him from, with an unfeigned Sorrow lamented the Death of *Saul* and *Jonathan*, compos'd an Elegy or Song of Mourning for them, Cursing the Mountains of *Gilboa*, on which those two Mighty Princes had been unhappily slain. And afterwards having understood, that the Men of *Jabesh-Gilead* had by Night taken down the Bodies of *Saul* and of his Sons from the Walls of *Beth-shan*, and had solemnly celebrated their Funeral Obsequies with Fasting and Lamentation 7 days together, he by an honourable Deputation, testified the high esteem he had for them, for attempting so hazardous an Enterprize, and performing the last duty to the Bodies of their Lord and Sovereign, and his Sons, in Burying of them, assuring them he would never be unmindful of it, and would not fail to reward this their Vertue, and acknowledge it upon all occasions.

But the great and inward respect he had for *Saul*, appeared yet more illustrious on another occasion; for an *Amalekite* being come to *Ziklag* to *David*, two days after he had defeated the *Amalekites*, with his Cloaths rent, and Earth upon his Head, gave him an account of the Event of the Battle, and of the Death of *Saul* and his Sons; and to confirm that what he said was true, he told him, that hapning the same time to be on Mount *Gilboa*, he saw *Saul* leaning on the Point of his Spear, with design to run himself through; but seeing the *Philistins* ready to fall upon him, he desir'd him to kill him, that the En-

emy might not take him alive, to insult over him; that accordingly in pity to him he had comply'd with his desire, and had brought his Crown to *David*.

David, who found himself pierc'd with a sensible Grief at this Relation, was so far from thinking himself oblig'd to a Man, who tho' he brought him *Saul's Crown*, yet at the same time confess'd that he had contributed to his Death; that rending his Cloaths, he demanded of this *Amalekite*, how he durst be so bold to lay his hand on the Lords Anointed? And at the same time commanded one of his Attendants to kill him; leaving (by this his Behaviour) a great Example to us all, never to rejoice at the Death of our Enemies, or at the Evils that happen to them.

After the Death of this miserable Prince, *David* having first ask'd Counsel of *G O D*, return'd to *Judea*, where the Tribe of *Judah* Proclaimed and Anointed him King in *Hebron*, when he was about 30 years of Age. *Abner* in the mean time (who was General of *Saul's Army*) set up *Ishboseth*, *Saul's Son*, to be King over the other Tribes; but he being 5 years after murdered by two *Ruffians*, who brought his Head to *David* as a Present, which they suppos'd could not choofe but be very acceptable to him, *David* expresseth no more satisfaction in the death of the Son, (which entred him into a peaceful possession of the Kingdom of all *Israel*.) than before he had testified for the Death of the Father, which put him into possession of the Crown of *Judah*: And having given the same Reward to these two Villains (who without doubt had already swallowed the hopes of great Treasures and Honours, as a reward for this their Villany) which before he had given to the *Amalekite*, who brought him the tidings of the Death of *Saul* and his Crown, he by this repeated Example exhibited an illustrious Instance of his unparallel'd generosity and sweetness of Temper and Disposition; Who was so far from insulting over the Misfortune of his Enemies, or to make their Miseries (notwithstanding the great Advantages they procur'd to him) the matter of his Joy and Triumph, that on the contrary he heartily lamented and sorrowed for their Mishap, and severely avenged their Death.

T H E



*The Honourable John Charleton Esq^r.
 surveyour Generall of their Majestyes ordnance.
 For advancement of this Worke, Contributed this Plate.*

The CONTENTS of the Second Book of *SAMUEL* otherwise called the Second Book of the *KINGS*.

IN this Book are recited the Matters that happened since the Death of Saul, under the Reign of David. We find therein a lively representation of the incomprehensible Grace, and singular Favour of GOD towards him.

First in regard of Temporal Blessings; GOD having raised him by his wonderful Providence, after manifold Troubles and Afflictions, to the Crown of Judah, and afterwards to that of all Israel, to the great comfort of his People; having besides blessed him with a numerous Posterity, brave Officers, valiant Soldiers, and adorned him in his own Person with a most Heroical Generosity, established his Kingdom, greatly extended and enlarged the Limits of it, and Crowned his Wars with many Victories, obtain'd against his Enemies, as well at home as abroad.

Secondly, In regard of Spiritual Mercies, by governing him by the Spirit of Faith, Adoption and Prophecy, inspiring him with an extraordinary Godliness, and an unparallel'd Devotion to his Service, by enriching him with all the Vertues and Graces of his Holy Spirit, with Wisdom, Justice, Clemency, Humility, and Patience, and other such like, which did shine forth most brightly in all his Behaviour and Government: And over and above all this, by making him a Promise (occasion'd by his intention to build him a House) concerning the Spiritual, Celestial, and Eternal Reign of the Messiah, our LORD and Saviour JESUS CHRIST, who should be born of his Seed, according to the Flesh, of whom he had made him a Figure, as well as his Son Solomon after him.

But on the contrary, here are also set forth very particularly, the great Sins wherewith this excellent Servant and Man of GOD was at times defiled, to the provocation of his great Benefactor, being overcome by the Deceit of the Devil, and the infirmity of his Flesh; above all, in the Matter of Uriah the Hittite, and in his proud Numbering of the People; of which he (by the Grace of GOD) most heartily and

sincerely repented; yet notwithstanding was therefore most severely chastised and punished by GOD, for his own good and the edification of his Church.

Amongst the Chastisements of GOD upon him for his Sins, we may reckon his Son Amnon's Ravishing of his Sister Tamar, who two years after for that Fact was murdered by his Brother Absalom's Command, who for that purpose had invited him and all the Kings Sons to a Feast; as likewise that horrible Conspiracy and Rebellion of Absalom his Son against him, whereby he was forced in his old Age to flee before him, though indeed the LORD never forsook him, neither in his extremity or otherwise; but on the contrary strengthened and supported him by a firm Faith and Confidence, and afforded him a good and favourable Issue; by giving him the Victory over his Enemies; by defeating and insatiating their Councils against him; and by turning all things in the end to his good and advantage; as on the other hand to the utter ruin of his Oppressors and Adversaries, that so he might shew himself a Holy and Faithful GOD, who notwithstanding the divers defects, sins, and unworthiness of his Children, doth inviolably keep his gracious Covenant with them, yet without the least approving of, or indulging them in their Sins.

This Book contains the History of about forty years (Chap. 5. ver. 4.) from the beginning of David's Reign, to the end thereof; except only, that the last Conspiracy of his Son Adonijah, and his Death, are not here inserted, but are set down at the beginning of the following Book, which is the first of Kings.

It seems as if the former part of the first Book of Samuel, as well as that of Judges and Ruth, was writ by Samuel himself; but the rest of it, with this of the second Book of Samuel, (as well as the Books of Kings) were writ by other holy Persons and Prophets, inspired by GOD; such as Nathan, Gad, and others.

UZZAH SMITTEN BY GOD.

David fetcheth home the Ark: Uzzah putting forth his Hand, and laying hold on it to keep it from falling, is struck Dead.

Immediately upon the Death of *Ishboseth*, Sauls Son, King of Israel, all the other Tribes came to Hebron, and owned David for their King, he being the Person who not only was by GOD appointed to the Royal Dignity, during Saul's Reign; but had also shewed himself (in all his Behaviour) very worthy of it; and having made a League with him, they Anointed him King over all Israel.

David acknowledged the Hand of GOD in this his Establishment on the Throne, (which he had promised to him so long since) took care to discharge the Duty, which that high Place required of him; and far from supposing, that now he was King, he might freely indulge himself in Pleasure, he puts himself at the Head of his Army, and lays Siege to Jerusalem, which was yet in the hand of the Jebusites, and took it, together with the strong Hold of Zion, which was by him called the City of David, because he settled his Abode, and kept his Court there.

No sooner had David made himself Master of Jerusalem, and that the Affairs of his Kingdom began to be settled, but he expressed more Piety; that is, Love to GOD and his Worship, than ever Saul had testified during all his Reign. For whereas that Miserable Prince had no concern for the Ark, or any thoughts of fetching it from the House of Abinadab, since the time that the Philistines sent it back about 70 years ago, David was so far from imitating him in this his Indifference, that on the contrary having gathered together about 30000 of his Subjects, he went with them in Triumph to fetch the Ark of the LORD from the House of Abinadab, and to bring it to the City of David.

This Solemnity was celebrated with all the Pomp and Magnificence, as well as with all the testifications of Joy and Gladness, which Davids great Piety could prompt him to. He himself play'd on his Harp before the Ark, at the same time when all his Subjects, in imitation of their King, founded forth their Joy from their Mouths, as well as from all sorts of Instruments, praising and magnifying the LORD, that dwelt between the Cherubims.

Whilst this holy Pomp and Solemnity fill'd the hearts of all the People with great joy and satisfaction, to see that Sacred Pledge of the Divine Presence so happily restor'd unto them, (the happy effects of which they had been deprived of so long) an unlookt for Accident hapned, which immediately chang'd all this joy into sadness, and damp't the Spirits of the Jews with horror and amazement; for Uzzah the Son of Abinadab, who guided the Cart, on which they had placed the Ark, seeing one of the Oxen that drew it, stumble, and that the Ark thereby was in danger of falling, laid hold on it with his hand to prevent that mischance; but instead of hindring the Ark from falling, he himself fell down dead to the ground, being struck by GOD, for his rashness in laying hold on the Ark. For (as the Scripture saith) GOD's Anger was kindled against Uzzah, and he smote him for his rash Error in meddling with the Ark.

All those who were Witnesses of this terrible Judgment and Instance of the Divine Severity, were seiz'd with fear, and called the name of the place Perez-Uzzah; and David himself being strangely effected therewith, chang'd the resolution he had taken of bringing the Ark to him, to the City of David; but instead thereof carried it aside to the House of Obed-edom the Hittite, where it continued three Months, during which time the LORD multiplied his Blessings upon the House of Obed-edom, and all that belonged to him.

We see by this Example, that the Presence of such a terrible GOD, as our GOD is, frighted David from bringing the Ark to the place he had prepared for it in Jerusalem; and this Apprehension ought more justly to seize us, who are less righteous than David, for fear lest in these our days some Stranger like Uzzah, who is not called to the Ministry and Service of the Ark, might suffer himself to be deceived by an indiscreet Zeal, or some specious Pretext to put forth his Hand rashly to those Mysteries, which do not comport with the state and degree in which he is, and so provoke the Wrath of GOD against him, by a Service which he supposed most acceptable to him.

DAVID



A Vander Gucht fecit.

*The Honourable S.^r Thomas Littleton
Baronet, Clerke of their Majesties Ordnance
For advancement of this Workes, Contributed this Plate.*



*William Measlers Esq^r, Store keeper to the
office of their Majesties Ordnance.
For advancement of this Works Contributed this Plate.*

David danceth before the Ark.

David being resolved a second time to bring the Ark to Jerusalem commits that Charge to the Levites, to avoid the like Judgment as had hapned to Uzzah. He danceth before the Ark : Michal his Wife despiseth him for so doing.

THREE Months being past since the Death of Uzzah, who was struck dead before the Ark, and David's

The same Year 2959.

Fear being somewhat allayed by the Prosperity wherewith he was informed, GOD had blessed the House of Obed-edom, where the Ark had continued during this time ; he resolved a second time to bring it to him to Jerusalem. And fearing that the Death of Uzzah was partly occasioned, because there were no Levites nor Priests to attend the Ark, to whom that holy Function did particularly appertain, he ordered a great number of them to be in a readiness, not to guide it in a Cart, as before, but to carry it on their Shoulders.

Thus with a very solemn and triumphant Procession, did David and all the House of Israel, bring up the Ark of the LORD, with shouting, and with the sound of Trumpets, and other Instruments of Musick ; and when they that bare the Ark had gone six Paces, David sacrificed Oxen and Fatlings ; and being himself clothed in a Linen Ephod, he danced before it with all his might. In this manner the holy Ark entred into Jerusalem, being carried through a prodigious Throng of People, who from all parts of the Holy Land were come to assist at that Solemnity, and to partake of this universal Joy, to the Tent and Tabernacle David had caused to be erected for it.

But Michal, the Daughter of Saul, David's Wife, as she was looking out of a Window, to see the Ark pass by, seeing David without his Royal Robes assisting at the Solemnity, and leaping and dancing before the Ark in a Linen Ephod, she despised him in her Heart, conceiving a great disdain for this his Behaviour, which to her seem'd so disproportionate to his Royal Dignity and Authority.

Now when David had set the Ark in its Place, to wit, in the midst of the Tabernacle that he had pitched for it, and had offered Burnt-Offerings, and Peace-Offerings before the LORD, and had distributed to all the People, as well Women as Men, to each a Cake of Bread, a good piece of Flesh, and a Flagon of Wine, and was returned to his Household,

to bless it in the Name of the LORD of Hosts, Michal his Wife meeting him, in a deriding way said to him ; How glorious was the King of Israel to day, who laying aside the Marks of his Majesty, uncover'd himself in the Eyes of the Handmaids of his Servants, skipping and dancing before his Subjects as one of the vain Fellows, that openly exposes himself for the Laughter and Diversion of others ?

But David, whose Soul was raised far above these Female Sentiments and false Notions of Honour, and without being troubled, or blushing at her disdainful Mockery, told her with some earnestness ; *What I have done this day, I have done to the Honour of GOD, and in his sight, who hath chosen me before thy Father, and before all his House, of whom I hold my Kingdom, and to whom alone I owe this peaceful Establishment on the Throne of Israel : Wherefore if you think this a wilfuling of my self, you are like to see more of it: for I am resolved to be yet more vile than this, and to be base in my own sight, and will raise my Glory by humbling my self before the LORD, in the presence of the meanest of my Subjects.*

Thus this Holy King, forgetting his Sovereign Dignity, and so many Victories he had obtained over Men as well as Beasts ; over Monsters in bulk and strength ; over all sorts of Enemies, and in all sorts of Dangers, being great and honourable in the Eyes of all, was only base and little in his own. He despiseth himself, and does not take it ill that others do so too.

David (by this illustrious Example of his) teacheth all Christian Princes never to apprehend the abasing or lessening of their Majesty, by submitting themselves to GOD, and in giving their Subjects an Example of the humble Adorations and Service they owe to the Supreme Majesty of Heaven. And 'tis a sign, That they are afraid of Womens Talk, who fear on such occasions as these, to prostitute their Grandeur and Authority. They must be like David, when they meet with a Michal, who dares so unjustly reproach them ; who for her punishment was struck with Barrenness, That she might not trouble the World (saith St. Ambrose) with her proud Breed.

DA-

David's Ambassadors to Hanun.

David sends Joab with an Army against the Ammonites, to avenge himself of the Outrage done to his Ambassadors by Hanun their King, who used them like Spies

When the Civil Wars, which David had been engaged in a great while, against Israel and the House of Saul, were happily terminated by the death of Ishbosheth, being now free from intestine Divisions, as well as from Wars with those Gentiles, who till then had possessed some portion of the Holy Land, he hapned to be engaged in a War against the Ammonites upon this occasion.

Nabash King of the Ammonites dying, David (in acknowledgment of the Kindness he had received from him in his Life) resolved to send Ambassadors to his Son Hanun, to condole the Death of his Father, and congratulate his Accession to the Crown, as likewise to offer him his Friendship for his Fathers sake, who had always been his kind Friend. As soon as David's Ambassadors were arriv'd at the Court of Hanun, King of the Ammonites, his Lords perswaded him, that these Ambassadors of David were no other than Spies, and tho' they pretended to come to comfort him, and in honour to his Father; yet their true intent was only to discover their strength, that they might be the better prepared to overthrow them upon occasion, and make themselves Masters of his Kingdom.

Hanun, too flexible and easie of belief, suffered himself to be seduced by these Insinuations of his Lords, and supposing that what they suggested was true indeed, he treated them in the most villainous and outrageous manner imaginable: he ordered the one half of their Beards to be shaved, and cut off their Garments below their Waists, and so sent them away. David being inform'd thereof, very highly resenting this Affront done to his Representatives, and being much concern'd for the shameful condition wherein Hanun had sent them away, he sent Messengers to meet them, and comfort them, ordering them by no means to shew themselves at Jerusalem in that condition, but to stay at Jericho till their Beards were grown, and that after that they might come up to the Court.

David in the mean time resolved not to let this heinous Affront go unpunished; and the rather, because that he heard that the Ammonites were making great Warlike Pre-

parations and Alliances against him, with the Syrians, and other of their Neighbours, of whom they had procured very numerous Forces to assist them against Israel. David being informed of all this, thought it was no time for him to be an idle Spectator, but sent Joab with the choicest of his Forces to fight the Ammonites.

Joab being come in sight of the Enemy, he found their Army so posted, that the Israelites, before they were aware, had an Enemy before and behind them; wherefore Joab (with the choice of the Army) resolved to fall on the Syrians, whilst Abishai his Brother, with the rest of the Troops, set upon the Ammonites, promising each other, that the stronger should come to the help of the weaker. Joab having encouraged his Men, set upon the Syrians with that Conduct and Valour, that they were soon routed; and the Ammonites seeing their Friends defeated, betook themselves to flight likewise.

The Syrians, desirous to avenge this their shameful Defeat upon the Jews, assembled a vast Army, against which David marched in Person, at the Head of all his Forces, and defeated them a second time, killing no less than 40000 of their Foot, besides the Men that were in 700 of their Chariots. Upon this Defeat, the Syrians fear'd to assist the Children of Ammon any more, and all neighbouring Princes began to stand in awe of David, who became every day more and more formidable, to all the Kings and Nations that were about him.

This History of the unadvisedness of Hanun, King of the Ammonites, shews us very lively, how unhappy those Princes are, that are led aside by Evil Counsel, the whole ruin of his Kingdom being here occasioned by his indiscreet Credulity, and inconsiderate listening to the false Suggestions of his Lords.

Neither is this the first or only Instance, that the Safety or ruin of a State oft depends on good or bad Counsel; and that Prince is happy indeed, who being himself the Sovereign Arbitrer of his Kingdom, is so wise to discern who are fit to be his Counsellors, and the Instruments of his Royal Power and Authority, that he may not ruin himself by the Counsel or ill Administration of his Officers.

DA-



*The Honourable Christopher Maygrave Esq^r,
Clerke of the deliveries of their Majesties ordnance.
For advancement of this worke contributed this Plate*



*William Boulter Esq^r Assistant
Surveyour of their Majesties Ordnance,
For advancement of this worke. Contributed this Plate,*

DAVID'S CRIME.

David from the Roof of his House seeing Bathsheba, the Wife of Uriah, bathing herself, conceives an unlawful Lust for her, and causes Uriah to be slain.

DAVID now enjoying a profound Peace, after the great Defeat he had given to the Ammonites and the Syrians their Allies, sent Joab at the Head of his Army to make an Inroad upon the Ammonites, to waste and spoil their Country, who having besieged Rabbah, the Capital City of the Ammonites, soon after took it and destroy'd it, and sent the Crown of the King of the Ammonites to David, which weighed a Talent of Gold, and was set with precious Stones.

Whilst Joab was thus employ'd abroad, David took his repose and enjoy'd himself at Jerusalem: and one day in the Evening, as he was walking on the Terrace of his Palace, he saw a Woman bathing her self, that was exceeding fair and beautiful. David having conceived a Lust for her, sent to enquire who she was; and being told that she was Bathsheba the Wife of Uriah, he sent for her, and committed Adultery with her.

Bathsheba soon after finding her self with Child, and fearing lest her Husband's absence (who was in the Army with Joab) would be a means to discover her Adultery, and consequently expose her to the Capital Punishment the Law ordained for Women guilty of that Crime, sent and acquainted David, that she was with Child, and the Fears she had justly conceived thereupon. David (upon this Information) sends Word to Joab, the General of his Army) to send Uriah to him; who (when he was come) David askt him several Questions about the state of the War, and what progress they had made in the Siege of Rabbah, the Metropolis of the Ammonites? and then with'd him to go home and refresh himself for a season. But Uriah instead of following the King's Advice, and going to his House, lodged that Night with the King's Guards.

The next day, when David understood that Uriah was not gone to his House, he sent for him, and demanded of him, why he did not go home? who very generously answer'd David with these remarkable Words: The Ark of the Lord, and all Israel and Judah, and my Lord Joab, and the Servants of my Lord are encamped in the open Field; Shall I then go to my House to eat and to drink, and to lye

with my Wife? As thou livest I will not do this thing.

David seeing his Design thus frustrated by Uriah's Courage and Greatness of Soul, and that he was not to be removed from the noble Resolution he had taken by any Temptations of Rest or Pleasure whatsoever; and seeing Bathsheba expos'd to the shame and hazard of her Crime divulg'd; he in these Circumstances form'd a Resolution very different and opposite to that sweetness of Temper, which till then had always appeared so natural to him; and by Uriah sent Letters to Joab, with Orders to post him in such a Quarter against the City, where he might be most expos'd to danger; and in case of a Sally, to retire from him, that he might fall by the hand of the Ammonites.

Joab (in obedience to these Orders of the King) appointed Uriah's Post against a Quarter of the City where he knew valiant Men were, where, upon the first Sally they made, he was slain, with some others of the Army. Joab sent the news of Uriah's death to David, who seem'd little concern'd at the loss of so courageous and faithful a Servant, whose Death he was the principal Cause of. Bathsheba being inform'd of her Husband's Death, mourned for him; and when the days of her Mourning were accomplished, David sent for her, and she became his Wife.

This double Crime of so great and glorious a Saint, as David was, makes it appear, That Men, how great or Righteous soever they may be, are still but Men, and retain always some part of the frailty and weakness of the Clay from whence they were taken and formed at first. These terrible Falls of David (saith St. Austin) ought to make all Men tremble, especially those that are weak, when they see the strongest themselves overtaken.

The Scripture also sets forth these Examples, not to excuse those who follow these great Men in their Falls, and who will imitate them in those Actions, which themselves from their Heart have abominated and detested, but to keep all good Men in a saving Humility and Fear, and to teach all those who chance to fall with David, to rise again with David by sincere Repentance.

DA-

DAVID'S REPENTANCE.

GOD sends Nathan the Prophet to David, to represent his Sin to him, and denounce God's Judgments against him. David acknowledgeth his Sin, and humbles himself before GOD.

DAVID having committed these two great Crimes, made it appear, by the Anno Mundi 2970. small care he took to a-
before Christ 1034. rise again from his Fall, with what thick darkness Sin overcasts and clouds the Souls of the greatest Saints. He continued in Peace for a whole year, under the guilt of these horrid Sins, if so be Peace may be said to be the Inmate of an Heart, which hath in so high and exorbitant a manner offended GOD.

Whilst David was thus forgetful of GOD and himself, GOD took pity of him, and sent Nathan the Prophet to him to open his Eyes, to lay his Sin before him, and to search his Wound to the quick, of which he had seem'd for so long a time altogether insensible. This Holy Prophet being charg'd by GOD himself with this trouble and hazardous Commission, shew'd us (by his dextrous manner of Address to him on this occasion) with how much Wisdom and Prudence Men of David's Rank ought to be reprov'd, for fear of offending them, and raising their Anger by too severe and keen Expressions.

Nathan, in pursuance of the Divine Command makes use of a Parable of a rich Man, who having many Sheep, robb'd a poor Man of an Ewe-Lamb, which he had bought, and nourish'd up, and tenderly lov'd, as having no more but that one; and taking it from him by force, dress'd it, to accommodate a Stranger that was come to visit him, when as he might easily have furnish'd himself from his own Flocks.

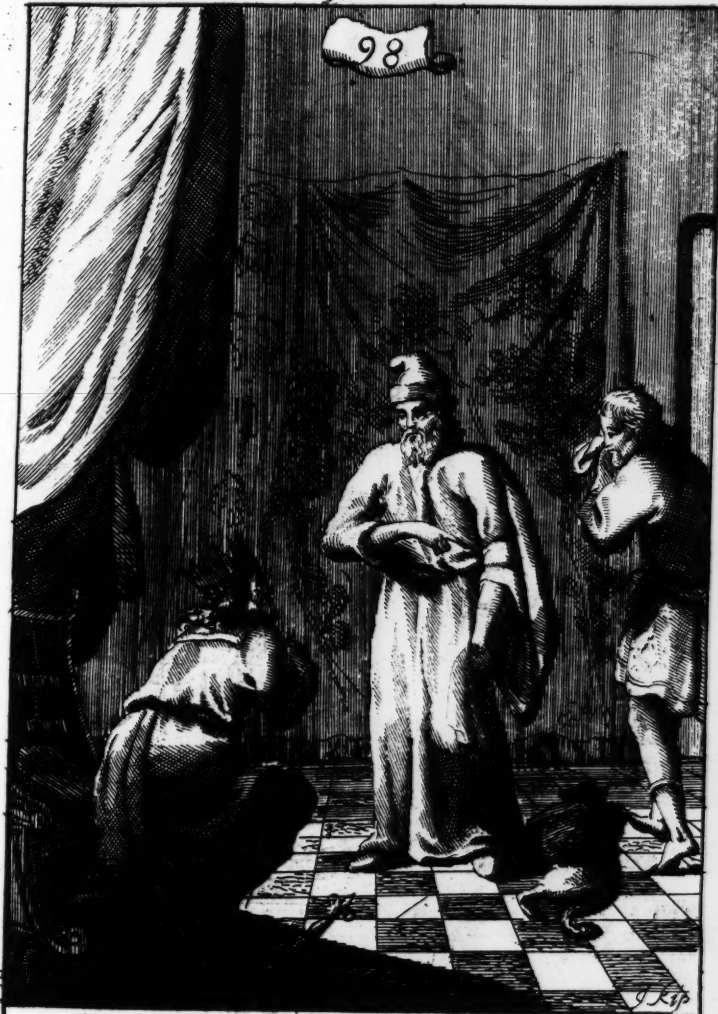
David, how blind soever he might be with respect to his own Guilt, was very clear-sighted in a Case which he thought did not concern him; and his Anger being kindled against the horrid Injustice of the Rich Man, he (unknown to himself) pronounc'd his own Sentence, and confirm'd it with an Oath, saying, As the LORD liveth, the Man that hath done this thing shall surely die. Whereupon Nathan laying aside the disguise of his Parable, told him with a gravity and earnestness becoming his Person, that he himself was the Man; and in the Name of the LORD represented to him all the multiplied Benefits GOD had heap'd upon him, and the Enemies, Perils, and

Distresses he had deliver'd him from. He laid before him, in what an outrageous manner he had affronted the Divine Bounty and Beneficence towards him, by recompensing so many Graces and Favours with extream Ingratitude and forgetfulness of his Duty to his great Benefactor.

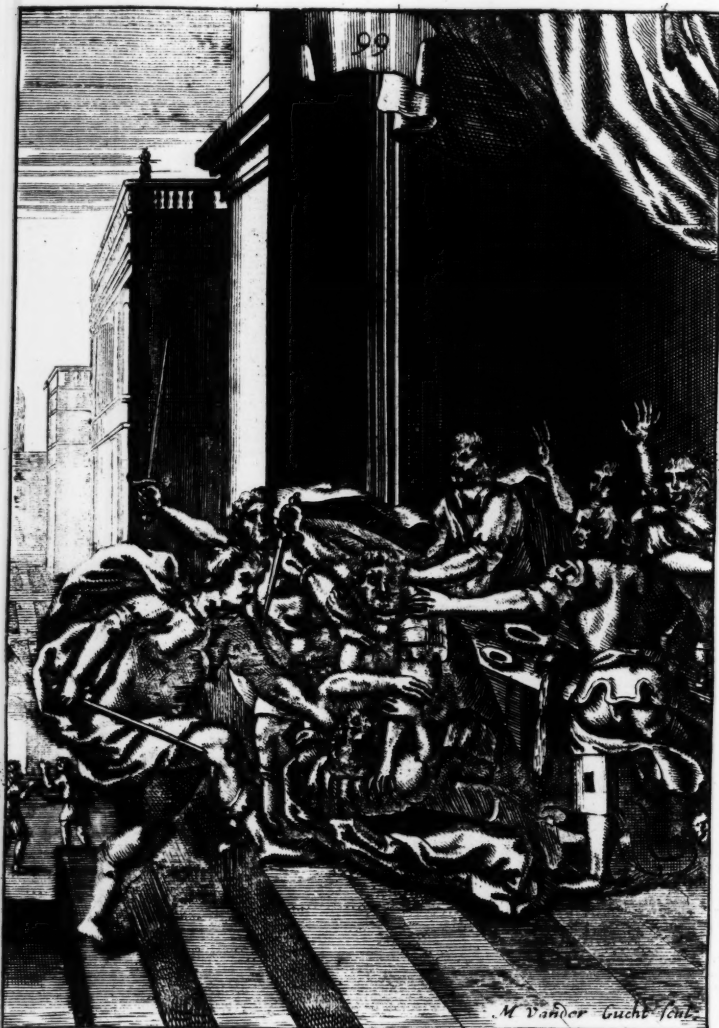
David at this Remonstrance turning inwards, and there taking a view of the heinousness of his Offence, was not exasperated at the Truths Nathan had represented to him, notwithstanding that they condemn'd him, and expos'd him as a notorious Criminal. He was not incens'd at the Prophet, who held this Looking-glass before him, which instead of flattering him, shew'd him all his hidden Deformities. He did not question him, how he who was but a Subject, durst undertake to talk at this rate to his Sovereign, but seem'd for this time to have forgot that he was King, that he might the better remember that he was a Sinner. Instead of flying out in a Passion against the Prophet, he humbles himself before GOD and him, and cries out, I have sinned against the LORD, which Words were the mark of a more sincere Repentance in him, than they were in Saul, or than they are at this day in many Christians.

He embraced with an humble Submission all the terrible Denunciations Nathan (in the Name of GOD) thunder'd out against him, and consider'd that long Series of Disasters by GOD's divine Justice cuttail'd on his Family, as a means GOD in mercy would make use of, to satisfy his Justice and appease his Anger; and with bitter regret and extream sorrow taking a view of the State from whence he had precipitated himself, he cast himself down in the deepest humility before GOD, yet did not despair of his Mercy (as St. Chrysostom observes) who upon this occasion admires David's great Courage and Confidence in GOD: but as soon as he was made sensible of his loss, he without further troubling himself, endeavour'd to repair it with the assistance of the Divine Grace, by a Repentance which lasted as long as his Life: and which made St. Ambrose to say, That there are many who imitate David in his Sins, but very few that follow him in his Humiliation, and continued course of Repentance.

THE



*The Honourable Charles Bertie Esq^r, Treasurer,
and Paymaster of their Majesties Ordnance.
For advancement of this Worko, Contributed this Plate.*



*John Blake of the Tower
of London Gentleman:
For advancement of this Worko. Contributed this Plate.*

THE DEATH OF AMNON.

Abſalom cauſeth his Brother Amnon to be ſlain at a Feaſt, for raviſhing his Siſter. Abſalom rebels againſt his Father David, and forces him to flee from Jeruſalem.

GOD having brought *David* to a ſerious reflection upon his *Sin*, and earneſt Repentance for it by means before Chriſt, 1032. of the Remonſtrance made to him in his Name by *Nathan* the Prophet, he made it appear by his dealing with him afterwards, that the greateſt Favour can be ſhew'd to Sinners, is not to indulge or ſpare them. For firſt of all, he ſtruck with Death the Child, that was the Fruit of his *Adultery*; neither could *David's* Tears and Fasting repeal the Sentence GOD had paſt. His Son *Amnon* ſoon after raviſhes his Siſter *Tamar*; and *Abſalom* provok'd with this Outrage committed againſt his Siſter, reſolv'd to kill *Amnon*. He waited two whole years for a convenient occaſion to do it; and then inviting all the King's Sons to a Feaſt, in the midſt of their Mirth and Jollity, cauſed his Servants to fall upon *Amnon*, and murder him.

Abſalom being ſain to flee, and leave the Court upon this Murther of his Brother, retir'd to the King of *Geshur*; but *Joab* perceiving that the King had an inclination for *Abſalom's* return to *Jeruſalem*, he order'd it ſo, that about three years after he became reconciled to his Father. But the recalling of the Son, Anno Mundi 2979. was like to have prov'd the ruin of the Father: For no ſooner did this ungrateful and graceleſs Son ſee himſelf reſtored to his Father's Favour; but he began to form Deſigns againſt his Crown and Life.

To this end *Abſalom* made it his buſineſs Anno Mundi 2980. to inveigle the Affections and good Will of the People, by a feigned expreſſion of Kindneſs for them, and readineſs to ſerve them, and do them right; intimating, that if he was King, he would take care to oblige them all by a ready and ſpeedy courſe Anno Mundi 2981. of Juſtice, and that none ſhould have reaſon to complain of him. Having thus for four years together labour'd to make himſelf popular, and draw a Party after him, he deſir'd leave of King *David* his Father to go to *Hebron*, upon pretence of paying a Vow he had made unto the LORD, during his Exile from the Court at *Jeruſalem*.

Abſalom having obtain'd his Father's conſent, haſted to *Hebron*, where he immediately cauſed himſelf to be proclaimed King. *David* being inform'd of this unexpected Rebellion of his Son, and that the People from all parts

flock'd to him: was forc'd to flee from *Jeruſalem* on Foot, being now above 60 years of Age, accompanied only with 600 of his Guards that uſually attended him, and paſſing the Brook *Kedron*, he went up Mount *Olivet* bare-foot, weeping, and having his Head covered: which was a Figure of what one day was to happen to the true *David*, that was to proceed from his Loin according to the *Fleſh*.

In this condition, he, with a ſtrange and unheard of Humility, bore all the railing Reproaches and Curſes of *Shimei*, who ſlung Stones at him and his Officers as he paſſed by; for looking upon this Rebellion of his Subject as a Looking-glaſs, which reflected the Image of his own Apoſtacy, he meekly accepted of his outrageous Language as an effect of the Divine Juſtice, and receiv'd all his railing Expreſſions with the ſame ſubmiſſion, as if GOD had given a ſpecial Command to *Shimei* thus to curſe and revile him.

Abſalom, in the mean time, having made his triumphant Entry into *Jeruſalem*, began his Uſurpation (according to the Counſel of *Achisophel* and *Nathan's* Prediction to *David*) with violating his Father's Concubines in the Face of the Sun.

Thus *David* learnt by ſad Experience, that when Man rebels againſt GOD, all other Creatures rebel againſt him, to revenge the Affront done to the Divine Maſteſty; and ſaw his Crime puniſhed by thoſe horrid diſorders in his Family; by the raviſhing of *Tamar*; by the murder of *Amnon*; by the Rebellion of his deareſt Son *Abſalom*; by his Friends leaving him, and his Subjects rebelling againſt him; by the railing and high Abuses of *Shimei*; and laſtly, by the imminent danger of Death, for the eſcaping of which he was ſain to expoſe himſelf to a ſhameful Flight, accompanied with ſo many Extremities, that nothing leſs than the Divine Preſence, and the hopes of ſeeing him at laſt appeaſed by all thoſe Evils he groan'd under, could have enabled him to endure them.

This Example teacheth us, That forasmuch as we are all Sinners, if we would be reconcil'd to GOD, we muſt judge our ſelves, and willingly take from his Hands all the Evils inward or outward, which it pleaſeth him to lay upon us; becauſe Sin muſt certainly be puniſhed ſooner or later, either in this World, or that which is to come.

Q

THE

THE DEATH OF ABSALOM.

Absalom fleeing from the Battel, is caught up by his Hair, and hung on the Boughs of an Oak. Joab strikes him through with three Darts.

ABSALOM being thus become Master of the City of Jerusalem, consider'd how

The same year, 2981.

before Christ 1023.

he might best circumvent and destroy the King his Father: And having assembled his Council, Achitophel (who was the ablest Counsellor of them all) advis'd him without any delay to pursue and set upon David, before he could have time either to reinforce his Army, or put them into any order, and whilst the conformation of this unlook'd for Rebellion was yet fresh upon them.

But GOD happily overthrew and frustrated this Counsel, which without doubt would have prov'd David's ruin, by the means of Hushai, David's Friend; who being of intelligence with him, declar'd in Council, That he could not approve of Achitophel's Advice for this time. He represented to Absalom how dangerous it was to set upon Men that were exasperated and desperate, as David and his Men were; and that his own Party being yet in a great measure wavering and unresolv'd, as Men Spirits are apt to be at the beginning of any great Change or Revolution, if only a few of them should chance to fall in the first Onset, it would go near to dishearten them all, and to lose the Day; wherefore his Advice was, to summon all the Forces of Israel, and that Absalom should go in the Head of them, and give Battel to his Father and the Troops that were with him.

This Counsel of Hushai prevailed, which did so provoke and vex Achitophel, that going home he hanged himself. Hushai in the mean time inform'd Zadok and Abiathar of what had pass'd in Council, and wished them (by some means or other) to send word to David, to pass the River Jordan, lest he should be set upon by the Enemy at unawares. David being acquainted herewith, pass'd over Jordan, he and all the Forces that were with him that Night, before break of Day, and having got together all the Forces he could, prepar'd himself for a Fight, being resolv'd to command the Army himself, but his great Officers would not suffer it; and before he retired, he gave a strict Charge to Joab, and his other general Officers to spare Absalom.

Both the Armies being at last engaged, that of Absalom was beaten, notwithstanding it was much superiour in number to that of David, and above 20000 of his Men kill'd.

Absalom seeing the Day was lost for him, endeavour'd to save himself by flight; but riding on his Mule under an Oak, his prodigious Head of Hair caught hold of, and entangled on the Boughs of it, and the Mule continuing its course, left him hanging thereon.

Joab being inform'd thereof by a Person, who had seen him hanging in that posture, was angry with him, that he had not kill'd Absalom; and finding all about him backward to this Service, for fear of incurring the King's displeasure, who in the hearing of them all had charged his Generals to spare the young Man, he went himself to the place, and stuck him with 3 Darts through the Heart, as he was yet hanging alive on the Tree, and then immediately caus'd a Retreat to be sounded, to prevent any farther effusion of Blood.

The news of the success of the Battel, and of Absalom's Death, was immediately brought to David, who was not concern'd for any thing so much as the Life of his dear Son; and being at length told, that he was dead, he chang'd the Joy of his Victory into Lamentation and Mourning. But Joab being greatly offended, that the King seem'd so little concern'd for the Service he had done him, in keeping the Crown upon his Head, reproach'd him with a great deal of liberty, for that he loved his Enemies more than his Friends, and those that hated him and sought his Life, more than those that had hazarded their Lives, and all that was near and dear to them, to save it; and threatn'd him, that except he would come and shew himself to the People, and speak kindly to them, in acknowledgment of the great and inestimable Service they had done for him, that before the next Light he should find himself abandon'd and forsaken of all, and plunge himself into a worse Mishap than ever yet had befallen him.

Upon this sharp Remonstrance of Joab David shewed himself to the People, tho' his Grief for Absalom still continued. In which Carriage of his, he was a great Example to all Ghostly Fathers, to represent to them, how far their Love towards their Spiritual Children ought to carry them. David here forgets all the horrid Outrages his Son had committed against him, and remembers only that he was his Son, and that he was dead not only corporally, but spiritually also.

THE



*Captaine Jonathan Andrews of Kinton,
parke in the County of Middlesex Gent.
For advancement of this Worke. Contributed this Plate.*



M. Vander Gucht scul.

*Samuel Cricke of the Tower
of London Gentleman
For advancement of this Works Contributed this Plate.*

THE DEATH OF SHEBA.

After the Death of *Abalom*, the chief new troubles, who at the same time when all Men that had taken part with him in *Israel* were assembled to renew their Obedience to *David*, insensibly founded a *Trumpet*, declaring, that he would never submit to *David*, and exhorted all *Israel* to do the like; who generally followed this seditious Son of *Belial*, as the *Scripture* terms him, but the *Tribe of Judah* continued still faithful to their true Prince. *David* apprehending the sequel of this new Rebellion, and foreseeing that it might prove more dangerous than that of *Abalom*; and the rather because hapning so close on the neck of it, resolved to stifle it in the birth, and commanded *Joab* to pursue *Sheba*, who was strengthening himself in the City *Abel*. *Joab* in pursuance of *David's* Command, lays close Siege to the City, and would have destroy'd it, if a wise Woman dwelling there had not been a means of saving it, by persuading the chief Men and Elders of the City to cut off *Sheba's* Head, and cast it over the Wall to *Joab*; upon sight whereof he broke up the Siege, and return'd with his Army to *Jerusalem*.

Shimei, who had so highly affronted and abused the Majesty of the King by his Words and Carriage, being sensible what his wickedness would draw down upon him, came and cast himself at *David's* Feet, accusing and condemning himself; and when *Abishai* (*Joab's* Brother) could not well bear the King's pardoning so great a Crime, to so wicked and profligate a Person, and desired leave to kill him, because he had cursed the King; *David* told him, that he would not fully the Victory GOD had given him, with the Blood of any one Person.

At the same time also *Mephibosheth*, the Son of *Jonathian* came to meet *David*, to congratulate his Victory; and when *David* asked him, Why he did not come to him during *Abalom's* Rebellion? he represented to him, how unworthily *Ziba* his Servant had dealt with him, in slandering him before the King, and persuading him, that he staid at *Jerusalem* in hopes of attaining (by means of that Commotion) the Crown of *Israel*; whereas indeed he had been so far from any such thoughts, and his concern had been so great for the King's Safety, that he had neither trimmed his Beard, nor washed his Cloaths, from the day the King departed, till he came again in Peace.

And yet *David* had so far given credit to this false Accusation of *Ziba*, that he had bestow'd upon him all his Master's Estate; but that which is yet more surprizing in this holy King is, that after he had heard how *Mephibosheth* justified himself, and manifested *Ziba's* Imposture and Calumny, he contented himself with only restoring to *Mephibosheth* the Moiety of his Estate, leaving the other half in the possession of this Impostor and Betrayer of his Master.

After this Defeat of *Abalom*, all things seem'd to concur to a peaceful State of the Kingdom, if one *Sheba* (a factious Spirit of the Tribe of *Benjamin*) had not cast it into

Thus the Death of one Man procur'd the Safety and Peace of a City, yea, of the whole Kingdom; and as it cannot be denied, that in this (as well as on many other occasions) *Joab* did great Service to the King; so (on the other Hand) it is evident, that he was a true Figure of those ambitious Spirits, who are not afraid to hazard their Lives for the Service of their Prince, but execute their Orders with a great deal of Courage and Magnanimity; and yet by other Instances make it appear, that their grand Motive all along, was nothing but their own Interest and Glory.

That *Joab* was such another, appears by his base assassinating of *Abner*, *Saul's* Uncle, contrary to *David's* inclination, who was greatly afflicted for his death; as also by his murdering of *Amasa*, upon whom *David* intended to confer the Command of his Army, and to deprive him of it, because he had killed *Abalom*, contrary to the express Command he had given him. *David* was fain to bear with the Pride of this his insolent Servant all his life-time, notwithstanding he was guilty of these and the like Exorbitances, as judging that it was but just that he should bear with the Insolence of a Subject, who in spite of him commanded his Armies, having himself revolted from GOD by a double Crime, after he had received so many Benefits and Favours from him.

The Judgment of the Plague.

David having caused his People to be numbered, by a motion of Pride and Vanity, GOD afflicts his Kingdom with a Plague, which in three Days time took away 70000 of his Subjects.

DAVID had scarce taken breath since the manifold Troubles, GOD had in several ways excited to him in his own Family, as well as in his Kingdom, to punish him for the Sin he had committed, when the Repose he began to enjoy became the cause of his falling into new ones, and thereby became a teaching Instance of this great Truth, *That a Man, how righteous soever he may be, is but still a Man; and after all, continues to lie open to fresh Temptations, and new Falls.* His first Sin, was his being overcome by carnal Lust; but now he was seduced by his *Pride and Vanity*, which is an Inclination that ought to be always fear'd by the most perfect, as being a Passion that most intimately cleaves to Man's Nature.

'Twas this corrupt Affection prompted David to take an exact account of the number of his People, that from thence he might make an estimate of his *Grandeur and Power.* *Joab* and the rest of his Officers, seem'd very backward and opposite to this his design, and told him, that they begg'd of GOD, that he would increase and multiply his Subjects, but did not see any necessity of taking the exact number of them. But David being resolv'd upon the Point, would be obeyed. So *Joab* and the rest of the Officers departed to execute the King's Orders, and were ten Months in taking an account of all the People of *Israel* and *Judah*; and when they had cast up their Accounts, and brought them to David, there were found 1300000 valiant Men, bearing Arms in *Israel*, and 500000 of the like Men in *Judah*.

But David being check'd in his Conscience for this Undertaking, humbly confessed his Sin before the LORD, declaring, that he had done very foolishly, and beseeching him to take away his Iniquity. Whilst David was engaged in humbling himself before the LORD, and imploring his Grace and Pardon, GOD sent the Prophet *Gad* unto him; not to bring his Pardon, but to give him his choice of three sorts of Punishments, *viz.* Whether 7 years of Famine should afflict his Land; or whether he would be expos'd to Wars for three Months,

wherein he should continually be worsted; or to suffer a *Pestilence* of three Days?

David having heard his Sentence from the Mouth of the Prophet, declared, that he was in a great streight about the Choice he had to make; because tho' he made his Choice never so well, it would still occasion much Mischief and Misery; but however desired, that he might fall into the hand of the LORD, rather than into the Hands of Men, because his Mercies were great. Thus having made choice of the *Pestilence* for three Days to infest his Country; GOD gave his Commission to the destroying Angel, who smote 70000 Men with the Plague, that they died within the prefixed time, in the compass of his Dominions.

David's Behaviour (during this affliction of the Plague) was a great Example for Kings, teaching them, how great Tenderness and Compassion they ought to have for their People and Subjects: And as it may serve as a Lesson for them, so also it is a good Instruction for the Pastors of the Church, how they ought to offer up themselves as Victims in behalf of the People. For this good Prince considering himself as the sole Cause of the dreadful Affliction which at that time devour'd his People, cried earnestly to GOD in their behalf, saying, *I have sinned, O LORD, and done wickedly; but as for these Sheep, what have they done? Turn rather thine Anger against me, and against my Father's House, who am the cause of it, whereas they are innocent.*

Upon this Prayer and Humiliation of David, GOD sent the Prophet *Gad* a second time to him, commanding him to erect an Altar unto the LORD in the Threshing-floor of *Araunah* the *Jebusite*, where he had seen the destroying Angel smiting the People. David immediately obey'd this Divine Order; and having offered there Burns-Offerings, and Peace-Offerings, GOD was entreated, and the Plague was stayed.

GOD made it appear by this Instance, (as the Fathers observe) That as he often plagues a People for the Sins of the Rulers; so he often turns away his Fury from them, and becomes reconcil'd, when their Pastors and Governours stand in the Gap, and become Intercessors for them.

The



G. Freeman del.

J. Kip Sculp.

*John Hooper of the Tower
of London Gentleman*

For advancement of this Work. Contributed this Plate.

The CONTENTS of the first Book of the KINGS, commonly called the third Book of KINGS.

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IN this and the following Book is set forth the History of the KINGS, who governed the People of GOD, from David until the time of the Babylonish Captivity; for which reason they are called the First and Second Book of Kings. The former of these begins with a relation of the Sickness and Death of King David, and the Succession of his Son Solomon to the Throne, who after he had received the good and holy Instructions and Admonitions of his Father, concerning his wife Conduct in administering and settling the Affairs of his Kingdom, that thereby he might establish himself in the Throne, and secure it to himself and Posterity; and over and above had been honoured by GOD, with an immediate manifestation and revelation of himself, he was in an extraordinary manner blessed by GOD, with the Gifts of Wisdom, Riches, and Honour, and in his Country with Peace, Trade, and all manner of Abundance and Affluence. And now (after that he had order'd all things relating to his Court and Family) he built and dedicated a Magnificent Temple to the LORD, besides some other Royal Edifices. All which effects of his Wisdom and great Riches rais'd him so high a Renown (both far and near,) that the Queen of Sheba came to visit him in great Pomp and State, and all his Neighbouring Princes, sent their Ambassadors to him with rich Presents, and proffers of Friendship and Alliance. Yet notwithstanding all these Blessings and Favours he had received from the Hand of GOD, he suffer'd himself to be corrupted and seduced to Idolatry, by the many strange Wives and Concubines, he had taken to himself; by which means the LORD being provoked against him, rais'd him up Enemies, and by the Prophet Ahijah denounced to him the rending and dividing of his Kingdom.

This Rent accordingly hapned, when his Son Rehoboam (by ill and unadvised Counsel) alienated the ten Tribes of Israel from him, who chose Jeroboam the Son of Nebat to be their King; Rehoboam retaining only his Dominion over the Tribe of Judah, and part of the Tribe of Benjamin; being expressly forbid by the LORD, to endeavour the reduction of the said ten Tribes to his Obedience by force of Arms, as he had intended to do. Moreover, because of his Sins, and of the Sins of the People, the Temple at Jerusalem was pillaged by Shishak King of Egypt. His Son Abiam

after his Death succeeds him in the Throne, and imitates his Vices and Sins. But Aśa and Jehosaphat being good and religious Princes, reform and re-establish the Worship of GOD.

As to the Kings, who after the division of the two Kingdoms Reigned over Israel, and whose Histories are related in this Book, they were all Idolaters and corrupted the true Religion by divers Abominations: For Jeroboam, besides his setting up of the Calves of Gold, in a manner totally changed the outward order and way of Worship, and instituted Priests of his own, that were not of the Tribe of Levi, but of the Scum of the People; and by this means were the ten Tribes turn'd from the true Worship of GOD, to Idolatry. His Successors followed his steps, and in particular Ahab; for besides his Idolatry, in which he out-did all his Predecessors, he exercised a tyrannical and cruel Persecution against those few good Men which feared GOD, that were left among his Subjects. And for this Reason it was, that the Crown of Israel did not continue in one Race, but pass frequently from one Family to another, not without great Commotions and Blood-shed. And tho' GOD was not wanting to send his Prophets Ahijah, She-maiah, Iddo Azariah, Jehu Hanani, Elijah and Micaiah, to the revolted Israelites, to exhort them to Repentance, and to return from their Idolatry and Apostasie; yet for all this they still went on in their Sins, notwithstanding that the foresaid Prophets frequently confirm'd their Divine Call, by great and stupendous Miracles.

The pure Worship of GOD, and true Doctrine, were somewhat better rooted in Judah, because there the good Kings put their hands to this Work, together with the Prophets, and with a great deal of fervour and Zeal endeavour'd a Reformation. So that in this Book we have a very lively representation of the mutability of the outward state and condition of the Visible Church in this World, as well as of the steadfastness and unchangableness of the Grace of GOD towards his own, tho' many times unknown and hid from the eyes of Men.

This Book contains the History of 118 years, whereof the first 40 belong to the Reign of Solomon, and the other 78 concern the Government of those Kings that succeeded him, as well in Judah as Israel, as far as this Book reacheth.

SOLO-

SOLOMON MADE KING.

David's Age and approaching Death, gave occasion to his Sons to contend about the Succession, by the ambition they had of rising to the Royal Dignity; but whilst all were in suspense, to know who would be the new King, Adonijah, his eldest Son, (Absalom's younger Brother) being impatient to wear a Crown, made a great Feast, to which he invited Joab and other Grandees of the Court, whom he had gain'd to be of his Party; with intention, that after the Feast they should proclaim him King.

When the Day appointed for this Conspiracy was come, Nathan the Prophet being inform'd of the whole Matter, and who knew that (according to the Divine Oracle) Solomon was to succeed his Father David, went to Bathsheba, Solomons Mother, and advis'd her to go to the King, and acquaint him with Adonijahs Conspiracy, and to put him in mind of his Promise, to make Solomon his Successor. Bathsheba followed Nathans Counsel, and presented these things to King David; and whilst she was yet speaking, Nathan came in also, and presenting himself before the King, he enquir'd of him, whether it were with his Consent and Allowance, that some of his Subjects had declar'd Adonijah King?

David seem'd much surpriz'd at these Tidings, and not thinking it fit to delay the time, order'd Nathan the Prophet, to take some of his High Officers along with him, and to Anoint and Proclaim his Son Solomon King. Which being accordingly performed, and the Report of it spread abroad through the City, all those who had taken part with Adonijah, were fain to flee for it; and Adonijah himself apprehending Solomons Anger, went and laid hold of the Horns of the Altar, in order to save his life; the news of which being brought to Solomon, he promised to pardon him, in case of his good Behaviour for the future.

About some six Months after this, GOD called David out of this World, after he had given to his Son Solomon good Counsel and necessary Instructions, how to behave himself in the Government, and communicated to him some private Orders, which he would have him to execute after his Death. Adonijah soon after his Fathers Decease, moved Bathsheba, to sue King Solomon on his behalf for

Abishag, that he might marry her. This Abishag was a beautiful Virgin, that cherished and attended King David towards his latter end, when his Natural heat began to fail him, so that they could not keep warmth in him: But Solomon smelling an ambitious design in this Suit of Adonijah, caus'd him to be slain. In like manner he also served Joab his Fathers General, according to the Command he had given him. Shimei also, who had so unparadoxably affronted and abused his Father David, in the time of his Flight from Absalom, was fain to submit to the same fate.

Solomon being thus happily established on the Throne, made an Alliance with the King of Egypt, and married his Daughter. Some time after, GOD appeared to him in a Dream in Gibeon, where he had been offering 1000 Burnt Sacrifices, and bade him ask what he would of him. Solomon considering that he was King over a great People, and that Sovereign Power could not well be manag'd without an extraordinary share of Prudence and Wisdom, and that the greater his Elevation was, the stronger his Obligation was to great and excellent Actions, though there was nothing he stood so much in need of as Wisdom, whereby he might be enabled to govern his Subjects well and happily, and therefore made that alone his Petition of GOD.

The LORD was so well pleas'd with this his Request, which shewed him already in a great measure possessor of what he had beg'd of him, that he promised to bestow such a measure of it upon him, as never any Man had enjoy'd before him, or ever should have after him: And so far as he had not asked either Riches or Honour, which he seemed to undervalue in comparison of Wisdom, he would as a Surplus give him so great a share of them, both as never any King had had before him, or any should be able to boast of after him.

The Example of this young Prince, teacheth all Christian Kings to make small esteem of the Riches, Honours, and Pleasures of this World, and to place their chiefest glory in showing themselves the true Images of that GOD whom they adore, by resembling him in Wisdom, which is the Spring of all good things; and in Justice, which is the true establishment of their Thrones.

SOLO-

Anno Mundi 2989.
and before Christ 1015.
David being then 70
years of Age, and So-
lomon 18.

Anno Mundi 2991.
before Christ 1013.
being the 20 year of
Solomons Age, and
the 2d of his Reign.



*Christopher Gardiner of the
Tower of London Gentleman.
For advancement of this Work Contributed this Plate.*



*The R^e Honourable Catherine Lady Cornbury. Wife
to the R^e Honourable. Edward Lord Viscount Cornbury,
and Heyress to the most noble Charles Duke of Rich-
mond and Lennox.
For advancement of this work. Contributed this Plate*

SOLOMONS WISE JUDGMENT.

Solomons famous Judgment between two Harlots, whereby he discover'd which of them both was the Mother of a Child, which they equally pretended to.

SOLOMON having obtain'd of GOD, the gift of Wisdom, an occasion hapned not
The same Year 2989. long after, which made

it appear in its full lustre and glory, and spread the fame of it far and near throughout the World. Two Harlots presenting themselves before Solomon, as he sat in Judgment, desired him to decide a Difference that was risen between them: And one of them opening the case, told the King, that both of them dwelling in one House, without any other Company, she was brought to bed of a Child, and that three days after her Companion was delivered of another, which she killed by overlaying it, and finding her Child dead, she arose at Midnight and took away her Child from her side whilst she slept, laying the dead Child in the room of it; so that when she arose in the Morning to give her Child Suck, she found it dead, and viewing it well, found it was none of hers. The other Woman strongly deny'd all that she had alledg'd, to prove, that the living Child was hers; and strongly asserted, that the dead Child she had found in her Bosom, was indeed her own Child.

This intricate Case, which had hapned without Proof or Witness in a Lone-house, wherein there was no other Company, but the Parties concern'd, and in the dead-time of the Night, did indeed require a Head like Solomon, to discuss and decide it; who upon this occasion gave a convincing Proof of the excellent knowledge of Nature he was endow'd with, as not only understanding the virtues and powers of Plants, Trees, and Animals, but also the most secret propensities and inclinations of the Heart of Man, and amongst the rest, the tender affections and bowels of Mothers towards their Children.

For Solomon having heard the Plea of them both, commanded a Sword to be brought him, and pronounced this Sentence, which at first sight seem'd very strange and unjust, One of you (said Solomon) saith, The living Son is mine, and thy Child is dead, and the other saith, Not so, but thy Son is dead, and mine is living: Wherefore divide the living Child, and give the one half to the one, and the other half to the other. The true Mother

having heard the King pronounce this Sentence, her bowels being moved and yerning for her Son, earnestly entreated the King, by no means to kill the innocent Babe, but rather give it to her who falsely pretended to it, and had robb'd her of it: But the false Mother approved the Equity of the Sentence, and consented, that since they could not agree about the Child, it might be divided, and each have half, since both could not have the whole.

Solomon had no sooner heard their different reflections upon the Sentence he had given, but he adjudged the living Child to be given to her, who (by her desire and earnestness to save the Childs Life) had given an incontestable Proof, that it was her own, her Motherly bowels and affection evincing it beyond a possibility of doubting. Thus by Solomons great Sagacity and Wisdom was the true Mother discover'd, this difficult Case decided, and the Matter that had been so secretly handled without any Witnesses, laid open and expos'd to the view of all Men.

By this means Solomon cym'd the truth of what he himself saith in his Proverbs, That a King seated on his Throne of Judgment, has in some measure the Spirit of Divination on his Lips, and that it is a very difficult thing to impose upon his Prudence and great Sagacity, as having the clearness of sight, to discern between Truth and Lies.

The Fathers take notice, that these two Women do excellently represent the difference there is between the true and false Pastors of the Church: The false Pastors accused the true one of killing and destroying the Souls committed to their Charge; whereas indeed they themselves are they that murder them; and make use of this Imposture, to sow Divisions and Dissensions in the Church: But the true Pastors (on the contrary) verifie themselves to be such by the Motherly Bowels they have for their Spiritual Children; they desire only their Salvation, and not at all their own Glory, and will rather suffer others to snatch from them the Souls they have nourished with the word of Life, than to give the least occasion of dividing the Unity of the Church.

THE

The Description of JERUSALEM.

THe City of *Jerusalem*, more famous for her Warlike Atchievements than *Babylon*, or *Rome*, and far surpassing them for Stories Sacred and Miraculous; and for its Antiquity takes place of both, being but few years after the Confusion of *Languages*.

This City, which in *David's* time was the place of publick Worship, the Seat of the Kings, and the Metropolis of the whole Country, was first built by *Melchisedeck*, that is, King of Righteousness, (for so the word signifies) Priest and King, and contemporary with *Abraham*, and call'd *Salem*, that is, Peace; both Names suiting well together, since in all human Societies, Peace can't be maintain'd but by Justice, nor Justice be ever better executed than in the time of Peace. But it being afterwards possess'd by the *Jebusites*, they from their Ancestors gave it the Name of *Jebus*, from *Jebus* one of the Sons of *Canaan*, the Son of *Cham* or *Ham*, and Grandchild of *Noah*; for when *Cham* passed over the *Euphrates* with the *Canaanites*, *Misraimites*, and *Phutites*, all following towards *Egypt*, whereof *Canaan* dropt by the way, and seated in the Holy Land; and in this most pleasant and fertile Country, the numerous Offspring of these prophane *Canaanites* overspread themselves, and severing it in parcels amongst their Tribes, gave Names thereunto according to their Father; yet the whole Country retaining the Name of *Canaan* from their Grandfire. And here several of his Sons built Cities, amongst others, *Jebus*; which afterwards took the Name of *Jerusalem*, or *Hierosolyma*.

For until this City was conquer'd by King *David*, (where he establish'd his Royal Seat) we find, it had no other Name than *Jebus*; from whence the Conqueror called it after himself *Kiriath David*, or the City of *David*, and under that Name was it called all his days, and after, until King *Solomon* enlarged and beautified it, and adorn'd it with the Sacred Temple of the LORD, which became more famous all the World over, than ever was that vast and rich Temple of *Diana* at *Ephesus*, one of the seven Wonders of the World. Now by reason of these Noble Additions of *Solomon*, and for that it was an Emblem of this Prince's most peaceable Reign,

and for that it was enrich'd with the most Sacred Temple of Peace, wherein all People were to make Atonement for their Sins, in order to obtain their everlasting Peace with GOD, it was ever after call'd *Hierosolyma* in the Hebrew Tongue, that is, The Inheritance of Peace, or The Vision of Peace; and such especially was it in the time of our Saviour *Jesus Christ*, when the Peace of GOD, which passeth all understanding, was preach'd, and seen there reigning, *Phil. 4. 7.*

This City was held by the *Jebusites*, and called *Jebus* by the space of 80 years, who fortified it in such sort, that when King *David* made preparations to attack it, they gave out, that they would oppose his whole Forces only with their Blind, Lambs, and Decrepit; but they were deceived in their Boastings and Imaginations, for King *David* vanquish'd them, took the City, and drove out the Inhabitants; afterwards he repaired the Breaches, fortified the Tower of *Sion*, and built round about from *Millo* inward, and named it as aforesaid by his own Name, *2 Sam. ch. 5.* and made it the Capital City, not only of *Judea*, but of his whole Kingdom.

Here *David* set up the Tabernacle upon *Mount Sion*, which some confound with the Coast of *Gabaon*, and caus'd the Ark of the Covenant to be brought thither in great Joy. By this means he caus'd the blessing of GOD to come upon this Holy City, so that it improv'd in strength, largeness and splendor in the Reign of King *Solomon* and his Successors, being enrich'd with magnificent Buildings; and in particular the Temple, full of rich Ornaments, and in great part overlaid with pure Gold, inasmuch that *Jerusalem* came to be one of the most famous Cities in the World, and chosen by GOD to be the place of his holy Worship, heaped with Prosperity, situate in the midst of a populous Nation, and environ'd with a most pleasant and agreeable Country, *Ezek. 5. 5.*

In the Division of the Land of *Canaan*, in the time of *Joshua*, is fell to the Tribe of *Benjamin*, as is described in the Map of the Land of *Canaan*.

The Kings that Reign'd here after *David's* taking it from the *Jebusites*, were as followeth;
First,

First, King *David*, who Reigned 33 years. out of the *Kings Palace* all that he could find
 21y. King *Solomon* his Son, 40. 31y, *Rehoboam* remaining of the *Vessels and Treasure*. After
 his Son, 17. 4thly, *Abijam* his Son, 3. 5thly, all this yet held out *Gedalia* one part of a year
Asa his Son, 41. 6thly, *Jehoshaphat* his Son, 25. as Vassal to the *Chaldeans*, but he was slain
 7thly, *Joram*, 8. 8thly, *Jehoahaz* or *Aha-* by *Ismael*; the remainder of the *People* fled
 ziah, 1. 9thly, *Athaliah* his Wife, as Queen, 6. away into *Egypt*, and carried *Jeremiah* the
 10thly, *Joash* Son of *Ahaziah*, 40. 11thly, *Ama-* Prophet with them, *Jer.* 43. Then sang the
 ziah Son of *Joash*, 29. 12thly, *Uzziah* Son of Prophet this lamentable Song, *Jer.* Chap. 1.
Amaziah, 52. 13thly, *Jotham* or *Joathan* Son Thus this miserable *People* remained Cap-
 of *Uzziah*, 16. 14thly, *Ahaz* Son of *Jotham*, tive, and their Country ruin'd and lay uncult-
 under his Father and after, 16. 15thly, *Heze-* tivated, and their *City* lay ruinate, the *Walls*
 kiah Son of *Ahaz*, 29. 16thly, *Manasseh* Son being pulled down, and the *Houses* demolish'd,
 of *Hezekiah*, 52. 17thly, *Amon* Son of *Manas-* becoming the Habitation for *Bats* and *Owls* for
 seh, 2. 18thly, *Josiah* Son of *Amon*, 31. 19thly, the space of 70 years, until the Land had his
Jehoahaz or *Jeohaz*, Son of *Josiah*, 3 Months. fill of *Sabbaths*, 2 *Chron.* 36. 21. During the
 20th, *Jehojakim* Brother of *Jehoahaz*, 11. 70 years Captivity at *Babylon*, *Nebuchadnezzar*
 21th, *Jehojakim* Son of *Jehojakim*, 3 Months *Reigned* over these Coasts 25 years, *Evi-*
 and 10 Days. 22th, *Zedekiah*, Brother of *Jeho-* merodach his Son 28 years, and *Belshazzar*
jakim, 11 years, and after one year more fol- his Grandson 17 years, 2 *Chron.* 36. 20.
 lowed the Captivity.

Thus *Jerusalem* was governed by 21 *Kings*, At the end of the 14 years of *Belshazzar*,
 and Queen *Athaliah*, for the space of 466 came *Cyrus* King of *Persia*, and *Darius* the
 Years, 6 Months, and 10 Days, of which 390 Median Prince, and laid Siege to *Babylon* for
 years were from the Rebellion of the 10 Tribes 3 years together; at the end of which was
 unto the Captivity; and the 33 of *David*, *Belshazzar* carousing Wine with his Concu-
 the 40 of *Solomon*, and the 6 Months of *Rebo-* bines, in the holy Vessels of the Temple in
boam were before the Rebellion, the 10 Days *Babylon*, when the Hand-writing appear'd on
 were the excess of one year, wherein the Sun the Wall, which made him tremble for fear,
 went backwards in the days of *Ahaz*. And in and the Night after *Cyrus* having drained the
 this time *Jerusalem* was grown to that bigness, River *Euphrates* dry, the *City* was taken, and
 that it had no less than 150 Furlongs in compa- *Belshazzar* slain, *Dan.* 5. And then Reigned
 pass, which is 18½ *English Miles*, and num- *Darius* one year, and in that year it was that
 bering above 150000 *Inhabitants*. But at the the Prophet *Daniel* set himself to seek the
 end of these years, in the Reign of *Eliakim*, LORD by Prayer and Fasting, for that he had
Nebuchadnezzar King of *Babylon*, and of the understood by Books, that the 70 years were
Chaldeans came, and utterly destroy'd both clean run out, in order that the *People* might
City and Country, Kingdom and *People*, bound be restored again to their *City* and Country,
 the King in brazen Chains, and carried him and that the Temple and *City* might be rebuilt,
 Prisoner into his own Country, with certain *Dan.* 9. Immediately was this Prayer heard,
 Vessels out of the Temple, and placed them and on the same year died King *Darius*, and
 in the House of his Gods at *Babylon*. *Jeho-* *Cyrus* coming in his place, gave order for their
jakim succeeding him, was 3 Months after also Return out of Captivity, and accordingly the
 carried away captive by *Nebuchadnezzar*, Gold and Silver Vessels of the Temple being
 with the remainder of the rich Vessels of the delivered to *Zorobabel*, no time was lost with
 Temple, and in the room of *Jehojakim* placed them, but immediately came away with great
 his Uncle *Zedekiah*; but he rebelling and Acclamations of Joy.
 and defiling the Sanctuary of GOD, and contem- The 1st year they could do but little more
 ning his holy Prophets, and all the Instructions than erect little Huts to lodge in, employing
 which they preach'd unto him in his Name, their time for the clearing and carrying
 the King of the *Chaldeans* returned the third away the Rubbish, for the laying the Founda-
 time, took the *City*, destroy'd the *People*, burnt tion of the Temple: The 2d year was also
 the Temple, with all the sumptuous Buildings, employed in Re-edifying the Temple, and the
 and razed the Walls to the ground, carried like was the 3d, until stop'd by the Command
 away captive all the rest of the *People* (except of *Cambyse*, which lasted all his days, during
 a very few) and took out of the Temple, and these times the *Jews* built them Houses for
 their own dwelling, until reproved by the

R Prophets

Prophets *Haggai* and *Zachariah*. In the 2d year of *Darius* (after the *Babylonian* Rebel was overthrown) they began again to build the Temple, and were so encouraged by the King, that in 5 years the inward Temple was finish'd, and in 2 years more the Courts were compleated. After 49 years more was this City still more and more rising in Beauty and Honour, until she began to come to her former Grandeur; but yet she had not her Walls of strength until *Artaxerxes* (King of *Persia*) permitted them, and to that purpose *Nehemiah* came with Commission to see it done, and all was finish'd, and the Gates set up for its security and defence in 52 days, *Neh. 6. 15.*

Thus did this City arise again to its splendour, and so continued until the coming of our Saviour; and during these times was governed by Chief Rulers and High Priests, until the time came of the utter Subversion thereof. During the *Persian Monarchy*, the times were not frowning on them. In the Reign of King *Artaxerxes Longhand* there was one *Haman*, Son of *Hamedatha* the *Aggagite*, who endanger'd the undoing the whole Nation of the Jews, not only here, but in other parts of the World; but by the Providence of GOD, and the means of Queen *Ester* and *Mordecai*, it was prevented: This was some few years before the coming of *Nehemiah*, for the raising up the Walls of *Jerusalem*, by the procurement of Queen *Ester*. In these days lived *Judith* of *Bethulia*, famous for Beheading *Olofernes*, who was a great Commander under *Nebuchadnezzar*, who rebelliously reigned at *Babylon* during the time of *Darius* King of *Persia*, and waxing proud, sent *Olofernes* out Westward against *Judea* and others, whilst himself made head against the *Persians*; but this *Olofernes* perished, being outwitted by *Judith*; *Nebuchadnezzar* was vanquished by *Darius*, and being shut up in *Babylon*, was betray'd by *Zopyrus*, and *Darius* reigned over all. And in the 2d year after this, was that second of *Darius*, when the building of the Temple went forward, *Ezra 6.*

In the days of *Artaxerxes Ochus*, there was one *Bagoes*, who was Lieutenant to the King of *Persia* in these Parts, who came to *Jerusalem* with Threats; occasioned, for that *Jonathan* the High Priest, who had slain his Brother *Manasseh*, for Marrying a Daughter of *Samballat* of *Samaria*, and contended with him for the Priesthood (*Joseph. Antiq. Nehem. 13. 28.* but when *Alexander* had got the Em-

pire, *Samballat* got the start of the Jews, struck in with the Conqueror, and incens'd him against them; but as *Alexander* lay before *Gaza*, *Samballat* died before the Walls thereof, so that he had not the accomplishment of his ends; howbeit *Alexander* having master'd *Gaza*, came against *Jerusalem* in great wrath; but *Jaddus* (who was High Priest at that time) came out of the City in his Priestly Robes to meet him; and no sooner did *Alexander* see him, but his wrath was turned into Reverence, and doing him great Honour, left also noble Marks of his kindness behind him at *Jerusalem*. But *Alexander* being dead, *Ptolomus Lagus*, Lord of *Egypt*, was not so civil; for he coming upon them on the Sabbath-day, (while they made no defence) took his advantage of their Superstition, surpriz'd the City, made the Citizens his Captives, and carried away many of them Prisoners into *Egypt*: And thus it was an apt Prey unto whomsoever was Conqueror; sometimes the *Syrians* were their Lords, and otherwhiles the *Egyptians*, until the end that *Ptolemy* having vanquish'd *Antigonus*, enjoyed all *Palestine* in Peace. After him *Ptolemy Philadelphus* held it, who did the Jews much honour, and caused the famous Translation of the Old Testament into the Greek Tongue by the *Septuagint*.

But *Antiochus*, called the Great, disturb'd *Palestine* with Wars in the Reign of *Ptolemy Philopater*, and subdued the whole Country, yet shew'd kindness to the Jews; but the Son of this *Antiochus* (called *Epiphanes*) was a bloody Persecutor, who polluted the Sanctuary of the Most High, took away the Daily Sacrifice, and set up the Abomination of Desolation for the space of 2300 Days, *Dan. 11. 31. Chap. 8. 11, 12, 13, 14.* and made havock of the People, killing and carrying them away Captives, and compelling them to Sacrifice to Idols, until few of them were left.

These were bitter times amongst 'em, until *Judas Maccabeus*, and his Brethren, with a small help stood up and adventured their Lives for the Service of GOD, and did wonders, cleansing the Altar of GOD, and restored their Religion. This *Judas* spent his time in fighting the Battels of the LORD in which he was victorious; and after him *Jonathan* his Brother did the like, and became famous until he was murder'd by *Tryphon*: But *Simon* (another Brother) cast out the Gentiles from the Holy City, and restored *Jerusalem* and the Worship of GOD; and from this time forward began

began the *Jews* once again to be their own *Masters*, and to give *Laws* to their *Neighbour Princes*. Yet this *Simon* was also slain by Treachery; but his Son (called *John*) revenged his Death, grew great, and prevailed against the *Syrians*, and left his Estate to *Aristobulus* his eldest Son. This Man would be called *King*, but died after one years Reign, and his Brother *Alexander* succeeded him, who had an unquiet Reign with the *Syrians* and his own *Rebellious Subjects* for 27 years. Before these times, the *Jews* were become famous for their knowledge, especially in *Divine things*.

In the *Jews* return from *Captivity*, there was one named *Ezra*, a Famous *Scribe*, or *Learned Man*; after him was *Simon the Just*, a great promoter of *Learning*; after him rose up *Antigonus Socheus*, who was a great Zealot for *Gods Laws*, and had many followers; but from his corrupted Zeal sprang up the Sect of the *Pharisees*. There was also one *Sadoc*, who was *Antigonus's* Pupil, who in the end being tired with the strict Religious Life, fell off, and became the Father of the *Sadducees*; and *John Hircanus* (the High Priest) being troubled with the Insolencies of the *Pharisees* became a profest *Sadducee*, and likewise his Sons after him. But in the Reign of this *Alexander* the *Pharisees* were so popular, that they gave Law even to the *King*, and occasioned great Troubles. After this *Alexander*, his Wife *Salome* Reigned some years; but at her Death, *Aristobulus* the younger Son was very troublesome, even to the dethroning of his Elder Brother. In those days came *Pompey the Great* into *Syria*, in pursuit of his Conquests, and taking advantage of the Disorders amongst the *Jews*, took *Jerusalem*, profaned the Temple, and left them in Servitude to the *Romans*.

A while after came *Crassus* by, in his *Parthian Expedition*, and robb'd the Temple; but in the end *Herod* (the Son of *Antipater*) an *Edomite*, a Man tho' of a base and mean Parentage, by his Subtily and great Fortune gain'd the Kingdom, and reigned many years. In the latter end of whose Reign was our Saviour *Jesus Christ* born, and in these days the City of *Jerusalem* flourish'd in Wealth, Peace, and Honour, as well as in all manner of Wisdom and Knowledge; only the *Jews* could not be well satisfied in being under the Government of this *Stranger*, and to be sway'd by the *Roman Power*. But alas! their *Pride* was their greatest overthrow; for their not

receiving the *LORD of Life*, they lost that Liberty and Blessing which he brought down from Heaven for them, had they not despised it, and contemned him and his *Doctrin* taught amongst them, and in the end Crucified him betwixt two *Thieves*; but they knew not the things that belonged to their Peace and *Eternal Happiness*, they being hid from their Eyes; and therefore was it foretold what *Calamities* should befall them, and that one *Stone* should not be left upon another of all its *Buildings* the so boasted of, *Luke 19, 43, 44. Chap. 21. 6.* and so accordingly it came to pass.

Forty years (under the Type of so many Days) GOD had promised to bear the Iniquity of the House of Judah, *Ezek. 4. 6* and this seem'd to be fulfilled at this time, for so many years, bearing date from the Murder of our Saviour, until the total destruction of the *Jews* were fulfilled. In the year of *Jesus Christ* 32 finished, and 33 current, was our Saviour Crucified; the *Jews* crying out to *Pontius Pilate*, His Blood be upon us and our Children, *Matth. 27. 25*. And many years after this went away these Murderers unpunish'd, as if they had done no hurt; and the *Apostles* and *Disciples of Christ* suffer'd much, some being Martyr'd, others Imprison'd, and persecuted from place to place: But as these forty years began to wax nigh, so Vengeance began to draw upon them, and first (like a gathering Cloud) it hover'd o're head, and shed its Drops round about *Jerusalem*, before the City it self felt the smart.

The first that felt this Vengeance after the Death of *Christ*, were the *Jews* at *Rome*, who being detected in certain Treacheries upon *Fulvia* a Noble *Romish Lady*, and complain'd of to *Tiberius* the Emperour, by *Siturnius* the Ladies Husband; all the *Jews* that were there, for the sake of those few that were faulty, were banish'd, slaughter'd, and driven into *Sardinia*, being many thousands. Next unto these at *Rome*, were those at *Alexandria*, who upon a small Quarrel in the days of *Cajus* the Emperour, for 3 years together, were continually persecuted with Scorns, Robberies, Slaughters and Exile, to a great devastation. After this about the beginning of *Claudius*, the *Jews* at *Babylon* felt the same smart, thousands being kill'd, and the Survivors escaping fled into *Seleucia*; where (after two years respite) both the *Greeks* and *Syrians* fell upon them, and slew about 50000 of them; from thence the Remnant that escaped, fled to *Ctesiphon*;

but here all Nations joyned against them, and drove them away to the strong Holds of *Nisibis* and *Nearda*.

And now *Jerusalem* began to be a Fellow-sufferer; for in the days of *Cumanus* the Governour, by reason of a quarrel with the *Censinel* at the *Temple Gate*, about 20000 Men were slain at the *Passover* time. The next that fell upon them was in the time of *Felix* the Governour, where many were slaughtered both at *Jerusalem* and *Cesarea*. But as the 40 years grew near the accomplishment, *Gessius Florus* in the Reign of *Nero* came to be Governour of *Jerusalem*, who gave himself wholly to Blood and Revenge against them, so that in the 21th of *Nero*, and the 65th of *Jesus Christ*, many thousands of them were slain by his means at *Cesarea*, and not long after the *Persecution* came to *Jerusalem*, where those Noble Jews that were honoured with the Roman Knighthood suffered under this *Florus*, many of them perishing by publick Whipping and Slaughter; but these were but the beginning of Sorrows, for presently the Wars broke out, and (as if all Nations had hated the Jews) they began in all places to make slaughter of them. At *Cesarea*, the Syrians slew about 30000 of them: At *Scythopolis*, the Inhabitants slew about 13000 of them: At *Ascalon*, about 10000: At *Prolemais*, about 20000: At *Tyrus* a great many; the like at *Gadara*: At *Alexandria* the old grudge revived, and the Greeks and Egyptians there slew about 50000 more. *Cestius Gallus* burnt and spoiled the City *Zabulon*; *Cesinnius Gallus* slew about 2000 in *Asamon*, and *Cestius* slew about 8000 more in *Joppa*. At *Damascus* were slain about 10000; *Antonius*, Governour of *Askelon* slew in Battle about 10000 at one time, and 8000 at another: After this came *Vespasian* into *Galilee*, and wasting the Country, took *Gadara*, where he killed without mercy: *Titus* his Son at *Japha* slew about 15000; *Vespasian* took *Setapata*, and slew there about 40000 Men. At *Joppa* perished by Shipwreck and Slaughter 4200: At *Tarichea* upon the Lake, were slain and taken Captives above 13000; at *Gamala* perished near 9000 more, and at *Giscala* were slain and taken Captives about 5000 more. In the 13th year of *Nero*, *Gadara* was taken a 2^d time, and near 15000 Jews slain and taken Captives: Next at *Begabri* and *Caphartopha*, about 10000 perished, and 1000 made Captives; and lastly, at *Jericho*

and thereabouts were great slaughters made. For all which I refer the Reader to *Josephus's* History, where all is more largely handled. But now for sometime these slaughters had some intermission, occasioned by *Nero's* Death, and *Vespasian's* Absence; yet great slaughters were amongst them. But the great destruction hapned unto them in the 70th year of our LORD, when *Vespasian* (who Commanded in the East, that he might restrain the frequent Seditions of the Jews) after he had possest himself of divers places in *Judea*, endeavour'd to make himself master of *Jerusalem*, and to that end blockt it up at a distance by several Forts, which cut off Provisions from the City, and incommoded the several ways; but hearing of the Death of *Nero* and *Galba*, together with Disorders that arose from the Contests between *Orho* and *Vitellius*, he retir'd to *Cesarea*, where he had an eye to all the Territories thereabouts, shewing more concernment for the prosperity of the Empire, than for foreign Conquests; so that for his Vertue he was chosen Emperour, and maintained in that Dignity by the Forces he Commanded. His Affairs in *Egypt* being set in order, and Preparations made for his Journey to *Rome*, his Son *Titus* return'd to *Judea*, to finish there what his Father had begun; his design being very much facilitated by the Dissentions at *Jerusalem*, which was divided into three factions, cruelly warring upon each other within the Walls of the City, burning each others Houses, and setting fire to the publick Magazines, to the destruction of a great quantity of Ammunition and Provisions, of which they were reduc'd to a most lamentable want when the City was besieged. So dreadful a confusion of Mischief and Slaughter there was amongst these wretched People, that they forbore not to kill one another even in the Temple.

During these Strifes and Tumults there appeared over this City a Comet in form of a Sword, which seemed to denounce further Vengeance to come upon these Impious People.

Titus encamp't himself round about, and laid a formal Siege: whereupon the Besieged thinking it then time to unite against the Common Enemy, stoutly defended themselves, and made frequent Sallies upon them; by which means, although they more and more exasperated the Romans against them, yet *Titus* forbore not to make several overtures of Treaty for Peace, offering them good Conditions, which they foolishly rejected with Insolence and Scorn.

The

The truth is, the *Besiegers* made but slow progress for a great while, and perhaps had been hard put to it, had not a new Diffention arose amongst the *Besieged*, only the three forementioned Parties were reduced to two, the Heads whereof were *John* and *Simon*; and they also, when they observ'd *Titus* at the Head of his *Troops* preparing for a General Assault, so far united; that they made a shift to beat them off, and rendred wholly successles this first Assault of the *Romans*, who nevertheless continued to batter the first *Wall* with their *Battering Rams* and other Warlike *Machins*, and at length made such a breach in it, that the *Besieged* were forc'd to abandon it, and retire within the second *Wall*.

Thus the *Romans* became Masters of the outward *Wall* the 7th day of *May*, and five days after they gained the second *Wall*; yet *Titus* strictly forbid the slaughtering of any that should be taken, as also the burning of their *Houses*, by which civility he so far won upon the generality of the *Inhabitants*, that they began to hearken to a *Surrender*; but the *Mutineers* opposed even to a threatening with *Death* any one that should dare to speak any more of it, though still *Titus* offered them very good Conditions. Upon this new Resolution of keeping the place, the *Besieged* sallied out and drove the *Romans* from the 2d *Retrenchment*; but 4 days after the *Besiegers* retake it, raze down the *Wall*, and put strong *Guards* into the *Towers*. *Titus* preparing to attack the 3d *Wall*, to avoid the further effusion of *Blood*, sends a new *Summon* to the *Besieged*; but the obstinate Party infatuated to their ruin, will hearken to no Accommodation. Then an *Attack* is made upon the *Tower* or *Fort Antonia*, on both sides at once, and two high *Batteries* raised, to pour down from each side upon the *Defendants*: To whom nevertheless, at the same time he sent *Josiphus*, to represent unto them the desperateness of their Condition, in case they hearkned not in time to some reasonable terms of Agreement; but instead of yielding to Reason, they drove back the *Embassador* with *Arrow-shot*, and a return of scoffing Messages to him that sent him, altho at the same time reduc'd to a most prodigious *Famine*, even very near to the devouring one another; however they burn and ruin'd the *Batteries* of the *Assailants*, and render'd them useless. On the other side, *Titus* blocks them up so close, that nothing could be carried in or out; moreover, they

were so pester'd and annoy'd with the dead *Carkasses*, that they were forc'd for want of other convenience of *Burial*, to convey them (as well as they could) out of the *Wall*, to keep their *Houses*, *Streets*, and publick places free.

A *Defenter* reported to the *Romans*, that at one *Gate* (where he kept *Guard* during the *Siege*) no less than 115880 *Bodies* had been carried out; and it is affirm'd for a Truth, that all the *Gates* of the *City* had sent out at least 600000 of the poorest sort, besides a great number of those that were not carried out, but were thrown on heaps in the out-places of certain great *Houses*, where they fell sick and died. Within the *City* a *Bushel* of *Corn* was sold for 600 *Crowns*; the poor fed upon such things as they could find, as *Grass*, *Hay*, *Old Hides*, and *Cow-dung* was a delicate *Dish*; yet could not all these dismal Accidents dispose these obdurate *Wretches* to a *Surrender*.

At the beginning of *July* the *Tower of Antonia* being taken by force, the *Besieged* betook themselves to the *Temple*, where after *Fire* and *Sword* had raged for some time, to the slaughter of vast Multitudes, as well of the *Assailants* as *Defendants*, at length (much against the Will of *Titus*, who had a great mind to have preserved so noble a Structure) the *Temple* took fire the 10th day of *August*, being the very same Month and Day that the first *Temple* had been destroyed and burnt by the *Chaldeans*; being 1130 *Years*, 7 *Months*, and 15 *Days*, according to the most received computation after the said *Temple* was founded by *Solomon*, and 639 *Years* and 45 *Days* after the second had been rebuilt by *Zorobabel*. However this Computation agrees not altogether with that of the *Jews*, who allow but 410 *Years* duration to the first *Temple*, and 420 to the second. In this expugnation and destruction of the *Temple*, there was so great a slaughter of the *Jews*, that fled thither for Sanctuary, (the fury of the *Conquerour* neither sparing Age nor Sex) that the blood of the slain flow'd like a *River* down the *Steps*; and tho' the grand *Mutineers* made their escape and defence from place to place for a few days, yet at last they serv'd only to compleat the Number, and to fill the *Streets* and publick Places with their dead *Carkasses*.

In this *Siege*, from the 14th of *April* to the 8th of *September*, there fell by the *Sword* and *Famine* 1100000 *Jews*, also 97000 taken Prisoners by the *Romans*, besides Millions that perished in silence. The remainder of this miserable

miserable City being reduc'd to *Asbes*, whatever was sav'd of the Boory, was employ'd to enrich the Triumph of *Vespasian*, and his Son *Titus*: And after that, for the Ornament of the Temple of Peace, which was erected at *Rome*.

In process of time, the Emperour *Adrian* having obtain'd fresh Victories over the *Jews*, who rebelled under the Conduct of *Barchochabas*, had a fancy to rebuild it on Mount *Calvary*, calling it from his own Name *Aelia*; but at the same time expressly forbidding the *Jews* to inhabit there: In prosecution of which Prohibition, to render the place the more odious and execrable to them, he caus'd the Image of a Hog to be placed over the Gate, and from thenceforth the Christian Church of *Jerus of Jerusalem* chose not their Bishops, as formerly, from amongst those of the Circumcision. *Constantine the Great* (out of his Devotion, and partly excited by his Mother *Helena*) enrich'd it with many fair Edifices, and with a sumptuous Temple for the Christians, for the performance of their Divine Service, in the very place where the Sepulchre of *Jesus Christ* had been. *Julian the Apostate*, in hatred of Christianity, permitted the *Jews* to rebuild theirs; but as they were buile at work (in clearing the Foundations) flames of Fire issuing out of the Earth hindred their design, and destroyed both the Workmen and their Work, as *Ammianus Marcellinus*, a Pagan Writer, (and therefore the more credible) upon this Subject recites. So long as the Roman Empire continued flourishing in the East, *Jerusalem* kept up its Grandeur in the Profession of Christian Religion: but after that the *Saracens* came in like a Deluge upon those parts, it remain'd some time in their possession; then it came into the hands of the Christians, till at length it fell under the Turkish Yoke, who possess it to this day, nevertheless give Toleration to the Christians; so that it is inhabited by a People differing as well in Language, as in Sentiment of Religion and Form of Worship.

Jerusalem is seated 7 Leagues from *Jordan*, 10 from the *Mediterranean*, 50 from *Grand Cairo*, 72 from *Antioch*, 167 from *Mecca*, 171 from *Niniveh*, 174 from *Babylon*, 225 from *Constantinople*, 355 from *Mosco*, 388 from *Naples*, 390 from *Cracovia* in *Poland*, 402 from *Vienna*, 411 from *Rome*, 430 from *Venice*, 541 from *Amsterdam*, 558 from *Paris*, and 592 from *London*.

Now as the whole of this Ichnographical Map of *Jerusalem* serves to represent to us its

Place, for the understanding of several places of Scripture, and in particular the 3d Chapter of *Nehemiah*: Moreover, the Ornaments which encircle it, have their references to divers other places of the Word of GOD; For Example, the Figures of the Ark of the Covenant, of the Table of Shew-bread, and of the Golden Candlesticks, belonging to the 25th Chapter of *Exodus*; that of the Tabernacle, to the 26th and 27th Chapters; that of the High Priest in his Pontifical Habits, to the 28th Chapter; and that of the Altar of Perfumes, to the 30th of the said Book; that of *Solomons Temple*, and the Brazen Sea, to the 6th and 7th Chapters of the First Book of *Kings*. A brief account of all which here followeth, referring the Reader to the several Chapters abovesaid.

The Tabernacle.

Moses having brought to the People the Tables of the Law, and they being resolved to render to GOD a faithful Obedience; this Holy Man thought of nothing more, than to execute what GOD had commanded him

Anno Mundi, 2513, being 6 Months after their going out of Egypt, but this Tabernacle was not finish'd until the beginning of the next year.

during those 40 Days on the Mount. But before he undertook any Work, he assembled the People together, and declared to them what GOD had commanded him to do; to the end, that every one should freely offer what he was able towards so great a Work. Hardly had he made this Proposal unto them, but that they freely brought in all their precious Ornaments, even the Women did not spare their Pendants, Bracelets, Rings, and most rich Vessels; they gave also what they had of rich Stuffs and Perfumes. And Moses having chosen Persons enlighten'd with Wisdom from GOD, to oversee those Works, they found themselves in such manner overloaded with Gifts, that they were constrained to publish by an Herald, that no Person should bring in any more.

The Work which GOD had ordain'd Moses first to begin, was this Tabernacle. It was 30 Cubits long, and 10 large; it was board'd on all sides, and covered within and without with Stuffs; those within were exceeding rich, and those without were of Skins fit to resist all the injuries of Weather. The embroidery of the Curtains within represented Cherubims and Feathers, and all the Skins were fastn'd to one another, by Rings and Buckles of admirable Art. There were four Stuffs one upon another

another, the better to resist all sorts of Weather. There were fastned to the Boards Rings of Gold, through which past Levers, which were also covered with Gold, to carry it when they were to remove the Tabernacle, and there were Silver Bases to place them upon for the greater security.

This was the construction of the Tabernacle, which (S. Austin saith) was full of Mysteries, and was a visible Figure of the Church. This Portative Temple, which was transported in several places, did denote the Church whilst it is yet here on Earth, and in a state of instability and place of Passage; as since the Temple of Solomon figures the Church to be in its state of stability, and in its Heavenly Habitation. The Boards which made the Walls in the Tabernacle, signified the strong Persons which uphold the whole Church by the solidity of their Virtue. The Silver Bases upon which they were placed, did denote the Purity of the Doctrine and Truth upon which she is fixed. The Golden Tapestries, adorned with Embroidery of different sorts, which glittered on all sides of the Tabernacle, signified the different Vertues of the Elect, which altogether form an agreeable Variety to the Glory of GOD, and Ornament of the Church.

But as the Fathers do very well remark, each particular part of this Tabernacle did not compose only a Dwelling-place where GOD did inhabit. It was only the whole, and the union of the Parts together; which marks unto us, That how excellent soever each particular Vertue appears in the Church, they are nevertheless nothing, if they are not united by Charity to the rest of its Children; for which Peace and Concord is the most holy Temple, which GOD can have here upon Earth.

The Ark of Alliance.

THE Tabernacle being made according to the Rules which GOD had prescribed to the same year. Moses, he began forthwith to work upon this Ark; which was (as it were) an Abridgment of the whole Religion of the Jews, and was chiefly made, to place it Honourably. The Jews consider'd it as a thing they esteem'd most precious, and the Scripture calls it, the Glory of Israel, and the Strength of the Jews. It was two Cubits and an half long, one and an half wide, and as much in height. It was of incorruptible Wood, and covered both within and without with Plates of pure Gold; that which covered it above was not of Wood, but a Table of Gold of the same bigness of the

Ark, and this Cover was called the Propitiatory, because it was from thence that GOD gave forth his Oracles to his People, at such times as he would be favourable unto them.

There was upon this Propitiatory two Cherubims, which regarded each other, and which extended their Wings all along the Ark, as it were to serve for a Throne to his Majesty; which hath given occasion to those manner of Expressions so frequently used in Scripture, which represent unto us GOD seated upon the Cherubims. GOD also caused to be fixed on the four corners of the Ark, Golden Rings; and ordered Staves to be made of Shittim Wood, cover'd with Gold, which were always put through the four Rings, and served to carry the Ark when the Camp moved. GOD would have this Ark consecrated unto him, and that there should be nothing else put therein, but the Tables of the Law, which caused it to be called, The Ark of the Testimony, or the Ark of Alliance; because the Law in Scripture is called by these two Names. They put also a Measure of Manna therein, with Aaron's Rod.

'Twas in this manner that GOD was pleased in times past, to give to this dull People an Object of Piety which should be visible unto them, and which had a correspondence to their Weakness; but the True Ark where GOD will now inhabit, according to the New Law, is the Soul of the Faithful, who keep his Commandments written in their Hearts upon two Living Tables, which preserve the Manna of Grace by which they are always nourished, and which have within them (like Aaron's Rod) through the inflexibility of their Virtue and Justice. The Propitiatory which cover'd it, represented Jesus Christ, which is our Propitiation (as S. Paul saith) and who hath reconciled us to his Father, and dwelleth in the Souls of the Faithful.

This Propitiatory had two Cherubims; but (as S. Austin often saith) Christians are Cherubims themselves through the fulness of their Charity, which renders them like unto the Seats and Thrones of GOD, thus considering the Honour to which GOD has been pleased to call them, they ought to despise the vain Greatness of this World, and to separate themselves from it as unworthy of them, and to be always as a Sanctuary where the LORD takes pleasure to inhabit; and not to imitate that which the Enemies of the Temple of GOD, have formerly done, in placing the Holy Ark by the Idol Dagon; which (S. Austin saith

we do at such time as we link the Vanity of the World with the Truth of GOD, and the Worship of Devils with that of Jesus Christ.

The Table of Shew-Bread.

AS soon as the Ark of Alliance was made an end of, Moses made a Table according to the command of GOD: It was of *Incorruptible Wood*, and covered over on all sides with *Plates of Gold*; the length of it was two *Cubits*, its breadth one, and its height half a *Cubit*. GOD caused him to put a little *Crown of Gold*, which had a small rising both above and below; and there were 4 *Wings of Gold* underneath the said *Crown*, thro' which were put *Staves* cover'd with *Gold*, for the carrying it wheresoever the *Camp* moved.

The use to which this Table was allotted, was continually to offer before GOD that *Bread* which was commonly called the *Shew-Bread*. There were 12 of them, 6 at each end of the Table, and made of the finest *Flower*, mixt with *Oil*; they were changed every *Week*, and new ones put in their room; the stale ones the *Priests* were only permitted to eat, and in the *Holy Place*, to shew the greater *Zeal*, GOD also ordered Moses to make little *Basons of Gold*, to put these *Leaves* in on the Table, and other little *Dishes of Gold* to cover them. GOD commanded that they put upon each of these two little Piles a *Vessel* full of the most excellent *incense*, that the *Smoke* might ascend up to *Heaven*, to the end that these *Leaves* might be consecrated to GOD.

It was in this (as the Fathers observe) the continual Sacrifice, by which GOD would witness to his People a continual Acknowledgment; and that he did declare, that it was only from his goodness, it did possess what it had. He would for this reason, that there should be 12 Leaves, to make the 12 Tribes of Israel, that each Tribe might see into a just resentment of his Merits, and that altogether they might look upon GOD as the Author of all their good.

It is yet to this day the Acknowledgment which he requires from Christians, and by so much the more reason, as the favours which he hath done them are more excellent. They have another Shew-Bread, that is to say, Jesus Christ, upon the Holy Table, which is offered up to GOD for Thankgiving; and who offers himself to his Father, in acknowledgment of the Gifts which he hath poured down upon his Church.

The Golden Candlesticks.

Notwithstanding that every thing was Magnificent in the Temple, which GOD

had order'd Moses to raise for his honour; nevertheless one may say, that *The same year, 2514.* one of those things that most shined was the *Golden Candlestick*, which GOD had commanded Moses to make according to his particular Order, as is at large set down in the 25th of *Exodus*, Verse 31; the form of which in some respect, appears by the *Figure* thereof.

Over this *Candlestick* with the 7 *Branches*, were put 7 *Lamps*, made also of pure *Gold*; and the *Oil* to feed these *Lamps*, was the purest *Oil of Olives*. It was the *High Priest* himself who had the order to light them every Day, that they might burn all Night in the *Tabernacle*. These 7 *Lamps* so mysterious, have great coherence with those we read of in the *Apocalypsis*, where *Jesus Christ* (glorious after his *Ascension*) takes pleasure to say, that he dwells in the midst of the 7 *Lamps*, which he clearly saith to be the *Churches*.

GOD marked it even in the ancient *Law*, what the *Ministers* ought to be in the *New*, to whom *Jesus Christ* has said himself, that he lighted them as *Lamps* not to be hid in an obscure place, but to shine in the House, (as he saith of *S. John Baptist*;) to the end, that that splendour which the *Pastors* cast forth to the eyes of *Men*, may spring from the interior Fire of that *Charity* with which they burn in their Hearts in the Eyes of GOD; and that their *Lamps* having been once lighted by the Fire of the *Holy Ghost*, they may never be extinguished, and raise themselves above all the endeavours that *Men* can make to extinguish them, (according to the words of *Paulinus*) change often the order of GOD, and raise upon the *Candlestick*, *Lamps* which have nothing but *Smoke*; and hide under a *Bushel* the true *Burning Lamps*, which might be a *Light* to others.

S. Gregory hath also admir'd in this *Candlestick*, the solidity of the *Workmanship*, which he look'd upon as a *Figure* of that *Firmness* which all the *Pastors* of the Church ought to have, lest GOD should change their *Candlestick* out of its place, as he threatned a *Bishop* in the *Apocalypsis*: But this same *Father* very well remarks, That this *Firmness* can't come to them, but from *Jesus Christ*, which is the *Stock* that sustains all the *Branches*, which can't subsist of themselves, and which have no strength, but that which they draw from our Saviour.

As long as the *Pastors* remain fixt to *Jesus Christ*, they have nothing to fear. *Men* may well endeavour to shake them; but GOD (who hath placed them in his Church as *Lamps*, to enlighten

enlighten the Faithful) keeps them always so, that they remain firm and unshaken in the House of the LORD, in despite of all the Tempests and Agitations of the World.

The High Priests Habits.

There remain'd no more (after so many Works) but the Ornaments of the High Anno Mundi 2514. *Priests and the Levites.* That which they had common to them all, is, that (besides the Under habits which GOD had ordained for Comeliness) they had all of them a certain Garment of Linnen, somewhat like unto the Canonical Surplices, except that they had no Folds : And that was the only Garment which was common both to the High Priest and the Levites. But the High Priest had over that Linnen Garment, another of the colour of Jacinth, which was fuller, and hung down almost to his Feet ; below which there was fastned Pomgranates, and little Bells of Gold intermixed, to the number of 72.

Over this Robe the High Priest vested himself with the Ephod, which was a certain rich Stuff, Embroider'd, which reach'd but half way his Body. It was clos'd on each side, and open but above by the Breast, which was joyn'd together with 2 Clasps, on which were 2 Precious Stones of admirable beauty, upon which engraven the Names of the 12 Tribes, 6 upon each Stone. There was upon the fore-part of this Ephod a void place a foot square, which was fill'd up with a piece of Embroidery, call'd the Pectoral, enrich'd with 12 Precious Stones, on each of which were writ one of the Names of the 12 Tribes of Israel ; these two words following were writ upon a little plate of Gold, viz. *Doctrin and Verity.* This Pectoral was fastned with 4 Golden Chains, 2 held it above, and 2 fastned it below to the Girdle.

Altho, that this Ephod was very strait, nevertheless the High Priest did not stick to girt it closer, with a Girdle of rich Embroidery. He had upon his Tyer or Head-Band a Plate of Gold, which cover'd his Forehead, on which were engraven these words, *Holiness belongs to the LORD.*

All the Glory of these Habits, notwithstanding the greatness thereof, were nothing, when we fix our Eyes on that Magnificence which was figured by it. *The Gold sparkled (saith S. Gregory) to shew, that GOD chiefly demands Wisdom in those which approach his Altar, even a Wisdom of Godliness, which renders their Life more pleasing to him, than their Priestly Garments are to the Eyes of Men.*

These little Bells signifie to the Priests, that their Lives ought to speak, and that their Actions ought to dispose Men to think on GOD. These Bells made no noise when the High Priest moved not, and Ministers edifie not their People at such times as they advance not in Piety.

This Pectoral, on which were writ the words Doctrin and Verity, did denote, that the Heart of the Priest ought to be employed, in casting away all vain Thoughts and Earthly Affairs. The 12 Names engraven on the 12 Stones, denote, that they ought always to be mindful of the Ancient Fathers, their Predecessors : For (according to the same Father) the Priest can't be unblamable in his Life, but when he treads the steps of these Saints, and hath always the Example of their Life before his Eyes, to follow them himself, and to cause others to do the like.

The Altar of Perfumes, and Burnt-Offerings.

To accomplish all that GOD had commanded Moses to put into the Tabernacle, Anno Mundi 2514. this Holy Man caused another to be made, which they called the Altar of Perfumes, because they offered continually upon it to GOD. It was of Shittim-wood, cover'd with Gold on all sides : It was square, being a Cubit long and broad, and two Cubits high, GOD himself had mark'd it out in what manner they ought to compose the Perfumes that were offer'd on this Altar. It was placed in the Tabernacle over against the Veil which GOD had caused to be set before the Ark, between the Table on which was put the Shew-Bread and the Golden Candlestick.

Just before the Tabernacle, GOD had caused another Altar to be made, which stood in the Court, as it was appointed for the Burnt-Offerings, which was not covered. It was call'd *The Altar of the Holocaust*, that is, *whole Burnt-Offerings.* It was square, being 5 Cubits long, and as many broad, and 3 in height. It was made of Shittim-wood, but cover'd on all sides with great Plates of Copper. Its Superficies was cover'd with a Grate, over which was a little Grate, which ascend'd a Cubit and an half unto the middle of the Altar.

This Altar which was not solid, but hollow, was not in that particular like unto the other Altars, which GOD had commanded should be erected to him at such time as they should be in a fix condition, which ought to be solid ; that is, either of Earth, or of Unhewen Stone. This (on the contrary) was an Altar to be carried about, and to change place when the People did decamp to go elsewhere.

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These two Altars (according to S. Gregory) did denote, during the Ancient Law, the state of Souls in the New Law, and the two different Orders which should be always in the Church; that is to say, that of Penitence, and that of Innocence. One of these two Altars was in the Tabernacle, and the other without, to signify to the Penitent, that they are yet unworthy to enter into the Temple, one of these Altars was appointed, to burn the Flesh of Animals, which admirably represents the exterior Actions of Repentance, by which the Penitent offers himself in some sort to GOD, and consumes as an Holocaust; the other was reserved to burn the Perfumes, to raise up to Heaven the Odour and Smoke of the Incense; which signified the heat of Charity in their Souls, and the fervour of their Prayers. So one of these Altars is for those that sigh as yet, in remembrance and resentment of their Sins; and the other is for those that sigh no longer, but thro' the desire of Heaven, and GOD, who there inhabit. The Priests raise the first Altar, when they represent to Sinners with vigour their Faults they have committed, to excite in them a wholesome Contrition: And they raise the second at such time, when they have brought these humble Sinners to a Holy Repentance.

These two Altars, altho' so different in themselves, have nevertheless this of common, that both of them honour GOD by a holy Adoration, and have both need of the Fire of his holy Spirit, to consume the Sacrifices offered.

SOLOMON'S Temple.

THE Reign of Solomon was a time of great Peace and Plenty; for the infinite Anno Mundi 3000. Riches of this Prince, dilated it self over all his Subjects, who (as the Scripture saith) lived peaceably, each under the shadow of his own Fig-tree and Vine. They then had but a mean esteem of Gold by reason of the great plenty; and Silver was scarce regarded amongst them. All the Magnificence of succeeding Princes have not been equal to his, and they might pass for poor and private Persons in comparison to him.

There was every Day used in this Kings House about 11 Hogsheads of fine Flower, and about 22 of ordinary, 10 Fat Oxen, and 20 others taken out of the Pastures, likewise 100 Sheep, besides an infinite number of Poultry, with all sorts of Fowl both Tame and Wild. He had 40000 Horses for Draught, and 12000 for the Saddle; all which were fed and kept in a most excellent order.

This great Plenty was occasion'd by reason of the Peace which all Judaea enjoyed, and this occasioned Solomon to have the Name of *Pacificus*. It was this Peace that was necessary for him for his design of building the Temple, first design'd by David, but could not be accomplish'd by reason of his many Wars. This young Prince used his utmost endeavours to accomplish this Undertaking, employing for the building thereof 80000 Stone-Cutters, 70000 Labourers, and 3600 Overseers.

This Temple was begun in the 4th Year of Solomon's Reign, 480 years after the Israelites going out of Egypt, and it was finish'd in the beginning of the Year 3000, being just a 1000 Years before the Birth of the *Messias*, of which it was a Figure. So Solomon (who was not much above 20 years old when he began this Work) had the good fortune to raise the First Temple upon Earth, to the Name and Glory of the True GOD, and to accomplish in few years the most Magnificent Building, which until that time had ever been seen; which is at large set down in the 6th Chapter of the 1st Book of the Kings, as to its bigness, richness of Building, &c. to which I refer the Reader.

Too happy (saith S. Ambrose) if Solomon had taken care by raising a Temple to GOD, so to fix himself in Humility, that his Soul might have been a Temple more acceptable, than that which he caused to be built! But after having Consecrated to GOD a Temple of Stone in his Youth, he shamefully prophaned in his old Age (as we shall see hereafter) the Temple of his Body. And he learns others by his Example, that those who give Presents to GOD or his Church, must not overmuch depend on those Gifts, how splendid soever they appear to the Eyes of Men; but to remember, that the true Happiness of Man in this life (as S. Austin notes) is to be abased, not raised; since all that which Solomon had done, and possessed of Magnificence, did not hinder him at last to be overwhelmed by the access of his glory and happiness.

The Brazen-Sea.

THE Building of the Temple of Solomon, altho' so admirable and mysterious in it Anno Mundi 2514. self, had been imperfect, if this Prince, of whom all these Works were Figures (as he himself was the Figure of the True Solomon) had not accompanied this Holy Building with all such Necessaries, as belonged to the Worship of GOD, and to the Ceremonies of his Sacrifices. After so many Works in Gold (which he caused to be made with

with an infinite Expence) he made this Work, which by reason of its vast largeness, is particularly describ'd in Scripture, and deserves a particular Explication.

It was a Brazen Vessel extremely large, being 5 Cubits high, 6 large, and 30 about, so that it would hold about 300 Hogheads of Liquor, according to our Measures. It was sustain'd by 12 Brazen Oxen, 3 of which regarded each quarter of the Heavens. It was enrich'd with all sorts of Ornaments, as Festoons, the representation of Animals, and of all such things as the most curious Artifics could invent.

The Brazen Sea was put by Solomons Order in the Temple, where it served to purifie the Priests when they went in to exercise their Priestly Functions. GOD had given this Order to Moses, and this holy Prophet had formerly caused a great Basin of Copper to be made, which was between the Tabernacle and the Altar, to the end that the Priests might wash their Feet and Hands, as they went in and out.

It was this that gave occasion to many Persons to believe, that when the Priests went to offer Incense to GOD, that they went Bare-footed, and GOD ordained them to wash themselves in that manner upon pain of Death, the Scripture commanding, that this Law be observed for ever; signifying very clearly even then (all those Sacrifices being then but the Figures of what was to come) what Purity he required one day from the Ministers and Priests of his Altars of the New Law.

Thus much shall suffice for the Ornaments about the Map; and altho' this once so famous a City, is now bereaved of her former Beauty, and like a desolate Widow lies mourning in its ruined Buildings; yet it is not so lost, but that there are in the City (which is begirt with a Wall about 3 Miles compass) several places worthy of Note: As on Mount Calvary, where our Saviour was Crucified, there is a rich magnificent and large Temple, built by the Vertuous Helena, Daughter to Coilus, a British King, and Mother to Constantine the Great, which not only possesseth the Mount, but also the Garden below, where his Sepulchre was: And in this Temple there are several rich Structures, as one where Christ was imprisoned before his Crucifixion; also one where the Sepulchre was, the Altar of the Holy Cross, the Altar of Scourging, the Chapel of the Apparition, the Chapel of the Angels, the Chapel of the Division of his Garment, the Chapel of S. Helena (who built the Temple) the Chapel of S. John, the Sepulchre

of Joseph of Arimethea, under-ground; the Castle of the Pisans, the Monastery of the Franciscans, the Church of S. James, the Church of S. Mark (where once stood his House,) a Mosque in the place of the House of Zebedee, a Chapel where the House of S. Thomas stood; the Church of the Angels, in the place of the Palace of Annas the High Priest; the Church of S. Saviour, where stood the Palace of Caiaphas; the Court of Solomons Temple, yet remaining, but in the room thereof is a Mosque.

Near about the City of Jerusalem are also several Places of Note; as in the way between Jerusalem and Bethlehem, there are the Ruins of Davids Tower, the Tower of Simon, Bathshebas Fountain, the Cistern of Sages, the Monastery of Elias, Jacobs House, the Sepulchre of Rachel, the Cistern of David, the House of Joseph, the Monastery of Bethlehem, the Monastery of the Holy Cross. And at Bethlehem, over the place where Christ was born, the Vertuous Helena erected another fair and goodly Temple, which is possess'd by the Franciscans of Jerusalem, being called by the Name of S. Maries of Bethlehem.

Nigh to Jerusalem is the Desert of S. John Baptist, with the Ruins of a Monastery over his Cave and the Fountain; as also the Mountains of Judah, where is the Church to S. John Baptist, the Fountain and the House of Elizabeth; also the Sepulchre of Zachary, a part of the Pillar of Absalom, and the Cave of S. James. At Bethany (2 Miles from Jerusalem) is the House of Simon the Leper, the House of Lazarus, as also his Sepulchre, where is the Mount of Olives, and where is the Sepulchre of the Virgin Mary; to which place our Saviour often resorted, and from which Mount he ascended up into Heaven.

The Port of this City is Joppa, about 10 Miles distant, to which place the Wood and Stones (taken from Mount Libanus, for the building of Solomons Temple) were brought, and from thence convey'd by Land to the City: And from this Port Jonah embarked, to fly from the face of the LORD.

To this City of Jerusalem there is a great resort of People, as well of Protestants as Papists, tho' for sundry ends, that is, as well for Devotion as Curiosity, which bring in a great Revenue; none being permitted to enter without paying some Money, which the Jews here inhabiting do farm of the Grand Seignior at a large yearly Revenue, making a great Profit by shewing the said places to Strangers.

The Dedication of the Temple.

Solomon assembles all Israel, in order to the solemn Dedication of the Temple.

AS soon as Solomon had finished all the *Buildings of the Temple, and the Utensils and Furnitures thereof,* Anno Mundi 3001. before Christ 1003. he resolved solemnly to dedicate and consecrate the same, and to bring up the Ark from the City of David, for to place it therein.

It will not be amiss to observe the several Removes of the Ark of GOD; so famous in Scripture. The Tabernacle and Ark being first made by Moses in the Desert, were afterwards by Joshua set up at Shiloh, the 7th year after that the Israelites had past through Jordan. This Shiloh was a City in the Tribe of Ephraim, and seems to have been the same with Salem, where Melchisedech reigned, and near to which St. John baptized. In this place the Ark continued 328 years, till the time that the Israelites carried it into their Camp against the Philistines, who took it and sent it back 7 years after. Upon its Return into the Holy Land, it was placed in the House of Abinadab in Kiriath-jearim, where it continued 70 years, and then translated from thence to the House of Obed-edom, where it abode only three Months; at the end of which David transported it to Zion, which was the Citadel of Jerusalem. It seems likely also that at the same time the Tabernacle, which had continued all this while at Shiloh, was set up at Gibeon, a City in the Tribe of Judah.

But 40 years after this, at the time of the Dedication of the Temple, Solomon placed the Ark and the Brazen Altar there, where they continued 424 years, at which time Nebuchadnezzar took Jerusalem, and burnt the Temple; which being foreseen by Jeremiah the Prophet, he took care to convey the Ark to Mount Pisgah, where he was assured by GOD it should remain unknown till the return of the Children of Israel from the Babylonish Captivity; which makes it more than probable, that the said Ark was afterwards placed in the Second Temple, which was begun by Cyrus, and finished by Darius, Kings of Persia.

But amongst all these Translations of the Ark, none was so famous as that which was performed at this time by Solomon, who to render this Solemnity the more august and glorious, invited all Israel to be present at it. He himself marched before the Ark, which was carried by the Priests, both he and all the

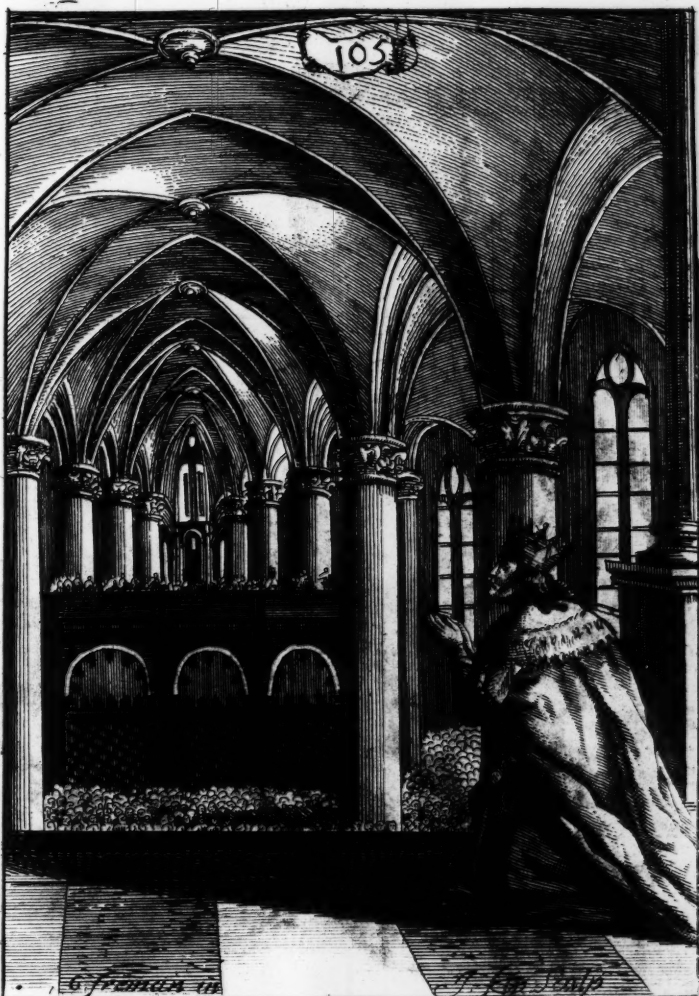
People sacrificing Sheep and Oxen, that could not be told for number. As soon as they were come into the Temple, the Priests placed the Ark in the most Holy Place, under the Wings of the Cherubims; and when they were come out from thence, the Cloud of the Divine Presence filled the Temple, so that the Priests could not stand to Minister, because the Glory of the LORD had fill'd the House.

Solomon was overjoyed, when he saw this pregnant Testimony of the LORD's approving of the Place which he had erected to the Glory of his Name; and kneeling down in this transport of Joy before the Altar, he said. *Is it possible that GOD should condescend to dwell upon the Earth? behold the Heavens, and Heaven of Heavens cannot contain thee, and how much less then this House that I have built? He entreated the LORD to bless his People, and to hear favourably the Prayers of those who should address to him in this Holy Place, which he had sanctified by his Presence; that when his People should be oppressed by their Enemies, they might find a sure Refuge and Defence against them in this Holy Place; that when their Sins at any time should make the Heavens to be shut up over them, that then the Prayers which should be offered up in this Temple, might open the Windows of Heaven, and bring down Rain upon the Earth; and in a word, That his Eyes might always be open, and his Ears attentive to all the Supplications of his People, that at any time, or upon any occasion should be made there, to avert from them all the Evils they feared, and to procure them all the Blessings they desired.*

This Solemnity lasted 14 Days, because it fell in with the Feast of Tabernacles, which added 7 Days to the Feast of the Dedication; which being ended, Solomon sent home the People full of joy and gladness of Heart, for all the goodness the LORD had done for David his Servant, and for Israel his People. Solomon having offered at this Solemnity 20000 Oxen, and 120000 Sheep.

The Fathers observe, That Solomon's Behaviour on this occasion ought to imprint a profound respect in all Christians, at their entering into the Church, as enjoying there the truth and substance of what the Jews had only a shadow and glimmering of in their Tabernacle and Temple.

THE



*Richard Pierce Esq^r. Receiv^r. of the Coale Duty
 granted by Act of Parliament for rebuilding
 the Cathedrall Church of St. Pauls.
 For advancement of this Worko. Contributed this Plate.*



The Queen of Sheba.

The Queen of Sheba comes to see Solomon and all his Glory, to hear his Wisdom, and to present to him her Royal Gifts.

Solomon having finish'd and furnish'd the Temple, which he had built for the Worship of GOD, and for the Anno Mundi 3013. before Christ 991. Glory of his Name, began to build a Palace for himself, about which he spent 13 years, the Magnificence and Sumptuousness of which was beyond expression, being all shining and lustrous with Gold and Precious Stones, so as to dazzle the Eyes of Spectators; and all the Architecture and carved Work thereof was most curious and wonderful to behold.

These astonishing Effects of his Wisdom, and Magnificence, soon proclaim'd his Fame and Renown throughout all the Corners of the Earth, and brought Ambassadors in crowds from all Princes that had heard of his Wisdom, to Jerusalem, to congratulate his great Glory, and to take a view of his more than Regal Magnificence; considering him as the Miracle not only of his Age, but of all that were past before him.

But the Person that testified the most earnest and impatient desire to see Solomon, and to be an Ear-witness of his Wisdom, was the Queen of Sheba, otherwise called *Ethiopia*; who came from the farthest part of the South, to see whether the advantagious and stupendous Reports of that young King were true or not? She came to Jerusalem with a vast train of Guards and Attendants, and with a numerous Company of Camels bearing Spices, Gold, and precious Stones; of which she made a Present to the King, bestowing upon him 120 Talents of Gold, which amount to about 800000 l. Sterling, besides Spices, Perfumes, and precious Stones, to a prodigious value.

This great and wise Queen, after she had taken a full and exact notice of the unparalleled Magnificence of King Solomon, the wisdom of his Discourse, and his Sagacity in answering Questions, his penetrating insight into the deepest Mysteries; the order of his House, as to the Meat of his Table; the Attendance of his Ministers, Officers and Servants; and the transcendent Riches of their Liveries; their Sitting; his Cupbearers, and his ascent by which he went up to the House of the LORD,

she was quite transported, and (as the Scripture expresseth it) there remained no more Spirit in her: And addressing her self to Solomon, said, I find now it was true, O King, what was reported to me in my own Country, of thy Wisdom and Heroick Acts: but thy Renown so far surpassing any thing that ever I had heard of, or could well imagine, it also surpass my belief, till now, that mine own Eyes and Ears have convinced me, that the one half has not been told me of thy Wisdom, Grandeur and Magnificence; and that common Fame, which I thought had been too lavish in setting forth thy Praise, has indeed detracted from and obscured thy Glory. Blessed and happy are these thy Officers, Ministers, and Servants, that stand continually before thee, and hear thy Wisdom, and the piercing Sagacity of thy Judgment; and blessed be the LORD thy GOD, which delighted in thee to set thee on the Throne of Israel. For because the LORD loved Israel, therefore made he thee King, to do Judgment and Justice amongst his People.

Thus this great Queen return'd to her own Country with joy and gladness, being fully satisfied with what she had heard and seen, as well as with the Presents she received from Solomon, and the Answer of all her Desires and Questions, to the full content of her Heart.

The Fathers tell us, That this Princess was a lively and excellent Emblem of the Church, and we have reason to fear, that (according to the Words of our Saviour) she will rise up in Judgment against us one day; for whereas she did not think much to come from the utmost parts of the Earth to hear the Wisdom of Solomon, and in a strange transport of Joy and Wonder, pronounce'd those blessed and happy, that had the advantage of being near him, and of serving him; We Christians (on the contrary) who have GOD for our Master, the Wisdom of JESUS CHRIST for our Rule, Heaven, and all the Riches and Glory of it for our Reward, do frequently prefer Men before GOD, the Wisdom of this World before that of Jesus Christ, and the possession of the Earth, before that of Heaven.

THE

The Fall of Solomon.

Solomon loving many *Strange Women*, is by them *seduc'd* to offer Incense to Idols. His Death.

Solomon having achiev'd so many great and wonderful things, as made him the Wonder of the Age in which he lived, as well as of all those that came after; at last terminated all the Glory he had acquired by his *Wisdom* and *Virtue*, with a shameful End; and by his Example, much more remarkable than that of his Father David, teaches us, Not to rely upon our selves, but the higher we are rais'd, the more to apprehend the effects of our own weakness.

We see Women here deceiving the wisest of Men, and corrupting and defiling a Heart, which for so many years had been the Temple of GOD, and the Altar from whence continually ascended the Flames of Divine Love. From the love of *Wisdom*, he degenerated to the love of Women, and from the love of Women to Idolatry. He had 700 Wives Princesses, and 300 Concubines, notwithstanding that the Law of GOD, tho' it permitted Plurality of Wives, forbade the multiplying of them to such an excess, and very expressly oppos'd the taking of the Daughters of strange Nations to Wife. Having built a Temple to the true GOD, he now builds Temples for Idols, and by a sinful compliance with his Egyptian, Moabitish, Ammonitish, Edomitish, and Sidonian Wives, together with the Daughter of Pharaoh, he falls to flat Idolatry, worshipping their Gods and Goddesses; going after *Asherah* the Goddess of the Zidonians, and after *Milcom* the Abomination of the Amorites. He also built a High-place for *Chemosh* the Abomination of Moab, in the Hill that is before Jerusalem; and for *Molech* the Abomination of the Children of Ammon, with other like Abominations.

This enormous Crime of Solomon, irritated GOD strangely against him. He now appeared unto him, not as heretofore, to approve of his Behaviour, or to promise him whatsoever he desired, but to witness his just Indignation against him, for having so wickedly broke his Covenant, and so shamefully transgressed his holy Law, assuring him he would rend his Kingdom from him, and give it to his Servant, but that however for David's sake, he would leave his Son one Tribe.

Solomon understanding that this Servant the

LORD had told him should inherit his Kingdom, was Jeroboam, whom he had brought up from a Youth, and to whom *Ahijah* the Prophet had foretold in the Name of the LORD, that he should be King over the Ten Tribes, did his endeavour to kill him, which obliged Jeroboam to flee to Egypt, and to desire the Protection of *Shishak*, King of that Country, where he continued till the Death of Solomon; who having reigned peaceably forty Years, died when he was above sixty Years of Age, and was buried in the City of David his Father, and Rehoboam his Son reigned in his stead.

If Solomon's Fall and Apostacy were fatal to himself and his Posterity, yet it may be of great use and advantage to those who shall seriously, and with attention, consider of it with the Eyes of Faith. It is a strange thing to consider, that he who had been a Person so highly beloved, favoured and dignified by GOD, that it should not be certainly known, whether his Condition doth not deserve more to be lamented and deplored, than praised or commended. For his Sin is certain and evident, as well as David's was; but this is the difference between them, that tho' the Father's Repentance was very certain from express Words of Scripture, that of the Son is as uncertain and doubtful: Though many have supposed the Book of Ecclesiastes to be a kind of Retraction of his Apostacy, written by him, and left to Posterity for a testimony of his Repentance.

However it be, this dreadful Example ought to inspire us with the greatest contempt and disesteem of all worldly Grandeur, Pomp, and Glory, yea, tho' we should receive them from the hand of GOD himself, as indeed Solomon had them no other way; especially when we see what a representation he himself makes of them in his Book now mentioned. Surely, if we would not deceive our selves, we must prefer Job's Dunghill before Solomon's Throne? because in the former we see the Model of that perfect Patience which crowns all the Saints, whereas in the other we see the Fall of a Man, who could not defend himself against the Poison of Prosperity and Greatness, by the highest degree of Wisdom that ever was bestowed upon Man.

REHO.



*Peter Rycout of King Stephens Castle in Ospring in Kent
Esq^r. only Son & heyre to Collonel Philip Rycout.*

For Advancement of this Worke, Contributed this Plate.



*The Rt. Hon^{ble} Francis Viscount Newport, Baron of High
Arcall L^d. Lieutenant of Shropshire, Treasurer of his Ma^{ty}
House hold and one of the L^{ds} of their Ma^{ty} most Hon^{ble}
Privy Councell &c.
For y^e Advancement of this works, Contributed this Plate.*

REHOBAM'S COUNSELLORS.

After the Death of Solomon, his Subjects send their Deputies to Rehoboam his Son; who preferring the Counsel of his young Men before that of the old Men, who had been of Counsel to his Father, thereby loseth the Kingdom of Israel.

AS soon as Solomon was dead, and his Son Rehoboam was seated on his Throne, the whole Congregation of Israel having sent for Rehoboam, who was fled into Egypt, appeared before King Rehoboam, and desired a mitigation of the Taxes his Father Solomon had laid upon them. Rehoboam desired three days to consider of their Demand, and accordingly he first advised with the old Men, who had been of his Father's Counsel; who with one consent advised him, to give them a favourable Answer, and to take off from them the Grievances and Burthens they complained of, and that were so uneasie to them; representing to him, that by thus gaining their Affections at the beginning of his Reign, he would not fail ever after to continue Master of them.

But this young Prince forsaking this good Advice of the old Men, consulted the young Men that were grown up with him; who advised him to answer the People roughly, threatening them, that they must expect to be governed by him with more severity than his Father had ever done; that his little Finger should be thicker than his Father's Loins; that whereas his Father did chastise them with Whips, he would chastise them with Scorpions; and that he should be so far from lessening their Burthens, that he was resolved on the contrary to increase them.

The Scripture observes, that this hapned by a special disposal and permission of GOD, who suffer'd Rehoboam thus blindly to follow the rash and giddy Counsel of the young Men, and to reject the good and seasonable Advice of the old Men, that he might perform the Word which he had spoken by Aijah the Shilonite, unto Jeroboam the Son of Nebat, that he should be King over Israel. For all the People as soon as they had received this churlish and unwelcome Answer from their new King, revolted from him, protesting they would never own him for their Prince.

Rehoboam perceiving (when it was too late)

the ill effect of his rash and indiscreet Behaviour, sent Adoram his Treasurer to endeavour to pacifie them, and offer them better Terms: But his Subjects Minds were so exasperated by the outrageous Reception and Answer he had given them; that instead of hearkning to him, and being perswaded by him, they stoned him to death: The Report of which no sooner came to Rehoboam's Ear, but he immediately got up into his Chariot and fled, for fear himself also should have fallen a Victim to their Rage and Fury.

Thus all Israel (that is, the Ten Tribes) revolted from Rehoboam, and proclaimed Jeroboam King over them. And when Rehoboam had raised an Army of 180000 chosen Men out of the Tribes of Judah and Benjamin, (which GOD kept true to his Worship, and faithful to their King) to fight against Israel, and reduce them to his Obedience by force of Arms; GOD sent Shemajah the Prophet, to charge Rehoboam, and all the People of Judah and Benjamin, not to fight against Israel, because what had hapned was from him, and according to what he had foretold by his Prophet should come to pass.

This was the beginning of that famous Rent and Division of the Kingdom of Israel from that of Judah, which continued so long after through many Ages, as a lasting Monument of the Folly of a young King, who lost that by his Rashness and Indiscretion, which he might easily have preserved by his Wisdom, GOD also made it appear by this remarkable Instance, that he is the Master of Kings, and that he inspires them with good or ill Advice, according as they are the Subjects either of his Mercy and Goodness, or of his Wrath and Severity.

We see here the wisest of all Kings, leaving his Kingdom in the hands of a stupid and indiscreet Son, GOD being resolved visibly to punish the Father in his Son, and to avenge the Disorders and Sins of Solomon's old Age, by the Folly and Rashness of Rehoboam's Youth.

THE

THE DISOBEDIENT PROPHET.

A Prophet sent by GOD to reprove Jeroboam for his Wickedness and Idolatry, is kill'd by a Lion for disobeying the Word of the LORD, who had charged him neither to eat nor drink in that place.

Jeroboam seeing himself King over the Ten Tribes of Israel, gave us an Instance, Anno Mundi 2030. *That irreligious Princes do before Christ 974. often prefer Reasons of State before the Concerns of Religion.* For this *Prophane Prince* considering, that if his *Subjects* should continue to go up to Jerusalem to worship GOD, and offer *Sacrifices*, they might probably within a short time he prevail'd upon to return to the Obedience of their lawful King, which would redound to his inevitable ruin, he (to prevent this) resolved to make two *Calves of Gold*, the one of which he set up at *Bethel*, and the other at *Dan*; and then in presence of all the *People* declared, that these were the *Gods* that had brought them up out of the Land of *Egypt*. He also erected *Altars* to them with a great deal of *Magnificence*, and endeavour'd to establish the *Worship* of these his *Idols*, as much as might be in imitation of the Service of the true GOD at *Jerusalem*.

Now it hapned, as *Jeroboam* was offering *Incense* on one of these *Altars* in *Bethel*, GOD sent a *Prophet* to him, who addressing his Words to the *Altar*, prophesied against it, That a Child who was to be born of the Race of *David*, named *Josiah*, should kill and offer upon that *Altar*, all the *Priests* that offered *Incense* upon it, and that for a sign, that what he had said should certainly come to pass, the *Altar* should be rent, and the *Ashes* upon it poured forth at the same instant as it also hapned. Which denunciation of the *Prophet* was accordingly accomplished by *Josiah* 250 years after.

Jeroboam could not endure this holy liberty of the *Prophet*, who prophesied against the *Altar* he himself had erected, and putting forth his *Hand*, he ordered his *Officers* to lay hold on him, but his *Hand* was immediately withered and dried up, so that he could not draw it in again to him. *Jeroboam* greatly humbled by this remarkable instance of the *Divine Vengeance*, entreated the *Prophet* by his *Prayers*, to obtain his *Cure* of him, who so justly had smitten him; whereupon the *Man of God* having besought the LORD for *Jeroboam*, his *Hand* was restored. Upon this the King de-

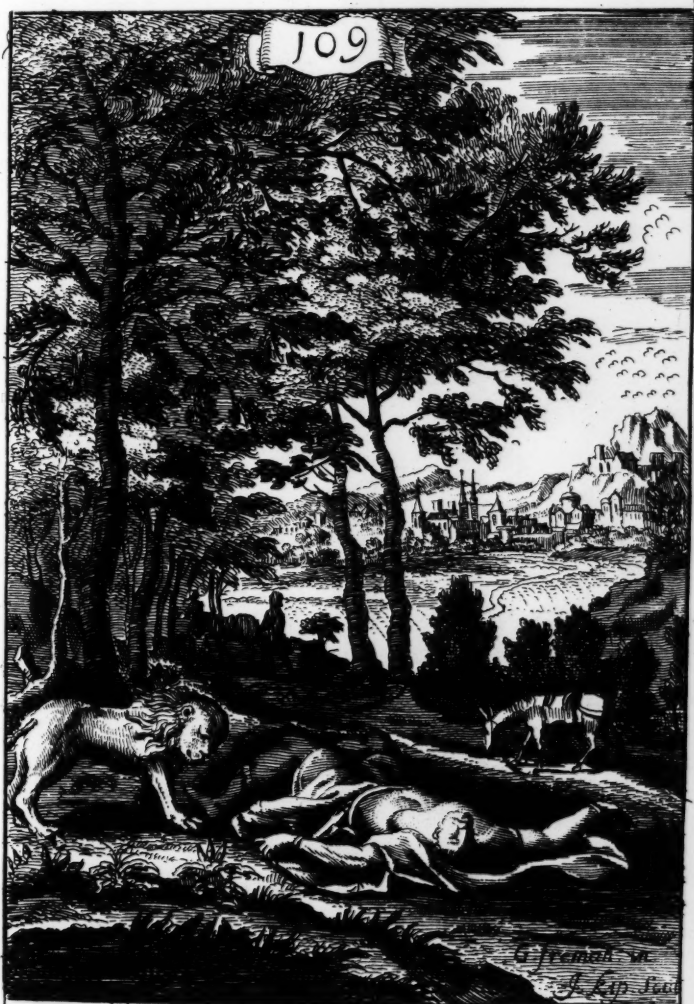
fired the *Man of GOD*, to come home with him and refresh himself, and that afterward he would send him home with a *Reward*; which the *Prophet* utterly refused, declaring to the King, that the LORD had expressly forbid him to eat or drink in that place.

As the *Man of GOD* was returning homewards, an old *Prophet* that dwelt at *Bethel* having understood what he had done that day, and the Words he had denounced against the *Altar* *Jeroboam* had set up, he saddled his *Ass* and went after him, and having found him sitting under an *Oak*, desired him to go home with him and eat *Bread*; which when the *Man of GOD* had refused, as being charged to the contrary by GOD himself; the other answered, *I am a Prophet as well as you, and an Angel commanded me to bring you back, that you might eat with me and refresh your self.* And with this Lie he made the *Man of GOD* come back with him to his House.

But as they were sitting at *Table*, and eating together, the Word of the LORD came to the old *Prophet* (that had seduced the *Man of GOD*) and told him, That because he had disobeyed the Word of the LORD, and had eaten contrary to his express Command, he should not be buried with his *Fathers*. Which hapned accordingly; for as the *Man of GOD* was returning to *Judah* on the old *Prophet's Ass*, a *Lion* met him by the way and slew him, without any farther devouring his dead body, or touching the *Ass*.

St. Gregory observes, That probably this *Man of GOD* had taken some secret Complacency and delight in the great things which he had done, in afflicting the King with so sudden a *Stroke*, and as suddenly healing him again, as well as in speaking to him with so great liberty; and that this *Vain-glory* wherewith he was elevated, had so over-clouded and darkened his Soul, that instead of obeying without dispute the Word of the LORD (or without putting his own Interpretation upon an express Command of GOD) he suffered himself to be deceived by the *Prophet*, which prov'd the cause of his death; GOD resolving to inflict this short punishment upon his Body, that his Soul might be eternally saved.

ZIMRI



*Edward Hubbard of the
Tower of London Gentleman.
For advancement of this Work, Contributed this Plate.*



*Thomas Smith, of the Tower
of London Gentleman —
For advancement of this Work, Contributed this Plate.*

ZIMRI BURN'T.

Zimri conspiring against Elah, the fourth King of Israel, is besieged by Omri in Tirzah, and seeing the City taken, retires to the Palace, and there burns himself.

Jeroboam having reign'd 22 years, died; in which time by his wicked Policy he was Anno Mundi 3075. the cause of the Apostacy before Christ 929. and Idolatry of the ten Tribes, by means of the Golden Calves he had set up at Dan and Bethel, and the superstitious Will-worship, he had established and annexed to them. He had continual Wars with Rehoboam, from whom he was revolted. After his Death, Nadab his Son succeeded him, who reigned only two years: For Baasha the Son of Abijah, of the Tribe of Issachar, conspired against him, and slew him at Gibbethon, as he was besieging that City; and not contenting himself therewith, he went and slew all Jeroboam's House, without so much as sparing one of them, according to the Word of the LORD, which he had denounced against Jeroboam, by the Mouth of Abijah the Prophet.

Baasha being thus elevated to the Throne of Israel, by the Murder of his Sovereign and all his Family, he began to wage cruel Wars against Asa the good King of Judah, who was the Son of the wicked Abijah, who succeeded Rehoboam his Father. But GOD willing to recompence the Devotion and Piety of this good King, who treading in the Steps of his Father David, removed the Sodomites out of the Land, and destroyed the Idols his Father Abijah had set up, made him victorious against his Enemies, and particularly against Baasha King of Israel, who was in continual War with this good King, and followed the wicked Examples of his two Predecessors, Jeroboam and Nadab.

Wherefore also Jehu the Prophet of the LORD was sent to him, to denounce his Anger against him, for his continuing in the Wickedness of Jeroboam the Son of Nebat, who caused Israel to sin, and that all his Posterity should be destroy'd and come to nought, like as he had destroyed that of Jeroboam; Baasha who died soon after this Denunciation of the Prophet, and left the Kingdom to his Son Elah, who began his Reign with the Murder of Jehu the Prophet of the LORD, because of the Words of his Prophecy, de-

clared to his Father, concerning the Ruin of his Posterity, whereby he hastened the fulfilling of it; for when he had reigned only two years, Zimri (the Commander in chief over one half of his Chariots) conspired against him as he was in Tirzah, drinking himself drunk in the House of Arzah, Steward of his Household.

Zimri by his treacherous Cruelty having obtain'd the Crown of Israel, destroy'd all the Family of Baasha, with all his Kinsfolk and Friends, without sparing any of them. But he did not long enjoy the Dignity he had purchased with so much Blood; for the Israelites having understood what Zimri had done, made Omri their King, who immediately went and besieged Zimri in Tirzah, and soon after having made himself Master thereof, when Zimri saw that he must inevitably fall into the hands of his Enemy, he became no less cruel to himself, than he had been a little before to his Master and all his Family; for setting fire to his Palace, he burnt himself, and all that belong'd to him; thus avenging upon himself and his Posterity the Murder of his Lord and Master, and his whole House. *All which (as the Scripture observes) hapned unto him for the Sins which he had committed in doing Evil in the sight of the Lord, in walking in the way of Jeroboam and his Idolatry, whereby he made Israel to sin.*

GOD made it appear by this Example, how hateful and abominable Tyrants are in his sight: He who might have liv'd happily, could he have contented himself with the degree of Honour, to which his Services and the Favour of his Prince had rais'd him, became most fatally miserable, as soon as his Ambition prompted him to aspire to the Crown, by the Murder of his Lord and Master: For in seven days time he lost both his Life and Kingdom, which he had so unjustly and cruelly usurped; and his Conscience flying in his Face, and reproaching him for his Crime, he condemn'd himself to the Fire, together with his whole Posterity, to exterminate a Race so impious towards GOD, and faithless to their Prince.

T

ELIJAH

ELIJAH FED BY RAVENS.

GOD having smitten the Land of Israel with Drought for three years together, sends the Prophet Elijah to the Brook Cherith, where he is fed by two Ravens.

O MRI being thus peaceably possessor of the Crown of Israel by the death of Zimri,

Anno Mundi 3092.
before Christ 912.
or thereabout.

who had burnt himself, reigned 12 years, and left the Kingdom to his Son Achab, of whom the Scripture gives this Testimony, That he did evil in the sight of the LORD, above all that were before him, his natural Wickedness and Impiety being much increased by his Marriage with Jezebel, Daughter of the King of Zidon.

This wicked Prince carrying his enormous Crimes to that height of Impiety, which none of his Predecessors had ever yet arrived to, GOD sent his Prophet Elijah to denounce his Judgment against him, assuring him, that the LORD would punish his Dominions, by be-reaving them of the Rain and Dew of Heaven for three years together.

During this time of Drought and Scarcity, GOD sent Elijah to the Brook Cherith, where he took care to feed him by the ministry of two Ravens, who brought him Bread and Flesh twice a day, Morning and Evening. But the long continued Drought having at length dried up the Brook, so that he wanted Water to drink, GOD commanded him to go to Zarephath, and to lodge there with a Widow Woman, whom he had commanded to take care of him.

Elijah obeyed the Divine Command, and when he was come near to the Gate of the City, he met with the Widow Woman, to whom the LORD had directed him, who was gathering of Sticks, and prayed her to fetch him a little Water to drink; and as she was going to fetch some for him, he called to her, and desired her to bring a bit of Bread: But the Woman told him she had not a bit in the House, nor indeed any thing besides an handful of Meal, and a small remainder of Oil, and that she was gathering some Sticks, to bake a Cake of it, that she and her Son might eat it for their last Meal, and dye.

But this Holy Prophet, who on this occasion was an illustrious Instance, that when GOD sends his Prophets and Servants to any House, 'tis rather with design to heap Blessings upon them, who are so kind as to receive them, than to procure Relief or Comfort to themselves, wished his Hostess, to make first a

little Cake for him of the Flour she had, and bring it to him; and that afterwards she might prepare the like for her self and Son; assuring her in the Name of the LORD, that the Meal should not waste, nor the Cruse of Oil fail, till the time that the LORD should send Rain again upon the Earth.

This good Widow was transported with Joy, to see this great Miracle wrought, as Elijah had foretold, to which her Faith also contributed; and 'tis the more observable, that notwithstanding she was an Idolatrous Woman, yet was willing in her great Necessity and Want to relieve this Holy Prophet, even before she served her self, when at the same time his own Countrymen persecuted him; being a Figure herein of the Gentiles embracing Jesus Christ, when the Jews at the same time (by Unbelief) rejected him.

But the Death of her only Son hapning not long after; cast her into extream Sorrow, of which she complained with so much passion and bitterness to that Holy Prophet, that being touch'd with her Grief, he took the dead Child, and having laid it upon his Bed, he stretched himself 3 times upon the dead Body, applying the parts of his Body to those of the Child; and cried unto the LORD, to let his Soul come into him again; which hapning accordingly, he restored him alive to his Mother.

This Miracle of Elijah contains an excellent representation of the holy Mystery of the Incarnation, wherein the Divine living Body was applied to our dead Bodies, to quicken them from the death of Sin, to live the life of Righteousness and Holiness.

This proceeding of the Prophet contains also an admirable Lesson for the Pastors of the Church, that they ought to proportion themselves to the littleness of their Hearers, and condescend to their Weakness; to measure themselves upon them, for so the Hebrew word signifies, by dispensing the Truths of the Gospel to them, so as they are able to bear and digest them. Elijah proportioned the posture of his Body to the littleness of the Child, but it was in order to raise it to life again. Thus the Ministers may allay and temper the high Truths of the Gospel in condescension to the Weak; but all in order to raise them, and not at all to sink and fall down with them.

ELI-



*William Wekett of St Margarets
Westminster in Middlesex Gent.
For advancement of this worke, Contributed this Plate.*



*White Fitchborne of Aldershot in Hantsire
Esq^r, descended of the antient family of Fitchborne
of Fitchborne in the said County.
For advancement of this Works. Contributed this Plate.*

E L I J A H's S A C R I F I C E.

Elijah having given the People a convincing Proof of the true GOD, by bringing down Fire from Heaven to consume his Sacrifice, commands them to kill the 450 Priests of Baal.

WHilst the Prophet Elijah was safely lodg'd with the Widow of Zarephath, AnnoMundi 3096. Ahab and Jezabel were making great search for him, before Christ 908. king great search for him, to put him to death; and not being able to find him, they discharged their Fury upon all the Prophets they could meet with.

Now when the time was come, that the LORD in pity to Israel resolved to put an end to this terrible Drought, which had lasted three years, he commanded Elijah to go and shew himself to Ahab. And accordingly he went to present himself before him, and by the way meeting with Obadiah, who was Ahab's High Steward, and a Man fearing GOD, he bad him go and tell Ahab he was there, and if he would he might speak with him. But Obadiah testifying his Fear, lest the Spirit of GOD might transport him elsewhere, whilst he went to deliver his Message to his Lord, whereby he would be left exposed to the King's Fury; Elijah assured him, that he needed not fear any such thing, for that he was resolved to shew himself to Ahab that day.

Obadiah having delivered his Message to Ahab, he immediately came to meet Elijah, and as soon as he saw him, told him with a great deal of bitterness, That he was the cause of all the Troubles and Miseries of Israel. But Elijah, not at all daunted with the Words or Presence of this wicked King, answered him with a Spirit of Fire (which was his peculiar Gift) and said; 'Tis not I that trouble Israel, but thou, O King, and thy Father's House, who have forsaken the living GOD, to sacrifice to Baal: Now therefore gather to me all Israel, and the Prophets of Baal at Mount Carmel.

This being perform'd by Ahab, who could not resist the Spirit that spake in Elijah, that Prophet demanded of the People with a fiery Zeal, How long halt ye between two Opinions? If the Lord be God, follow him, but if Baal be God, then follow him. Behold (continued he) I am left alone of all the Prophets of the Lord, at a time when Baal's Prophets are 450. And then addressing himself to the Priests, said, Take a Bullock and dress it, and lay it on the Altar, but without Fire, and I will take another in like manner; and call ye on the Name of your God, and I will call on the Name of the LORD, and let the God that answers by sending Fire from

Heaven to consume the Sacrifice, be own'd to be the true God.

All Israel approving of this just Proposal of Elijah, the Priests of Baal began to dress their Bullock, and having laid it on the Altar, they called upon the Name of Baal from Morning to Noon, saying, O Baal hear us! but without receiving any Answer; which gave occasion to Elijah in a holy Zeal, to mock and deride them; saying, Cry louder, for may be your God is on a Journey, or engaged in some Pursuit, or asleep, and must be waked. But they seeing that they prevailed not, cut themselves (after their manner) with Knives and Lances till the Blood gush'd out upon them, but all to no purpose.

Now when the time of Evening Sacrifice was come, Elijah built an Altar of 12 Stones and made a Trench round about it, and laid the Bullock upon the Wood on the Altar, and then ordered four Water-

pots to be filled with Water three several times, and to be poured upon the Wood and Sacrifice, which running down from thence filled the

The word the Scripture makes use of signifies a kind of Water-pot, which contain'd about 7 Gallons of our Measure.

Trench with Water. This done, Elijah praying to GOD, Fire came down immediately from Heaven, and consumed the Sacrifice and the Wood, together with the Stones and Dust, and lick'd up the Water that was in the Trench.

All the People convinced by this evident Miracle, fell down on their Faces, crying out, The Lord he is God! the Lord he is God! And Elijah laying hold of this opportunity, said unto them, Take the Prophets of Baal and kill them, without letting one of them escape. Which having been perform'd accordingly, Elijah promised Ahab, that GOD would very suddenly send down Rain upon the Earth; which happed according to his Word, inasmuch, that Ahab was overtaken with it before he got to his House.

This Example (as the Fathers take notice) shews us the insuperable strength of Truth, which alone is able to keep up the Hearts and Courage of Men, when all human Considerations serve only to beat them down. Thus we see it made Elijah resolutely cleave to the true Worship of God, notwithstanding he saw himself left alone, and persecuted of all Men.

T 2

THE

THE FLIGHT OF ELIJAH.

Elijah threatned by Jezabel, who was resolved to revenge the Death of her false Prophets upon him, fleeth to Beerſheba, where he is comforted by an Angel, who brings him Meat to eat.

Jezabel (*Abah's* ungodly *Queen*) being inform'd, how *Elijah* had slain all the *Priests* *Anno Mundi* 2097. of *Baal*, sent him word, *before Christ*, 207. that before a day came about, she would serve him in the same manner, as he had served the *Priests* of *Baal*. The holy *Prophet* fearing *Jezabel's* Rage, fled with all the speed he could to *Beerſheba*, which belongeth to *Judah*, where he left his *Servant*; but he went a days journey into the *Wilderness*, and came and sat down under a *Juniper-Tree*; and by this strange vicissitude of *Courage* and *Fear*, which appeared in him at several times, gives us occasion (as *St. Gregory* observes) to see how inconstant frail *Man* is in this *Life*, who after the most heroic Exploits of an *All-daring* and *All-surmounting* Faith, conceives many times soon after to experience how weak and frail he is.

Elijah being fled into the *Wilderness*, found himself quite overwhelm'd with *Grief* and *Trouble*, so far that he earnestly begg'd of *GOD* to take away his *Life*; and being spent with weariness and despondency, he fell asleep; but soon after an *Angel* came and awakened him, bidding him arise and eat, and finding a *Cake*, and a *Cruse of Water* at his *Head*, he did eat and drink, and laid him down again: Then the *Angel* came and awak'd him a second time, bidding him eat again, because he had a great way to go. *Elijah* did so, and went in the strength of that *Meat* 40 Days and 40 Nights unto *Horeb* the Mount of *GOD*, and came unto a *Cave* where he lodged. Which miraculous *Bread* has been always lookt upon as a *Figure* of the *Holy Eucharist*, which supports and comforts us during our *Pilgrimage* in the *Wilderness* of this *World*.

Elijah being come to *Horeb*, *GOD* commands him to go to *Damascus*, and anoint *Hazael* King of *Syria*, and *Jehu* King of *Israel*, and *Elisha* to be *Prophet* in his room, whom he met with on his way ploughing with 12 *Ploughs*, of which he himself guided one; and as *Elijah* passed by him he cast his *Mantle* upon him; whereupon finding himself transported with a violent motion, he left his *Oxen* and ran after *Elijah*, desiring only leave of him to take his

farewel of his *Father* and *Mother*; which being granted him, he return'd to *Elijah*, and having kill'd a yoke of *Oxen* for a *Sacrifice*, he invited the *People* that were with him to the *Feast*, and afterwards arose and followed *Elijah* and ministered unto him.

He left a *Father* (saith *St. Ambrose*) but he found another, and a better in *Elijah*, who having for this his *Spiritual* Son *Bowels* of *Love*, far more tender than those of a fleshy *Father* can be, not only furnisht him with all *Necessaries* during this *Life*, but at his departure from him left him *Heir* of his *Spirit*, that is, of his *Holiness*, *Gift* of *Prophecy* and *Miracles*, as we shall see hereafter.

Thus *GOD* has given us *Instances* in the *Old Testament*, as well as in the *New*, that great *Disciples* are ordinarily the *Spiritual* Children of *Men* eminent in *Holiness*, who by their excellent *Actions* have deserved to leave behind them, as eminent followers of their *Lives*, and *Heirs* of their *Virtues* and *Graces*; only with this difference, that under the *Gospel* or *New Law*, we are not only the *Disciples* of the *Men* of *GOD*, but of him who is the *Man-God*, our blessed *Saviour*; who so tempered and allayed the admirable *Actions* of his *Life* (as *St. Austin* observes) to the end, that the *Example* of his *Holiness*, might not be too disproportionate to our weakness.

Wherefore also (as the same *Father* observes) when *Moses* and *Elijah* in their time appeared in the *World*, with a profound *Humility*, which was the *Spring* and *Source* of all those *Virtues* which shone forth so gloriously in their *Lives* and *Conversation*: There was only one *Joshua* and one *Elisha*, found amongst all their *Contemporaries*, for to imitate and copy their unparallel'd *Examples*; because proud *Men* at that time did disdain to follow the steps of humble *Men*. But now under the *Gospel*, the most exalted *Pride* cannot but be cover'd with shame and confusion, by seeing holy *Humility* (the sure basis and foundation of all *Graces*) not only exalted and consecrated, but indeed deified in the whole *Comportment*, *Life*, and *Death* of our *Saviour* *Jesus Christ*, even in his *Person*, who was *GOD* himself blessed for ever.

THE



*M^{rs} Mary James. sole daughter of Robert
James of Creden in the County of Kent Gentleman.
For advancement of this Works. Contributed this Plate.*



G. Fremantle in

J. Ripley sc.

*William James of Eightham in
the County of Kent Esq^r,
For advancement of this Worke. Contributed this Plate.*

The Piety of Jehoshaphat.

Jehoshaphat (*the Good and Pious King of Judah*) makes all the Kings about him, to fear and stand in awe of him. He gives many Testimonies of his Piety towards GOD, who made him Victorious over his Enemies.

W^Hilst King *Abah* reigned over *Israel*, and that he and his *Queen* encouraged one another in committing all sorts of Impieties, good King *Asa* governed the Kingdom of *Judah*, who had given many pregnant Instances of his Piety in the several Stages of his Life, save that towards the end of it, he stained his former excellent Actions, by making a League with *Benhadad* King of *Syria*.

GOD sent a Prophet to reprove him of this Fault; who demanded of him, in the Name of his Great Master, whether he thought the Divine Assistance not sufficient to make him Victorious over all his Enemies, without seeking for Aid from Idolaters, who were an abomination unto him?

But King *Asa* not being able to bear this free, but just Remonstrance of the Prophet, caused him to be seized and put in Prison; and oppressed also some of his Subjects at the same time. The Scripture also takes notice, that being for a long time afflicted with the Gout, he put more confidence in the Skill of his Physicians, than in the Help and Power of GOD.

Thus King *Asa*, after he had for a long time deserved the just praise of Men, and approbation of GOD, by his Administration and Behaviour, worthy of a great and good Prince; at last dishonour'd his Life, and cast a blemish upon the Reputation he had so justly acquired, by a mixture of Actions, which were either injurious to GOD, or cruel to Men.

Jehoshaphat his Son succeeded him, who by walking in the steps of his Father *David*, and fearing GOD greatly, drew down the Divine Blessing upon his Kingdom, upon his Arms, and all his Undertakings, the LORD making him formidable to the King of *Israel*, and to all the Princes round about him. This good King encouraging himself in the ways of the LORD, did not at all express the same Fearfulness and Backwardness, as his Predecessors had done, but took away all the High Places

and cut down the Groves that were in *Judah*. He sent also some of his Princes to accompany the Priests and Levites throughout all the Land, who taking the Book of the Law with them, went about throughout all the Cities of *Judah*, to teach the People the Law of GOD, which had been in a great measure disus'd and forgot, during the wicked Reign of some of his Predecessors.

His desire also to enlarge and strengthen his Kingdom was extraordinary, and herein he shewed himself a great King indeed; who having in the first place endeavour'd to settle those things which immediately concern'd the Glory of GOD, and the Spiritual good of his Subjects; in the next place took care to maintain the glory of his Crown, and to procure the Temporal safety and happiness of his People.

Abah King of *Israel* seeing *Jehoshaphat* so great and victorious a Prince, was loath to have him for his Enemy, tho' the Kingdom of *Judah* contained but the sixth part of that of *Israel*, having only two Tribes under it, whereas the Kingdom of *Israel* had Ten; and therefore made an Alliance with him, and periwaded *Jehoshaphat* to accompany him in an Expedition, he intended to make against the King of *Syria*; where *Abah* was slain, and *Jehoshaphat* himself was in great danger; but crying to the LORD in his distress, was wonderfully delivered by him. Yet the LORD afterwards sent *Jehu* the Prophet to reprove him, for entering into an Alliance with that wicked King; the Prophet demanding of him, whether it became him who had been so highly favoured, and blest by GOD, to help the ungodly, and love them that hate the LORD?

Thus GOD made it appear by the Victorious Successes of this Prince, that he takes delight to make them formidable to all their Enemies who fear none but him alone; and to honour them that honour him, as well as to make them base and contemptible, who despise and lightly esteem him.

THE

THE DEATH OF AHAB.

Ahab fighting against the King of Syria, is slain by an Arrow shot at a Venture.

THe Sins of *Ahab* and *Jezabel* daily increasing, they at last arrived to their highest point by the horrid Murder of innocent *Naboth*. This Man was owner of a Vineyard in *Jezreel*, near to *Ahab's* Palace, which he manur'd and took delight in, as an Inheritance descended to him from his Forefathers: Now *Ahab* desiring to enlarge his Gardens, desired to have this Vineyard of *Naboth*, either paying him the worth of it, or giving him another in exchange. But *Naboth* would by no means part with it.

Ahab, notwithstanding that he was desperately wicked, yet thought he had no right to take it by Violence from him; but finding himself unable to overcome *Naboth's* Resolution, his Refusal caus'd in him so high a displeasure and vexation, that he fell sick upon it, and refused to eat. *Jezabel* having understood from his own Mouth, the cause of his sadness and distemper, mocked at his simplicity, saying, *It is a sign you have great Authority over your Subjects; when one of them is able to put you into this condition!* And immediately she sent Letters to the chief Men of the City where *Naboth* dwelt, that they should suborn two false Witnesses, to depose against *Naboth*, that he had blasphemed GOD and the King, and that thereupon they should condemn and stone him.

Jezabel being punctually obey'd in all this, the false Witnesses were found, and *Naboth* Condemn'd and Ston'd the same day; and News thereof being brought to *Jezabel*, she acquainted *Ahab*, that now he might go and take possession of the Vineyard he had so much desired. *Ahab* recovering at this News, goes down to see the Vineyard, where *Elijah* meeting him, thunders out this Sentence against him: *Thou hast killed Naboth, and hast taken possession; but know, that Dogs shall lick thy Blood in the very same place where that innocent Man was murder'd; and Dogs shall eat the Flesh of Jezabel by the Wall of Jezreel.*

The War which *Ahab* soon after undertook against Syria, gave an accomplishment to this Prophecy; for *Ahab* having desired the King of Judah to accompany him; *Jehoshaphat* desired him to consult some Prophets about

the event of the Battel. *Ahab* (to comply with his desire) sent for 400 Prophets who all with one Mouth promised *Ahab* the Victory; but *Jehoshaphat* not satisfied with their Predictions, demanded, *Whether there were never a Prophet of the LORD there besides, of whom they might enquire?* *Ahab* answered, *that indeed there was one, but that he hated him, because he always prophesied Evil to him.*

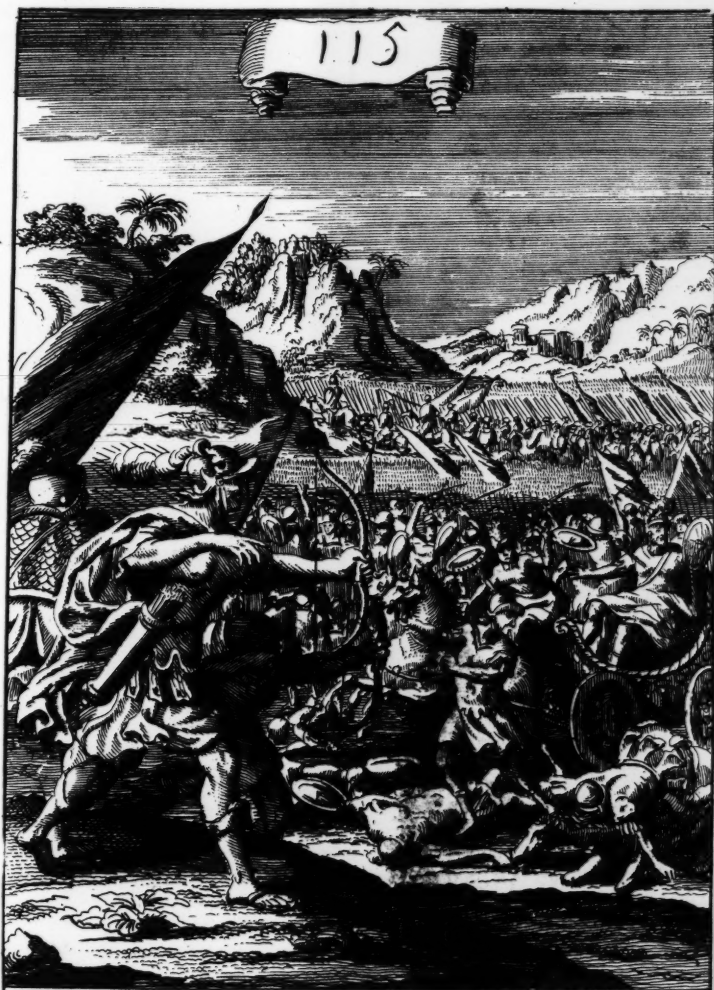
This Prophet was *Micajah*, 'whom *Ahab* however (at *Jehoshaphat's* entreaty) sent for; who being come, boldly declar'd the unhappy Event of the Battel, and that *Ahab* should be kill'd in it. *Ahab* provok'd with this Prediction, caus'd *Micajah* to be cast into Prison, with design to put him to death at his Return; at which *Micajah* was not at all concern'd, as being assured that he should never return.

Ahab being advanced near to the Army of the Syrians, put himself into a Disguise; but *Jehoshaphat* entred the Field in his Royal Accoutrements, and the King of Syria having given order to his Captains, to aim chiefly to kill the King of Israel, they took *Jehoshaphat* for him, and had like to have killed him; for if he had not discover'd himself by his Speech, that he was not King *Ahab*, he would have learnt by fatal Experience, how unhappy a thing it is for a good Prince to ally himself with such as are ungodly.

In the mean time it hapned, that an Arrow shot at a venture reach'd *Ahab*, and pierc'd the Joyns of his Armour; of which Wound he died that Night: The Blood that gush'd from his Wound had all stain'd his Chariot, and as they were washing it in the Pool of *Samaria*, the Dogs came and lick'd his Blood, according to the word of the LORD, denounc'd against him by *Elijah* the Prophet.

So true it is, that the greatest and most potent of Princes, cannot avoid the just Doom of an incens'd GOD, which they have deserved by their exorbitant Crimes and Excesses; and that Heaven with as much ease dischargeth its Thunderbolts upon Crowned-Heads, which have thunder'd against others, as upon their meanest Subjects; for those who seem Gods upon Earth, are nothing but Dust and Ashes before GOD.

THE



*Thomas Vincent of Felcham
in the County of Surrey Esq^r.
For advancement of this Work. Contributed this Plate.*

The CONTENTS of the Second Book of the *KINGS*, commonly called the Fourth Book of the *KINGS*.

IN this Book the History of the Kings of Judah and Israel is finished, which was begun and carried on in the foregoing Book. As for the Kings of Israel, they and their Subjects continued obstinately wedded to their Idolatrous Worship; yet some of them much more than others. Wherefore also they were often called to Repentance by GOD, who to that end made use of the Ministry of his Prophets, as well as severe Judgments and Chastisements, with which he visited them: And as a fore-running preface of their final Ruin, he suffered Tiglath-Pileser to lead away the whole Tribe of Nephthali Captive into Assyria; yet all this had no good effect upon them.

True it is, that GOD always reserved amongst them a small number, according to the Election of Grace, to which end the Holy Schools and Colledges of the Prophets were very conducive: But because the generality of these Apostate Israelites preserved in their Impiety and Defection, the LORD in his just Judgment at last wholly rejected and cast them off. For Salmanasar, King of Assyria, having invaded the Land of Israel with a vast Army, took Samaria, after a three years Siege, and carried all the Israelites Captive into his own Country; which was the final Catastrophe of the Kingdom of Israel, having continued (according to the Computation of some) 262 years, or thereabouts.

The Kingdom of Judah also, not very long after, ended much in a like manner: For tho' the Jews had the true Worship of GOD generally continued amongst them, especially during the Reigns of their good and religious Kings, and the concurring administration of holy High Priests, who diligently employed their Authority for the casting down of Idolatry, and

the Reformation and Re-establishment of Divine Worship, when at any time it had suffered any Interruption or Corruption; yet the People were either very prone to mix the Leaven of Superstition with the pure Service of GOD, or to be careless and neglectful in attendance upon it, with that Zeal, Piety, and Sincerity, that GOD required of them: And notwithstanding that the serious Exhortations and earnest Admonitions of the Prophets, as well as the frequent Chastisements of the LORD, to recal them to Repentance, were not wanting all this while; yet the abominable Mixtures and Innovations, introduced by them into their Worship, and the depravations of their Manners, became so great and general, that GOD at length deliver'd this corrupt and incorrigible People into the hands of Nebuchadnezzar King of Babylon, who laid waste and destroyed their Country, took the City of Jerusalem, burnt the Temple, and carried the Jews Captives into Chaldea. All which came to pass after that the Kingdom of Judah had consisted (according to the Calculation of some) about 395 years from the Rent or Schism of the Ten Tribes.

Yet for all that GOD did so moderate his Wrath against this unthankful People, that be (notwithstanding all their Provocations and Rebellions) still continued faithful and constant to his Word and Promise, and by his Fatherly Goodness, always kept up amongst them an Elect People, and preserved the Remains of the Family of David (from whence the Messiah was to come, according to the Flesh) until the time of his appearing in the World, to accomplish the Work of our Redemption.

The History of this Book contains the Events of 350 years, or thereabouts.

Elijah taken up into Heaven.

Elijah is carried up to Heaven in a Fiery-Chariot, in the presence of his Disciple Elisha; who thereupon receives a double Portion of his Spirit, and divides the Waters of Jordan with the Mantle of Elijah.

A Hab dying in the manner as hath before been related, left the Kingdom of Israel Anno Mundi 3108. to his Son Abaziah, who before Christ 966. following the steps of his Father, and of his Mother Jezebel, prospered accordingly; for when he had reigned two years, he fell out of a Window, and finding himself in danger of Death, he sent Messengers to enquire of Beelzebub the God of Ekron, whether he should recover of his fall, or no?

GOD being provok'd, that a King of Israel should send to enquire of an Idol, about the event of his Sickness, sent Elijah to meet the Kings Messengers, and to bid them ask their Master, Whether he suppos'd there was no GOD in Israel, that he had sent them to enquire of Beelzebub the God of Ekron; and to assure him, that for this his sacrilegious and profane flighting of the GOD of Israel, he should not arise from his Sick-bed, but surely die.

The Messengers returning to King Abaziah with this Message, he enquired of them what kind of Man he was, that had charged them with it; and they replying, that he was a hairy Man, and girt with a Girdle of Leather about his Loins; he presently concluded it was Elijah the Tishbite, and sent a Captain over fifty with his Company to take him; who (in obedience to the Kings Command) went up to Elijah, where he was sitting at the top of a Hill; and said to him, Man of GOD come down, and go along with me in the Kings Name: But Elijah told him, If I be a Man of GOD, then let Fire come down from Heaven, and consume thee and thy Company.

King Abaziah hearing no news of his first Captain, sent a second to seize the Prophet, who having commanded Elijah, to come down with him to the King, was consumed (together with those under his Command) like the former. Abaziah, in the impatience of his Revenge, at last sending a third, who being terrified by the dreadful end of the two former Captains, as soon as he came up the Hill, fell down on his Knees, and earnestly besought him to spare his Life, and the Lives of those that were with him. Elijah moved to pity

with his humble Deportment, and being at the same time advised by an Angel, to go along with him to the King, not fearing any thing, accompanied the Captain into the presence of Abaziah, to whom he denounced the Sentence GOD had pronounced against him, That so far as he had sent to Beelzebub, as if there was no GOD in Israel, he should never rise from his sick Bed, but die there.

This was the last Action Elijah did in publick, for GOD soon after took him to himself; and Elisha being informed of the Day that his Master should be taken from him up to Heaven, would by no means be persuaded to leave him. Elijah himself tried him 3 several times, to see whether he might be induced to part from him; pretending, that he had business elsewhere, and wishing him to stay there, and to leave him alone; but Elisha still protesting, that he would never quit him, Elijah gave over, supposing that he had now sufficiently tried the Faithfulness of his Disciple; and as a reward of his Fidelity, bade him ask what he would of him; who thereupon demanding a double portion of his Spirit, Elijah told him, That he had demanded a hard thing, but that however, in case he did see him translated to Heaven, it should be granted him, else not.

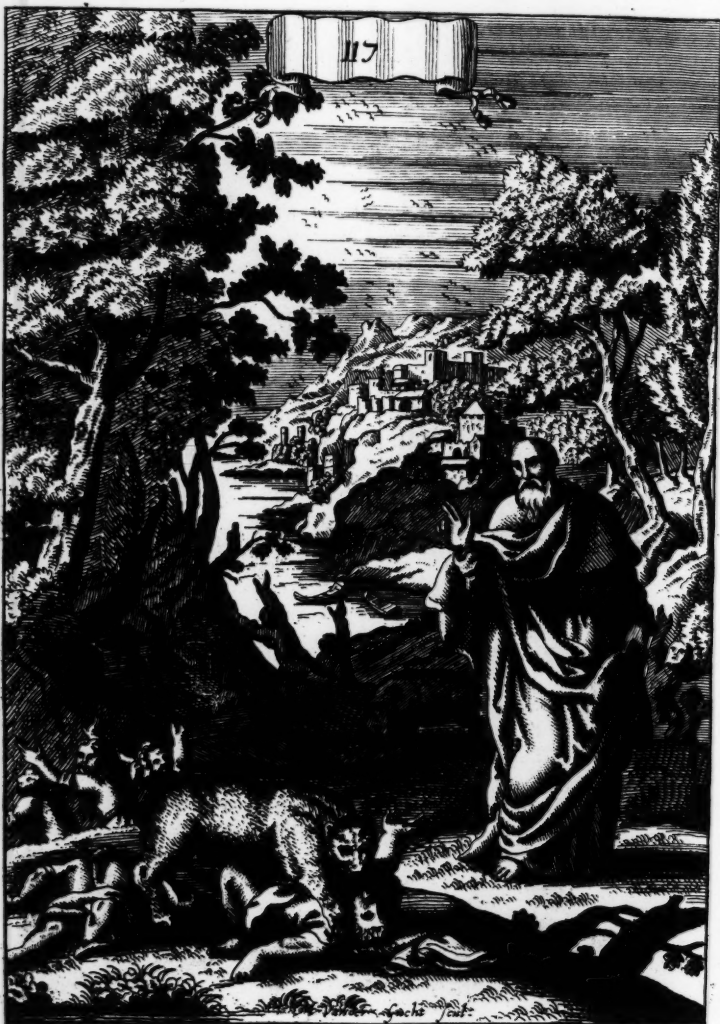
Soon after, as they went on and discoursed together, there appeared a Chariot and Horses of Fire, and parted them both asunder, and Elijah went up in a Whirlwind to Heaven.

This holy Prophet (saith S. Chrysostom) mounting up to Heaven, left nothing to his Disciple, save only his Mantle; as if he had said to him, I have fought against the Devil, being covered with this Armour; and do thou also engage with him in the same Equipage. Elisha accepted of this mean and poor Mantle as the richest Inheritance, because the true Christian Poverty is an impregnable Tower, and inaccessible Fortrefs; and the true Disciples of Christ look upon inward and spiritual Poverty, as the Well-spring of all good things, as the lovers of this World place all their confidence in their Riches and outward Possessions.

THE



*Mary Lady Reve, relict of S.^t Robert Reve of
 Thwait hall in suffolk Baronet, & now wife to Thomas
 Vincent of Feccham in surrey Esq^r.
 For advancement of this worke. Contributed this Plate.*



*The Right Honourable Ann Lady Morpeth,
daughter of the Right Honourable Arthur
Capell, Earle of Essex deceased,
For Advancement of this Worke Contributed this Plate.*

The Children devoured by Bears.

The Children that mocked Elisha are devoured by Bears.

After that the Prophet *Elijah* was translated out of this World, it appeared that he had been as good as his word to his Disciple *Elisha*, his Spirit not only resting upon him, but acting in him with more efficacy than ever it had in *Elijah* himself. The first effect hereof appeared in his crossing the River *Jordan* dry-shod, without any other means, but of *Elijah's* Mantle he had left him, wherewith as soon as he had smote the *Waters*, and said, *Where is the Lord God of Elijah?* the *Waters* immediately were parted, and he passed over.

Elisha being return'd to *Jericho*, the Inhabitants thereof represented to him, that the situation of their City was very pleasant, but that all the *Water* about it was very bitter, and rendred the Ground barren. *Elisha* condescending to their desire, bade them bring him a new Earthen Vessel with some Salt in it, and going forth to the Spring of the *Waters*, he cast Salt into it, and assured them in the Name of GOD, that from thenceforwards the *Waters* should be healed, and be no more the cause of sickness or death to any, or make the Ground barren, as formerly they had done. Which Words were no sooner utter'd by him, but the effect was there, and the *Waters* were healed ever after.

This holy Prophet (as *S. Ambrose* observes) by the efficacy and power of his Word, not only changed the bitterness of those *Waters* which flowed upon the Earth, but he penetrated to their deepest and most hidden Source and Spring, where he changed the very Nature of them, and that so thoroughly and effectually, that the Change he then made, continued to the end of all succeeding Ages, as the Scripture observes. By healing these *Waters*, he healed a whole People, who were afflicted with manifold Diseases, and Death, in drinking thereof, and in preserving those that were then, he (at the same time) was the preservation of all those, who in succeeding Ages should proceed from them.

This (adds that Father) was an admirable Figure of the Renovation and great Change which *Jesus Christ* (represented by the new Earthen Vessel fill'd with Salt) was to make one day, not in a City only or Country, but throughout the whole World, in scattering his Salt, that is to say, his Apostles, into the bitter and deadly *Waters*;

that is, amongst the People corrupted and infected with Sin; in order to take away the barrenness of the Ground, and make it (for time to come) fruitful in all Vertues and Graces.

But not long after this favourable and beneficial Miracle he had wrought, another succeeded, which made it evident, that this holy Prophet was fill'd with the same fiery Zeal, which was so signal and remarkable in his Master; for as he was going from *Jericho* to *Bethel*, near to that City he met with a Company of little Children, who seeing him bald, mocked him, crying out aloud, *Go up thou Bald-pate, Go up thou Bald-pate.* *Elisha* turning back looked upon them, and cursed them in the Name of the LORD; which Curse was no sooner pronounced by him, but two Bears came forth out of a Wood close by, and kill'd 42 of them.

We may well say here, (what *S. Austin* speaks on another occasion) that this Anger of *Elisha* was a Prophetick Anger, representing to us before-hand, what was to come to pass in after Ages, and lively setting forth to us the miserable condition of those, who bearing the Name of the Children of the Church, do insolently make a mock and scoff at *Jesus Christ*, and all the sacred Mysteries of his sacred Life and Passion; and tho' he suffered all manner of Outrage and Scoffing from the Jews on Mount Calvary, (as *Elisha* was mocked by these Children because he was bald) for which Crime they and their City were miserably destroyed and devoured by the Roman Eagles: Yet the Blasphemy and Sacrilegious abuse and profanation of his Holy Mysteries, which Christians are guilty of, is infinitely more exasperating, and must consequently expect a Punishment and Judgment far exceeding, not only that of these Children, but of the Jews also, who so outrageously affronted and mocked him on the Cross; forasmuch as they have (as the Scripture expresseth it) trodden underfoot the Son of GOD, and counted the Blood of the Covenant, wherewith they were sanctified, an unholy thing, and done despite to the Spirit of Grace.

The Christian Church (as *S. Austin* saith) hath but too many such Children as these; and tho' no Bears are seen outwardly to devour them; yet the Devils make no less havock of their Souls to whom they deliver themselves for a Prey by their disorderly Life, and the abuse of his holy Mysteries.

U

THE

THE MIRACLE OF ELISHA.

A Widow tormented by her Creditors, applying her self to Elisha for redress, he commands her to borrow Vessels of her Neighbours, which she fill'd with Oil, from a small Remnant she had left in the House, till there were no more Vessels for her to fill.

After the Death of *Ahab* and his Son *Ahaziah*, *Jehoram* (*Ahab's* second Son) Anno Mundi 3109. succeeded his Elder Brother before Christ 895. in the Kingdom, and did evil in the sight of the LORD, tho' as the Scripture observes, not like his Father and Mother, for he put away the Image of *Baal* that his Father had set up; but for all that he continued in the worshipping of *Jeroboams* Golden Calves. He reigned at the same time that good King *Jehoshaphat* reigned over *Judah*, and these two Kings always continued in Alliance and good Correspondence together.

Jehoram at that time being engaged in a War against the *Moabites*, who had refused to pay him the Tribute they had paid to his Father *Ahab*, desired *Jehoshaphat* to come to his assistance, which *Jehoshaphat* did accordingly; and coming at the Head of his own Army, joyn'd his Forces with those of *Jehoram*. But as they were on their march towards their Enemies Country, having marched seven days together thro' a dry Wilderness, where they suffered extream thirst for want of Water, *Jehoshaphat* in this extremity enquired of *Jehoram*, whether there were not thereabout a Prophet of the LORD, whom they might consult in this necessity, which threatened them and their Armies with utter destruction.

Elisha at last being sent for, and appearing before the King of *Israel*, told him plainly, that he might betake himself to the Prophets of his Father and of his Mother; and that if it had not been in consideration of *Jehoshaphat*, he would never have come to him; but upon his account promised him both Water and Victory over the *Moabites*. And having order'd them to make the Valley, where they were, full of Ditches, the next Morning a torrent of Water came from the Mountains and filled them, by which means the Army was saved.

This Water, which was their preservation, became the ruin and overthrow of their Adversaries; for the *Moabites* seeing this Water, to which the Rays of the rising-Sun had given a Red colour, supposed it had been Blood, and that their Enemies had kill'd one another: In this belief they came and fell upon *Jehorams* and *Jehoshaphats* Army, whom contrary to their expectation they found not dead, but

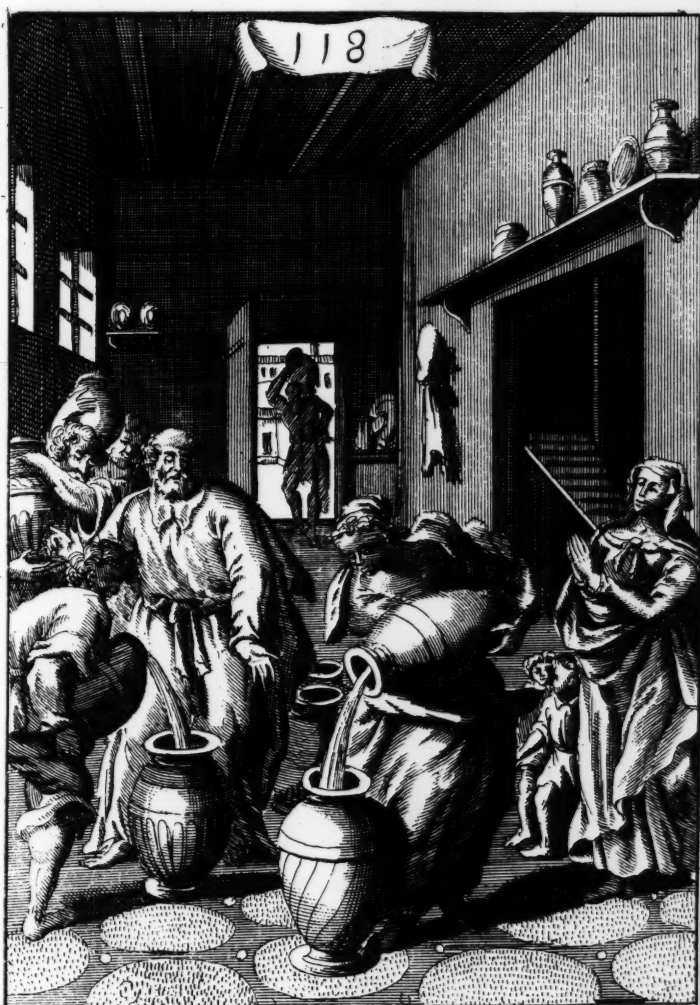
full of Life and Courage, insomuch as they soon put the *Moabites* to flight, and pursuing them to their Capital City, besieged it, whereupon the King of *Moab* in despair kill'd his eldest Son upon the Wall, and Sacrificed him; which cast so great a horror upon the Jews, that they broke up the Siege, and returned to their own Land.

In the mean time there was a Widow (who being exceedingly troubled with her Creditors, that threatened in case of Nonpayment, to take away her two Sons and sell them for Bond-slaves) came to *Elisha*, and desired his assistance and counsel in this extremity. *Elisha* having heard her Complaint, ask'd her, what she had in her House? who reply'd, she had nothing save a Pot of Oil; whereupon he bade her borrow a great many empty Vessels of her Neighbours, and having shut the Door of her House upon her, to pour out of her Pot into them till they were all filled. The Widow obeying this Order of the Prophet, found her Oil hold out till there were no more Vessels to fill: And being astonish'd at this Miracle, came to give *Elisha* an account of what had hapned, who bade her sell so much of the Oil as was sufficient to pay her Debts, and to keep the rest for her self and Children to live on.

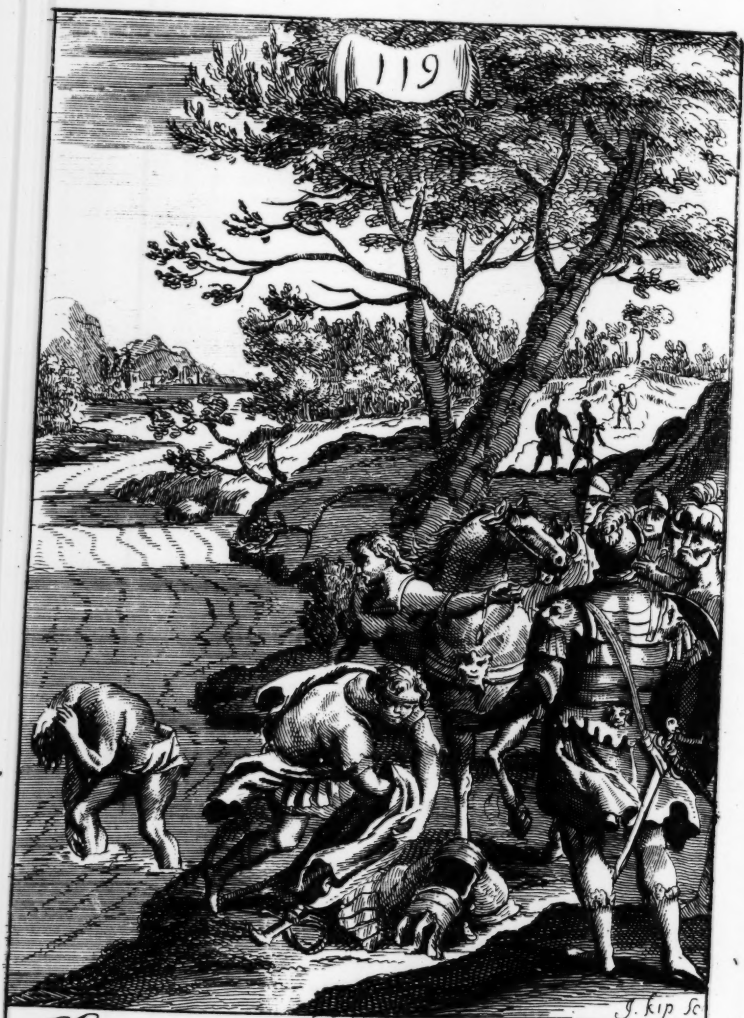
This Miracle (saith S. Gregory) was a Figure of that abundant effusion of the Grace of the Holy Spirit, which should one day fill the Church, represented by this Widow, who had only two Sons, whom the Devils would take from her, and make them Bond-slaves; which design of theirs was prevented by the effusion of this holy and divine Unction.

S. Bernard saith, we must without ceasing, desire and pant for this holy and wonderworking Oil, that our Hearts may be filled brimful with it; and to the end they may, we must keep them empty of vain Imaginations, and sensual Consolations. For the Unction of this Holy Spirit, represented by this Widows Oil, can fill no Vessels but such as are empty and void of all sinful and vain Prepossessions. 'Tis a vain thing for any Man to attempt an union between God and Mammon, *Jesus Christ* and this World, the Flesh and the Spirit; and it is impossible at the same time, to relish and taste the Pleasures of Earth and those of Heaven.

THE



*M^{rs} Jane Jeffreys, second daughter of Jeffrey
Jeffreys of Llynwell in Brecknockshire Esq^r,
For advancement of this Work, Contributed this Plate.*



*Mrs Sarah Jeffreys, third daughter of Jeffrey
Jeffreys of Llynall in Brecknockshire Esq^r,
For advancement of this Worke, Contributed this Plate,*

The Healing of Naaman.

Naaman comes to the Prophet Elisha, to be healed of his Leprosie.

Elisha the Prophet being willing to recompence the charitable care the good *Shunammite* had taken of him, Anno Mundi 3110. before Christ 894. in entertaining and lodging him as he passed by that way, by delivering her from the reproach of *Barrenness*, she had till then laid under, procur'd her a Son; but the Child sometime after dying whilst it was young, the Mother came in a great passion of Sorrow to complain thereof to Elisha, who (as soon as he had understood the Child's Death) sent Gehazi his Servant with his Staff, commanding him to lay it on the Child's Face; but the Mother would not be satisfied till Elisha came along with her; who finding that what he had commanded Gehazi had not brought the Child to life, he (as Elisha his Master did in a like case) applied his Body to the Body of the Child, having prayed to the LORD, and thereupon the Child's Spirit return'd, and he deliver'd him to his Mother.

Some time after he with a little Flower took away the poysonous quality of a Pot of Pottage, prepar'd for the Sons of the Prophets, and multiplied a few Loaves, so as they satisfied a great number of People.

But one of the most famous Miracles wrought by Elisha, and which is recorded of him by Jesus Christ in the Gospel, was his curing Naaman the Syrian of his Leprosie. This Man was of great Authority with his Master the King of Syria, but was sadly afflicted with that filthy Disease: And his Wife having a Jewish Girl that waited upon her, she told her Mistress, that if her Master would but go to the Prophet Elisha in Samaria, he would cure him of his Leprosie. Naaman being acquainted herewith, told the King his Master, who sent a Letter by him to Joram King of Israel, importing that he had sent his General Naaman to him to be cured.

Joram looking upon this his unreasonable Request, only as a design to pick a Quarrel with him, rent his Cloaths, asking Naaman, Whether his Master took him for a GOD, thus to require him to Cure his Disease? Elisha understanding what had past, sent to the King, to bid him direct Naaman to him, that he might know there was a Prophet in Israel. So Naaman came with his Horses and Chariot, and stood before the Door of Elisha's House, who without going out to him, sent word by

his Servant, That he should go and wash himself seven times in the River Jordan, by which means he should be healed.

But Naaman being in a rage at this usage and message of Elisha, went his way; but his Servants representing to him, how easie the thing was which the Prophet had prescribed for his Cure, desired him by all means to try, whether the Prophet had spoken true? Naaman at last yielding to their Reasons, went and plunged himself seven times in Jordan; whereupon his Flesh came again as the flesh of a little Child. As soon as Naaman perceived the Cure wrought upon him, he returned with all his Company to Elisha, to express his Acknowledgment, and to assure him, that from thence forward he would worship no other GOD, but the LORD only; he prest him also to receive his Presents, but Elisha utterly refused.

Now after Naaman was departed, Gehazi, (Elisha's Servant) ran after him, and telling him a Lye, procur'd of him two Talents of Silver and two Changes of Rayment. Elisha knowing what had past, reproached Gehazi for his Covetousness, and told him in the Name of the LORD, That because he had done this, the Leprosie of Naaman the Syrian should cleave to him, and to his Seed for ever, which hapned accordingly, and the Leprosie immediately appeared over all his whole Body as white as Snow.

The Cure of this General (saith S. Ambrose) is a Figure of the purification of Christians, of their inward Leprosie, by the Laver of Regeneration. The Prophet Elisha would receive nothing in consideration of this Cure, to teach the Ministers of the Gospel by his Example, to part with and communicate freely to others, what they have so freely receiv'd themselves from the Author and Fountain of all good. And Gehazi's Leprosie shows us, what inevitably happens to the Souls of those Ministers, who make a traffick of Holy things. It is not sufficient for Gospel Pastors (saith S. Ambrose) to be exempt from Avarice themselves, but they must take care that those who are under them to be so likewise; and they ought to use Severity, like Elisha, when they meet with any, who strive to enrich themselves with a Sacrilegious Merchandize, dishonouring the reputation of their Profession, and exposing the Sacredness of their Ministry.

The Siege of Samaria.

The King of Syria besiegeth the City of Samaria, and reduced it to a dreadful Famine.

THE King of Syria having several times laid wait with his Army, to surprize Anno Mundi 3116. Joram King of Israel, before Christ 888. but all to no purpose, he became transported into a great Rage against his chief Officers and Ministers, as supposing that they disclosed his Designs to him: But one of them told him, He was much mistaken to suspect the Faithfulness of his Servants upon that account; and assured him, That it was Elisha the Prophet that frustrated his Designs, by acquainting the King of Israel with his most secret Counsels.

As soon as the King of Syria had understood this, he was as much enraged against Elisha, as before he had been against his Servants, and resolved to seize him; and to that purpose, he sent a great Party of his Forces to surround the City where Elisha then was. Elisha's Servant arising in the Morning, and seeing the great Army of Syrians, that had invested the City, he was sore afraid; but Elisha, to rid him of his Apprehensions, prayed to GOD to open his Eyes; whereupon the young Man saw an Angelical Guard of Horses and Chariots of Fire, surrounding and guarding his Master.

And at the same time Elisha entreated GOD to strike the Syrian Army with blindness, that were come to take him; which the LORD having performed at the request of his Servant, Elisha went down to them, and told them, That they had mistaken their way; but if they would follow him, he would lead them to the Man they look'd for; and so brought them into the midst of Samaria, and then prayed GOD to open their Eyes again, that they might see the danger in which they were.

King Joram seeing his Enemies thus miraculously made his Prisoners, demanded of Elisha, whether he should destroy them, since GOD had delivered them into his hand? but the Prophet check'd him for entertaining such a Thought, and on the contrary bade him let Meat and Drink before them, and send them back to their Master in Peace.

Not long after this, Benhadad King of Syria raised a prodigious Army, and with it besieged the City of Samaria, which thereby was reduced to so dreadful a Famine, that an Asses Head was sold for 80 Shickels, that is, for about 12 pounds sterling. But the Scrip-

ture gives us a more tragical Instance of the extream Famine then raging in that City, Which is this, As King Joram was walking on the Wall, a Woman cries out to him to do her Justice; and the King asking her what she desired of him, she told him, that she and another Woman (her Neighbour) had agreed to kill their Children and eat them; that accordingly she had given her Son, and they had eaten him; but that her Neighbour instead of dressing her Son the next day, according to their Contract, had bid him, and would not deliver him.

King Joram astonished at the recital of so barbarous and unheard of Cruelty, rent his Cloaths, whereby the Sackcloth he wore next to his Skin was seen; but however, instead of reflecting upon his Sins, which were the cause of so dreadful a Judgment upon him and his People, he turns his Rage against Elisha, and swore he would have his Head that very day, and accordingly sent an Officer to his House, to execute his wicked design: But Elisha knowing of his Message, commanded those that were with him to shut the Door against him, and lay hold of him; being assur'd by the Spirit of GOD, that the Kings purpose of taking away his Life was chang'd.

This behaviour of the King of Israel shews, how dangerous a thing it is, for a Man in Affliction, to give himself up to Anger and Impatience. We see this Prince here dreadfully afflicted, and wearing Sackcloth upon his Skin, which one would think was a great sign of his being sensible of the Hand of GOD upon his Capital City; but for all that, we find him very far from being either humble or truly penitent; for losing his Confidence in GOD, and abandoning himself to Despair, he resolves to murder him, who alone by his Holiness and great Interest in GOD, was the Instrument of saving that City from utter ruin. But the true Servants of GOD, who look upon their Afflictions with the Eye of Faith, are humble and submissive under them, as knowing their Sufferings are less than they deserve; yea, they bless GOD for them, because they do not consider him as a Judge that punisheth Criminals, but as a Father that chastiseth his Children for their good and benefit, who loves them whilst he chastiseth them, and would never take the Rod in his Hand, but because he loves them.

THE



*Captaine Richard Leake of the Tower
of London. Master Gunner of England.
For advancement of this worke. Contributed this Plate.*



*M^{rs} Susanna Henshaw, daughter
of Charles Henshaw Esq^r,
For advancement of this Worke, Contributed this Plate.*

The Predication of Elisha.

A Lord of Samaria questioning the Truth of the Word of the LORD Spoken by Elisha, is trodden to death.

JORAM having complain'd to Elisha of the extremity to which the Famine had reduc'd the City of Samaria, before Christ 885. the holy Prophet comforted him and the People, who were quite spent and faint, assuring them, *That the next day about that time, fine Flour and Barley should be as cheap as then it was dear and scarce.* 'Twas a hard thing to believe this Propheſie, because all Objects of Sense did directly contradict it; and one of the Lords that were with the King was so bold to tell him, *That what he had said could not prove true, except GOD should be pleas'd to open the Windows of Heaven, and rain down Corn upon them.* But the Prophet replied, *He should see it with his Eyes, but should not eat of it.*

This Propheſie was verifi'd in this manner: Four Leprous Persons being got out of the City, encouraged one another to go into the Camp of the Syrians, and deliver themselves to them, as knowing that the worst that could happen to them was to be killed by them, which they thought far more eligible than to pine away with Famine; but when they were come to the Camp, they were extremely surpriz'd to find no body there; for GOD had struck the Syrian Army with Terror, by making them hear a noise of Chariots and Horses, as the noise of a great Army; whereupon they betook themselves to flight for their Lives, leaving their Tents, Horses, and all their Baggage behind them.

These Lepers finding themselves so unexpectedly Masters of the whole Camp of the Syrians, fell to eating and drinking, and refreshing themselves in the first Tent they entred into, and carried away the Silver and Gold they found there, and hid it; but considering how injurious they were to the poor Inhabitants of Samaria, in concealing these good Tidings from them, they went to the Gate of the City, and acquainted the Guards with what they had been Eye-witnesses of. Joram being inform'd of the Lepers Report, suppos'd it was only a Stratagem of the Syrians, to draw the People out of the City, and by that means to have an occasion to destroy them; Wherefore he sent out some Chariots, to dis-

cover whether the Syrians were fled indeed, or no; who following them as far as Jordan, found all the way full of Garments and Vessels, which the Syrians had cast away in their flight.

As soon as these Messengers had made a Report to the King of what they had seen, and that the Enemy was certainly returned home, the almost starv'd Citizens of Samaria flock'd in crowds out of the City, to go and plunder the Tents of the Syrians, by which means Meal and Barley was sold in the City at the same price Elisha had foretold to the King, in the Name of the LORD. And about the same time the other part of his Prophecy was fulfill'd likewise; for the King having commanded the Lord, who had express'd his disbelief of what Elisha had pronounced to King and People in the Name of GOD, to have charge of the Gate, to prevent any Disorders that might happen on that occasion, he was trod under foot by the People, and died.

It is impossible (saith St. Ambrose) not to admire the Wisdom and Power of GOD in these wonderful Events here set down, when we see that all contingent Futurities are present with him, which he discovers, when it pleaseth him, so clearly to his Servants, as if they were already done. We see him here saving Samaria after a miraculous manner, and alone fighting against her Enemies, whom he strikes with Fear and Terror, making them run away for their Lives, when none pursu'd them. We see a City deliver'd before they themselves were aware of it. Four Lepers, whom the Prophet Elisha had not healed, tho' he healed Idolatrous Naaman the Syrian, were appointed by GOD, to publish and make known this Deliverance. And when all the People were transported with Joy, for this their unlookt for Deliverance and Salvation, one Great Man is trodden to death by them, as they crowded through the Gate to plunder the Syrians Tents, that he might teach us by his tragical end, how dangerous a thing it is to have too high thoughts of the Power of Man, and too mean thoughts of the Omnipotence of GOD; that we affront him, when we disbelieve the Truth utter'd by the Mouth of his Servants, and that we cannot despise them, without despising him that sends them.

JEZA-

Jezabel devoured by Dogs.

Jezabel being thrown out of a Window by Jehu's Order, is devoured of Dogs.

Elisha being come to *Damascus*, *Benhadad* King of *Syria* sent *Hazael* to him, to know whether he should recover of his *Sickness*, with which he was then afflicted. *Hazael* having deliver'd his Message to *Elisha*, he told him at first, that the King his Master might recover; but presently added, that withal the LORD had shewed him he should certainly die; and at the same time fixing his Eyes upon *Hazael*, he fell a weeping. And *Hazael* having asked him why he wept? The Prophet reply'd, it was because of the Evils he forefaw that he would bring upon *Israel*, when he should possess the *Crown* of *Syria*.

Hazael returning to his Master, told him, That *Elisha* said, he should certainly recover; but the next Morning he took occasion to stifle him, and (upon his death) was proclaim'd King of *Syria* in his stead. This hapned when *Joram* the second Son of *Ahab* was King of *Israel*, and *Jehoshaphat* King of *Judah*. *Jehoshaphat* being grown old and crazy, placed his Son *Jehoram* in his Throne, who had nothing of his good Father's Piety, but followed the steps of the Kings of *Israel*, and imitated the wickedness of *Ahab*, whose Daughter he had married.

After *Jehoram's* Death, his Son *Ahaziah* succeeded in the Throne of *Judah*, and was Contemporary with *Joram* the Son of *Ahab* King of *Israel*, whom he assisted in the War he waged against *Hazael* King of *Syria*, and *Joram* being wounded in the Fight, he went to *Jezreel* to be cured, whither *Ahaziah* King of *Judah* repaired to give him a Visit. Now whilst the King of *Israel* was ill of his Wounds, *Jehu* (one of the high Officers of his Army) having been anointed King of *Israel* by one of *Elisha's* Disciples, with an express charge to exterminate the Family of *Ahab*, taking some Forces with him, immediately repair'd to *Jezreel*, where both the Kings then were. King *Joram* being acquainted by a Sentinel, that a great Party were drawing nigh to the City, he sent out Messengers on Horseback to enquire who they were; but *Jehu* suffering none of them to return, *Joram* began to suspect some Treachery in the case, and notwithstanding his Sickness, command'd his Chariot to be made

ready; and he and *Ahaziah* went to meet *Jehu*, whom they found in the Plot of Ground that belonged to *Naboth*, and *Jehu* having thorow'd him through the Heart with a Dart, exposed his dead body there to be devoured by Dogs, to fulfil the Prophecy of *Elijah* against the House of *Ahab*; and *Ahaziah* endeavouring to make his escape in his Chariot, was pursued by command from *Jehu*, and killed also, and his dead Body carried to *Jerusalem* to be inter'd with his Fathers.

Jezabel strangely alarm'd with these Tidings, had recourse to the Artifices of her Sex, and having painted her Face and dress'd her Head, plac'd her self at a Window to be seen by *Jehu*; who was so far from being taken with her Beauty, that he commanded some Eunuchs that waited upon her, to throw her out of the Window; which being done, *Jehu* and his Officers made their Horses to go over her Body. *Jehu* having refresh'd himself after this Action, commanded some of his Servants, to go and take up *Jezabel's* Body and bury it; but when he came to look for it, they found nothing left, except her Skull, her Feet, and the Palms of her Hands, the Dogs having devoured the rest, according to the Prediction of *Elijah*.

Thus was the End of this unhappy and miserable Princess, who was a great Instrument of GOD's Severity, to purify and refine his Servants by her barbarous Cruelty and Violence. She knew the Truth (saith St. Ambrose) and yet she persecuted it; and having taken a resolution, at any rate to support the Interest of false Prophets, who flatter'd and indulg'd her wicked and Idolatrous Humour, she declared open War, and became a sworn Enemy to the true Prophets of GOD. Her Presumption engag'd her to be too busy and meddling with Matters concerning GOD and Religion; and her bitter hatred against the pure Worship of GOD, having put her upon endeavours wholly to extirpate the same, so that no Footsteps of it might be left. GOD in his just Judgment suffered her not only to come to a most shameful and tragical End, but that even after Death, scarce any remainder of her Body should be left, for a Terror to all that might hereafter be inclined to follow her steps.



*Mr. Laurence Spencer. Clerke of the
 Works for the rebuilding the Cathedrall
 Church of Saint Pauls London.
 For advancement of this Worke. Contributed this Plate.*



*S^r George Rivers. of Chafford in
the County of Kent Baronet.
For advancement of this work. Contributed this Place.*

A dead Man raised to Life.

A dead Man being cast by chance into the Grave of Elisha, is raised to Life by touching of his Bones.

JEHU knowing that he was raised to the Throne of Israel on purpose to destroy the Anno Mundi 3120. House of Ahab, after he had before Christ 884. made a good beginning with Joram and Jezebel, soon after caused 70 of Ahab's Sons to be killed, having sent order for that purpose to the Magistrates of Samaria; who for fear of displeasing King Jehu, executed his Commands, and having cut off the Heads of Ahab's Sons, sent them to him in Baskets. Soon after Jehu, that he might with the greater ease destroy all the Priests and Worshipers of Baal, pretended he would honour Baal more than ever Ahab had done, and proclaimed a solemn Assembly for Baal, whereat all his Prophets, Priests and Worshipers were to be present; and when they were all met together in the Temple of Baal, he caused his Soldiers to fall upon them, and kill them every Man; and then proceeded to break down and burn all the Images of Baal, and turn'd his Temple into a *Jakes*.

GOD himself highly commended Jehu for this his Zeal, and promised him for a Reward, that his Children to the fourth Generation should succeed him in the Throne. But alas! he continu'd not long in this good disposition, but plung'd himself into all the Sins of Jeroboam, and by maintaining his Idolatrous Worship of the Golden Calves, he drew down the Anno Mundi 3148. Anger of GOD upon himself and all Israel, and at last died, leaving his Son Jehoahaz his Successor.

Whilst matters were thus carried in Israel, Ahaziah King of Judah being slain by Jehu, Athaliah his Mother, being a proud and ambitious Woman, to assure her self of the Throne, caused all the Sons of King Ahaziah to be put to death, except Joash, whom Jothaba his Aunt hid from Athaliah in the Temple of the LORD.

When Athaliah had now reigned 7 years, Jehoada the High Priest thought it was high time to declare to all Judah, That they had a lawful King in being, whom Athaliah had now for so many years deprived of his Right, by usurping the Crown of Judah; and having over and above contrived his Death, but that she had been happily prevented in the execution of her wicked and treasonous Design. And having sent

for the high Officers of the Kingdom and Army, to meet him in the House of GOD, he shewed them Joash their lawful Sovereign, whom they with most joyful Acclamations proclaimed King.

Athaliah surprized with these extraordinary shouts of Joy proceeding from the Temple, ran in haste thither, and rushing into the place where the King was, Jehoada commanded the Officers to seize her, and having dragg'd her out of the Temple to kill her; which being executed accordingly, Joash (who was then but 7 years of Age) peacefully succeeded in his Father's Throne.

About the same time Elisha the Prophet died: and as he lay upon his Death-bed, Joash, the Son of Jehoahaz King of Israel, came to give him a visit, and to testify the Sorrow he had conceived at the apprehension of losing the best Bulwark of his Kingdom; whereupon the Prophet to recompence this his good Office, promis'd him as many Victories against the King of Syria, as he should give strokes to the Ground. Elisha died soon after, and it hapned that as some Persons were burying a dead Body, they discovered a Party of Monbites that were ravaging the Country; whereupon they in haste cast the dead Body into Elisha's Grave, which as soon as it touch'd the Bones of that Holy Prophet, was restored to Life.

This was a great Miracle (saith St. Ambrose) but those of the Gospel are far greater, Elisha's dead Body raiseth a dead Body to life; Jesus Christ raised Lazarus, and many others, as well in his Life time as after his Death, from death to life; but the Resurrection of the Body is not near so considerable as that of the Soul. Bodies are raised from the dead to die again; but Souls that are raised to life, by leaving Death, Sin, and the Devil, never die again, but live the life of Angels, yea, of GOD himself.

None of us dare be so arrogant to expect to be raised from death to life like Lazarus; and yet even those of us, who groan under the Egyptian Bondage and slavery of our Passions, may, and ought to hope for the Resurrection of their Souls, if with a lively Faith and sincere Repentance they rely upon the infinite virtue of the Blood of Jesus Christ, and the Omnipotence of his Grace.

ZECHARIAH

Zechariah the High-Priest is stoned.

Zechariah, at the Command of Joash King of Judah, because he had reprov'd him of his Sin, is stoned.

Joash, the Son of *Abaziah*, being raised to the Throne of the *Kings of Judah*, by the Anno Mundi 3126. Care and Loyalty of *Jehobad* the High-Priest, seem'd for a good while to be very acknowledging and thankful to him, to whom he was beholden for his *Crown*: The kindness he had for this *Holy Man* made him good also; and being extremely concern'd for the disorders *Achaziah* had committed in the *House of GOD*, who had spoiled it of all its richest *Ornaments* and *Ustensils*, to adorn and furnish the *Temple of Baal*; he gave command to have the same repaired, and that all the dedicated things should he returned to it.

And because the expence of this Work was too great for the King alone to bear, he acquainted the People with his design, that all those who found themselves inclin'd, might contribute to so good and pious a Work. But the *Priests*, who were to receive the *Money* that was given to this purpose, were not so exact in giving in their Accounts, nor so diligent to forward the Work, as they should have been; wherefore *Jehobad* the Priest ordered all the *Alms* and *Contributions* of the People to be put into a great *Chest* fast lockt, which had a Hole in the midst of the *Lid*, or Cover of it, by which the *Priests* put in all their *Money* they received from the People; and whenever they found there was a considerable Sum of *Money* therein, they opened it in the presence of the King and the High-Priest, and having counted it, they put it in *Bags*, to be delivered to the *Workmen*.

After that the *House of GOD* was thus repaired, and all things reduc'd to their ancient Order, *Jehobad* the High-Priest died at the Age of 130 years. *Joash* the King shew'd him great Honour after his death, and would have his *Body* interr'd in the *Sepulcher* of the *Kings of Judah*, for the great Service he had done to the *Crown* and whole *Kingdom*: But it was not long he continued in this good disposition; for soon after the death of *Jehobad*, who had so wisely counsell'd and govern'd this young Prince, the *Grandeens* of his *Kingdom* came to pay their Obedience to him, who (being pleas-

ed with their *Flatteries*) gave ear to them, and made them his *Favourites*; and from that very time he forgot the *LORD*, and instead of his former religious Care for the *Temple* and true *Worship of GOD*, he now adored *Idols*, and drew down the *Wrath* and *Vengeance of GOD* upon himself and his *Kingdom*.

Zechariah, the Son of *Jehobad*, who had succeeded his *Father* in the *High Priesthood*, could not endure the sight of these *Impieties*; and being stirr'd up by the *Spirit of GOD*, he reprov'd the King to his Face, with a holy boldness, as well as the *Grandeens* of his Court; for that they had forsaken the *LORD*, and worshipp'd *Idols*. But this *Liberty* cost him his Life; for *Joash* not considering the vast Obligations he had to his *Father*, who had set the *Crown* upon his *Head*, caus'd him to be ston'd to death in the Court of the *Lord's House*, who dying, utter'd these Words; *The LORD look upon it, and require it.*

The *LORD* heard the Prayer of this holy *Martyr*, and made the remainder of the Life of this Prince as unfortunate, as the beginning of it had been happy. He stirr'd up the *Syrians* against him, who with an inconsiderable Force, defeated a vast Army, he had rais'd against them, and afterwards came to *Jerusalem*, and destroyed all the *Princes* of the People, and tortured *Joash* himself, leaving him in a sad and languishing Condition; and after all, was not allow'd to die a natural death, but was murder'd by two of his *Servants* in his *Bed*, for the innocent Blood he had shed; and had not the Honour (after his death) to be buried in the *Sepulcher* of his *Fore-fathers*, the *Kings of Judah*.

GOD by this dreadful Example, teaches Princes to distrust those who by their base and selfish Flatteries, would persuade them they are GODS, and that whatsoever they will, is well; and on the contrary, to value and esteem those who freely and boldly tell them the naked Truth, from a sincere Affection and Honour they have, for their Persons, whereas those Flatterers serve only to corrupt their good Inclinations, and to stir up the hatred of GOD and Men against them.

AHAZ



*The Honourable S.^r Robert Napier
of Punchnoll in the County of Dorset Knight
and Baronet.
For Advancement of this Worko. Contributed this Plate.*



*John Lethicullier Esq^r, son of J^r. John
Lethicullier. of Lewisham. in the County
of Kent Knight.
For advancement of this worke. Contributed this. Plate.*

AHAZ THE WICKED KING

Wicked Ahab (the King of Judah) greatly provoked GOD by his Abominations, is delivered into the Hand of his Enemies.

A Maziab having succeeded his Father Josiah, was frequently engaged in War against Josiah the King of Israel, who took him Captive; but soon after dying Amaziab was set at liberty by his Son Jeroboam, and reigned 15 year after that in Jerusalem: At the end of which understanding that a Conspiracy was hatching against him by some of his Servants, he fled to Lachish; but they sent after him, and kill'd him there, and Uzriah (who is also called Azariah) Reigned in his stead.

This Uzriah, in the main was a good Prince, and consulted with the Prophets in all his Affairs of Importance, to know the Will of the LORD, and by this means he became Victorious over all his Enemies, and very great and powerful; he repair'd the Ruins of Jerusalem, and restored the Kingdom to its former lustre and glory. But this continual course of Prosperity and Success at last lifted up his Heart (as the Scripture observes) to his destruction; for he proceeded to that height of Presumption, to invade the Sacred Office of the High Priest, and to offer Incense upon the Altar of Incense: And when Azariah the High-Priest, at the Head of 80 Priests of the LORD, withstood him, and challenged him for so doing, and he enraged began to Threaten them, the Leprosie broke out upon him, which as soon as they had perceived, they thrust him out of the House of the LORD; and indeed finding himself smitten with that unclean Disease, he hastened to get out of the Temple, that he might not defile that holy Place.

Uzriah thus struck with Leprosie, and being thereby incapacitated for Government, Josiah his Son took possession of the Throne, and in all things imitated the first Piety of his Father; wherefore also GOD blessed him, and made him very powerful; and having Reigned 16 years, he left the Kingdom to his Son Ahab, who let up again all the Abominations of Idolatry in Jerusalem, wherefore also the LORD delivered him into the Hands of the Syrians, and into the Hands of the King of Israel.

In the mean time the Kingdom of Israel descended from Josiah to Jeroboam, and from Jeroboam to Zachariah, and from him to Shallum, and

then to Menahem, who left the Kingdom to his Son Pekahiah; but Pekah the Son of Remaliah conspired against him and slew him, after he had Reigned two years. 'Twas this Pekah that waged a most bloody War against Judah, killing at one time 120000 of them, because they and their King had forsaken the LORD, and betaken themselves to the worship of Idols. The Israelites at that time committed such extreme Cruelties against their Brethren the Jews, that as they returned with their Captives in triumph to Samaria, a Prophet of the LORD reproved them for their great Cruelty, charging them at least to send back to their homes the 200000 Captives they had taken, which they did at the Prophets remonstrance, with a great many marks of Tenderness and Compassion for them, Cloathing them that were naked, and providing Wagons to carry those that were not able to go on Foot.

But Ahab was so far from being humbled by all these heavy Judgments of an incensed GOD, that on the contrary he sinned more and more. At the same time Ahab having made an Alliance with Tiglath-Pileser King of Assyria against Israel, he came with a great Army and took all the Israelites that dwelt beyond Jordan, and carried them Captives to Assyria, from whence they never return'd, no more than the rest of the Ten Tribes, who were afterwards transported thither by his Son Salmanassar.

But King Ahab was so far from being touch'd with the desolation of his own, or Neighbour Kingdom, or better'd thereby, that on the contrary he attributed all the Advantages his Enemies at the time had over him, to the prevalent power of their Idols, above those he worshipp'd, He shut up the Doors of the Lord's House, and erected Altars to his Idols, in all the Corners of the Streets of Jerusalem, until GOD by Death put a stop to the Career of his Impieties.

He was a dreadful Example of Princes forsaken by GOD, who the more he punisheth them, the more their Spirits are set against him, and who at last by their unhappy ends proclaim this great Truth, That Kings are great as long as they continue in the Rank where GOD has plac'd them; but that they precipitate themselves into their Creatural Nullity, when they begin to challenge him, or make themselves his Equals.

KING HEZEKIAH.

Hezekiah, King of Judah, applying himself to restore the true Worship of GOD destroys all the Idols and Images that were in the Land.

PEKah having seated himself on the Throne of Israel, by conspiring against Pekabiah his Master, lost his Kingdom by the same way he had got it at first; for Hoshea conspired against him and slew him, and succeeded in the Throne; but was scarce well seated in it, when Salmanassar King of Assyria came with an Army against him, and made his Kingdom Tributary. But as Hoshea was designing to cast off this Yoke, with the assistance of the King of Egypt, Salmanassar being informed thereof, came against him with a great Army, and laid Siege to Samaria, which he took at the end of 3 years; and carried the Ten Tribes into his own Country, (that is, into Media and Assyria) from whence they were scattered throughout all the Eastern parts of Asia, without ever returning to their own Country.

Thus ended the Kingdom of Israel, having continued 255 years after its separation from Judah. Whilst the Kingdom of Israel was thus harraised with a long Succession of wicked Kings, who by a Series of Murthers and Conspiracies supplanted one another, the Kingdom of Judah had a Breathing time allowed it from the Miseries it groan'd under in the Reign of King Ahar; for his good Son *Anno Mundi 3277. before Christ 727.* Hezekiah succeeding him, changed the whole Face of Affairs, and made Piety and Vertue to take place instead of that Impiety and Idolatry which had over-spread the whole Kingdom.

The Scripture gives him this Character, That neither before nor after him, was there ever any King of Judah like him. He put his whole trust in the LORD, and cleaved to his Law, without turning from it to the right or to the left; He opened the Gates of the House of GOD, which his Father had shut up, with design to abolish the true Worship of GOD. He commanded the Priests and Levites to sanctify themselves, in order to the purifying of that holy Place, which had been so abominably profan'd. He cut down all Idolatrous Groves, and broke the Brazen Serpent which Moses formerly had made by an express Command from

GOD; but was since become an Object of their Sacrilegious Adorations. He took great care to re-establish the Priests and Levites in their discontinued Functions, and to provide for their Subsistence and Maintenance, to which end he revived the Laws of the Tenth and First-fruits.

And as this good King took pleasure and delight in the ways of GOD, and in procuring and establishing the purity of his Worship, so the LORD also took delight to Crown all his Enterprizes with Success, and to reward his Piety with the Victory that alway attended his Arms. He cast off the Tyrannical Yoke of those Kings, that had made his Predecessors their Tributaries, and particularly that of the King of Assyria. He waged War against the Philistines, took their chiefest Cities, and made them keep within their own Bounds.

During the Reign of this Pious King lived *Isaiah the Prophet*, who was of the Blood Royal, and very familiar with this good King. GOD on several occasions sending him to be his Counsellor and Comforter. This Holy Prophet always encouraged Hezekiah to put his Trust more and more in that GOD whom he worshipped; and as it pleased GOD, for to prove Hezekiah's Faithfulness and the Uprightness of his Heart, by stirring up very powerful and formidable Enemies against him; so this holy Prophet was always ready to comfort and encourage him, that he might not be terrified either by their Forces or Menaces.

This was a very sensible Instance, how happy that Prince is, who lends an ear to, and advises with holy and good Men; as *Isaiah* also without doubt thought himself happy to live under the Government of so Religious a Prince.

And it appeared by this remarkable Example, (as the Fathers observe) that when Kings truly fear GOD, they easily agree with those that are his true Servants, and are ready to comply with whatsoever they declare to them in the Name of the LORD; accounting it a greater and more real Honour to respect his Word in his Ministers, than to be honoured and obeyed by all their Subjects.



*The Honourable M^{rs} Elizabeth Gerard, sole daughter
 and Heiress of the Right Honourable Digby
 Lord Gerard of Gerards Bromley
 For advancement of this Worke. Contributed this Plate.*



C. Freeman in.

J. Kip Sculp.

*Mr. Nathanaell Bromley.
of London Citizen.
For advancement of this Work, Contributed this Plate.*

THE DEFEAT OF SENNACHERIB.

GOD in Favour to King Hezekiah, destroys the Army of Sennacherib by an Angel, who in one Night killed an Hundred fourscore and five thousand Men.

GOD being willing to prove the Faithfulness of King Hezekiah, stirred up against him Sennacherib the Anno Mundi 3291. King of Assyria, who provoked by Hezekiah's refusing to pay the Tribute his Predecessors were us'd to pay, sent Rabshakeh to threaten him in the presence of all the People, on purpose to discourage them, and make them Rebel against Hezekiah; accompanying his Threats with Scoffing reflections upon his Confidence in GOD; against the Forces of a Prince, whom no Power hitherto had been able to resist.

Hezekiah having been Ear-witness of these proud Threats and Blasphemies, which reflected more upon GOD than upon himself, rent his Cloaths and cover'd himself with Sackcloth, and went into the House of the LORD, from whence he went to Isaiah the Prophet, to acquaint him with what had hapned, entreating him to cry mightily unto the LORD for help in that time of distress. The Prophet in answer to his request, bade him not to be afraid of the proud Threats of Sennacherib because GOD would fight for him; assuring him, That the King of Assyria should never enter the City, but be forced to raise the Siege, and to return shamefully into his own Country by the same way he came, and be Murder'd there; because the LORD GOD had taken upon him to defend and save the City of Jerusalem for his own Name sake, and for his Servant David's sake.

Hezekiah received this Answer from the Prophet Isaiah, as he was humbling, and pouring forth his Heart in Prayer before the LORD in his Temple: For having received the Blasphemous Threatning Letter from the King of Assyria, he presented it before the LORD, and holding it in his hands lifted up to Heaven, he said; O Lord God of Israel, which dwellest between the Cherubins, thou alone art the GOD of all the Kingdoms of the Earth, for thou hast made Heaven and Earth. Lord, bow down thine Ear and hear, open thine Eyes and see, and hear the Words of Sennacherib, which he hath sent to reproach the Living God. True it is, O Lord, that the Kings of Assyria have

destroyed other Nations and their Lands, and cast their Gods into the Fire, for they were no Gods, but the Work of Mens hands, Wood and Stone, therefore they have destroyed them. Now therefore, O Lord our God, save thou us out of his hand, that all the Kingdoms of the Earth may know, that thou only art the Lord God.

The Prayers of this good King were not without a signal Effect; for when Sennacherib thought himself sure of Hezekiah and his Kingdom, GOD sent the Jews an invincible Succour, which yet produced most visible and sensible Effects: for he gave Commission to an Angel, who in one Night killed 185000 Men in the Camp of Sennacherib; who rising betimes in the Morning were extremely astonished and surprized, to find the whole Camp little else but a heap of dead Bodies. Thus with shame and confusion was he fain to hurry away to Niniveh, where neither he was safe; for as he was Worshipping in the House of his God, he was killed by two of his Sons who escaped into Armenia.

This was the end of Sennacherib, who being a Prince that lifted up himself above GOD, and dishonoured him with his Blasphemies, serv'd at last only to be a dreadful Instance of his Omnipotence and Severity against such proud and obstinate Sinners. GOD opposed against all the vast Army of this proud King no more than one single Angel, who (as S. Hierom observes) would not involve him in the same Slaughter with his Subjects, as Pharaoh was, but suffered him to escape his Hand that he might fall by those of his Sons.

GOD by this History would teach the Kings of the Earth, That when they Rebel, and declare themselves Enemies to him, from whom they receive their Being, and whatsoever else that makes them Great and Feared amongst Men, he sometimes permits them to find such Monsters amongst their own Children, who renouncing all Natural Affection, are not afraid by a detestable Parricide, to deprive them of their Life and Crown, to whom they themselves were beholding for both.

HEZEKIAH RESTORED TO HEALTH.

King Hezekiah being Sick to Death, is restored to Health, and has 15 Years added to his Life.

NOT long after that *Hezekiah* was thus miraculously deliver'd from *Sennacherib's Army*, he fell Sick of a *Mortal disease*. *GOD*, it seems was resolv'd to try this pious *K.* all manner of ways thereby to raise *Hezekiah's* Faith, and to display his own Power and Glory. Accordingly, after that *Hezekiah* had earnestly besought the *LORD, GOD* sent *Isaiah* the *Prophet* (who had before declar'd the Sentence of *Death* to him) to assure him that the *LORD* had heard his *Prayer*, and retracted the Sentence of *death*; That his Recovery should be so sudden, that within 3 days he should be in condition to go to the Temple of the *LORD*; and moreover that 15 years should be added to the years of his Life. And to convince *Hezekiah* of the Truth of what he had declar'd to him in the Name of the *LORD*, he wrought a famous *Miracle*, by making the shadow of the Sun to return backward ten-Degrees upon the Dial of *Abez*.

So many *Miracles* wrought in favour of *Hezekiah*, did not meet with the answerable Effects that might be expected from them; and he made it appear, when he was restored to health, that it is sometimes advantageous for *Good Men* to die of their *Sickness*. *GOD*, to make the *Pride* that had insinuated it self into *Hezekiah's Heart* to appear abroad, suffer'd the *Ambassadors* of the King of *Babylon* to come to him with rich Presents, to congratulate his Recovery, and to enquire about the *Miracle* wrought in his behalf.

Hezekiah pleasing himself with the Honour done to him by that great King, shewed his *Ambassadors* all his *Riches, Jewels* and *Treasure*, and all that was Great and Magnificent in all his *Kingdom*, with all his stores of *Arms* and *Ammunition*. *GOD*, who had discover'd this *Wound* hid in the bottom of the King's Heart, sent *Isaiah* the *Prophet* to enquire of him who those *Men* were that were come to Visit him, and what their *Business* was. To which he answer'd, That they were *Ambassadors* sent to him from the King of *Babylon*, and that he had shew'd them all the *Treasures* of his *Palace* and *Kingdom*, without hiding any thing from them.

Whereupon *Isaiah* declared to him in the Name of *GOD*, That all the *Treasures* that he had shew'd to the *Babylonian Ambassadors*, should be carried to *Babylon*; and that his own

Children and *Posterity* should be *Eunuchs* in the *Palace* of the King of *Babylon*. Which *Prophecy* was afterwards verified in the *Children* of the *Blood Royal* of *Judah*, who were carried away *Captives* by *Nebuchadnezzar*. *Manasseh*, the Son of *Hezekiah*, who was but 12 years of Age, when he began to Reign, was himself carried *Captive* to *Babylon*, because of his *Impiety*, wherein he exceeded all the Kings that went before him. He set up again whatever his Father had destroyed, and pull'd down whatever he had set up. He caus'd the *Prophet Isaiah* to be kill'd, without respecting his Holiness, his high Quality, being Prince of the *Blood*, or his great Age, being above 100 years old, and out-did (as *GOD* witnesseth of him by his *Prophecs*) all the *Abominations* of the *Amorites*, whom *GOD* had driven out of the *Holy Land*.

Wherefore also *GOD* raised up against him the King of *Assyria*, who took him *Captive*, and bound him with *Chains* and carried him to *Babylon*. This sad condition, to which by the just Judgment of *GOD* he was reduced, made him enter into himself, and Eying *GOD*, who to justly chastiz'd him, he beg'd for Pardon and Mercy with all his Heart, and gave full evidence of a true and sincere Repentance.

These deep and hearty Humiliations of this *Captive Prince*, joyn'd with most ardent *Prayers*, mov'd *GOD* to have pity on him; and delivering him from his *Captivity* in *Babylon*, he restor'd him to his Subjects, and establish'd him in his Throne, where now his care was to serve the *LORD*, and to shew himself thankful for the great Mercy and *Loving-kindness* he had been pleas'd to show unto him. Neither was he content with serving the *LORD* himself, but he commanded all his Subjects to serve the Lord God of *Israel*, and to worship him alone.

Thus (saith the Scripture) *Manasseh* knew that the *LORD* he was *GOD*; and indeed every one who reads these wonderful Events cannot but own the same. And it is hard to determine where we ought to fix our *Admiration* most, whether on the *Omnipotence* of *GOD*; who absolutely disposes of *Men*, or on his *Justice*, which does not spare Kings; or on his *Mercy*, which condescends to be entreated by so great a *Criminal*, and restores a *Prince* to his Throne, who had so outrageously condemn'd his *Laws*, and profan'd his Temple.

THE



*Mr. Francis Forbes of the
Citty of London Merchant,
For advancement of this worke. Contributed this Plate.*



*Wth Gentilles Tichborne, wife of S^r Benjamin Tichborne.
of Woodnicks in Hartford Shire. Gifted. descended from the
ancient family of Tichborne of Tichborne in Kent Shire.
For advancement of this Worke. Contributed this Plate.*

THE PIETY OF JOSIAH.

Josiah (*King of Judah*) restores the Worship of *GOD*, and establisheth it throughout his Kingdom, and in Godliness exceeds all his Predecessors.

KING Manasseh being dead, his Son *Amon* Reigned in his stead, who imitated his Father in his Crimes and Sins, but not in his true and sincere Repentance; wherefore

Anno Mundi 3361.
before Christ 643.

GOD having left him to himself, his own Servants conspired against him and kill'd him, after a short Reign, that lasted only two years. The People having kill'd the Murderers of *Amon* plac'd his Son *Josiah* on the Throne, who was not above 8 years of Age when the Crown was set on his Head.

This *Josiah* was a Prince of most rare eminent Piety, of which he gave extraordinary Instances from his very Youth, and continued therein to the end of his Life. He destroy'd all the Altars of *Baal*, and brake in pieces all his Images, and burnt the Bones of his Prophets upon the Altars dedicated to that Idol, according to the Word *GOD* had spoken by his Prophet to *Jeroboam* 350 years before. Thus he purified and cleansed not only *Jerusalem* and *Judah*, but also extended his Zeal to a great part of *Israel*, destroying and cutting down the Images and Groves, that he found in the Tribes of *Manasseh*, *Ephraim*, *Simeon*, and *Naphtali*.

Whilst this good King was employed in these Works to worthy of a King, and Repairing of the Temple, which in his Fathers, and Grand-fathers time had been to highly abus'd and profan'd, *Milkiab* the High-Priest found the Book of the Law of *Moses* in the Temple of the *LORD*, and brought it to King *Josiah*, who when he had read therein the dreadful Threatnings pronounc'd against those who did disobey that Law, he rent his Cloaths in consideration of the heavy Curse of *GOD* which the Wickedness of his Fore-Fathers had drawn down upon the Land. And sent *Hilkiah* the High-Priest with others of his Chief Ministers, to enquire the Mind of *GOD* in this matter of *Huldah*, the Prophetess; who sent them back with this Answer to the King, That all the Judgments pronounced by *GOD* in his Law, should certainly come upon *Judah*; but however, that *GOD* would do him the Favour, to let him die in Peace, because his Heart was tender, and did humble himself before *GOD* when he heard the Words pronounced against *Jerusalem* and the Temple of the *LORD*, and all the Inha-

bitants of *Judah*, rending his Cloaths, and trembling and weeping before the *LORD*, that therefore the *LORD* had heard him, and would delay the pouring forth of his Vengeance upon the profaners of his Law till he was laid in his Grave, that he might not see the evil that was to come upon *Judah*.

Josiah having received this answer, assembl'd all the People in the Temple, read to them the Book of the Law; and engaged himself and all the People in a solemn Covenant before the *LORD* to keep his Commandments, Testimonies and Statutes, with all their Heart and Soul. This Covenant he had engaged his People in, together with his powerful Exhortations and edifying Example, had the good effect to keep all his Subjects faithful to *GOD* until his death, which was caused by a wound he received in a Battle against *Pharaoh-Necho* King of *Egypt*.

GOD made haste (saith St. *Ambrose*) to take this good King out of the World, to deliver him from these Evils he was going to shower down upon the Earth; and being unwilling to survive the Glory he had so justly acquired, by the Zeal he evidenced beyond any King before him, in celebrating the Feast of the Passover, with greater Solemnity and Piety than ever it had been celebrated before.

The Example of this King ought to teach all Princes to make it their Principal care, to inform themselves in the Law of *GOD*, because we find the Spirit of *GOD* in the Scripture, attributing all the Happiness and Success of *Josiah*, to that humble fear and trembling wherewith he heard the denunciations of *GOD*'s Wrath against the rebellious Violators of his Ordinances set down in the Book of the Law, which was wonderfully found in the Lord's House, in this good Kings Reign. But those Princes who would be happy with *Josiah*, must read the Scripture as he did; that is, with a full purpose not only to observe the same themselves, but to make it to be observed by all their Subjects: For they ought to consider that it would be unjust and unreasonable for them to expect that their Subjects should to religiously observe their Commands, when they at the same time give little or no heed to the Commands and Ordinances of the King of Kings, and Lord of Lords.

THE

THE SIEGE OF JERUSALEM.

Nebuchadnezzar Besieges Jerusalem, and Takes it, and carries away with him to Babylon, all the Riches and Inhabitants of that City.

KING *Josiah* dying lamented of all, *Fekoahaz*, his youngest Son was placed in the Throne by the People ;

Anno Mundi 3354.
Before Christ 610.

but *Pharaoh-Necho* King of *Egypt* came to *Jerusalem*, and deposing him, carried him bound in Chains to *Egypt*, and having imposed a great Tribute upon the Land, he made his Brother *Eliakim* King in his stead, giving him the name of *Jehojakim*.

This Prince Reigned 12 years ; in which time there lived many great Prophets ; and yet notwithstanding all their Exhortations and Denunciations, he fell into all manner of Crimes and Enormities. When some of his Officers had shewed him the Prophecy of *Jeremiah* (wherein were described the Judgments that were to come upon him, and all *Judea*;) he cut it in pieces with a Penknife, and cast it into the Fire. But *GOD* commanded the Prophet to write down those Denunciations in another Volume, and to add to them many others.

It was in the 4th year of his Reign that *Nebuchadnezzar* came to Besiege *Jerusalem*, and took this unhappy King, and put him in Chains to carry him to *Babylon* ; and from hence we are to begin the Account of the 70 years of the Captivity ; tho' indeed *Nebuchadnezzar* released him afterwards, contenting himself to make him Tributary. But when at the end of Three years he Rebelled against *Nebuchadnezzar*, the *Chaldeans* came against him and slew him, not so much as affording him a Grave.

After him succeeded *Jehojachin* his Son, who following the wicked Steps of his Father, *Nebuchadnezzar* came and took him Captive, and carried him with his Wives and Children, and all the Grandees of his Court, with 10000 of the Inhabitants of *Jerusalem*, to *Babylon*. And at the same time he took along with him all the Treasures of the Temple, and of the Kings House, and all the Vessels of Gold which *Solomon* had made, and placed *Zedekiah* his Uncle on the Throne.

This *Zedekiah* (without respecting *Jeremiah* who spake to him in the Name of *GOD*) lived in a continual course of Wickedness and Impiety ; and his Subjects following his Example, gave up themselves to all manner of Licentiousness, committing all the Abominations of the *Heathens* round about them, without regarding the Warnings *GOD* gave them

from time to time, by the Mouth of his holy Prophets ; yea, as the Scripture witnesses, they mocked the Messengers of *GOD*, despised his Word, and abused his Prophets, untill the Wrath of the *LORD* arose against his People without remedy.

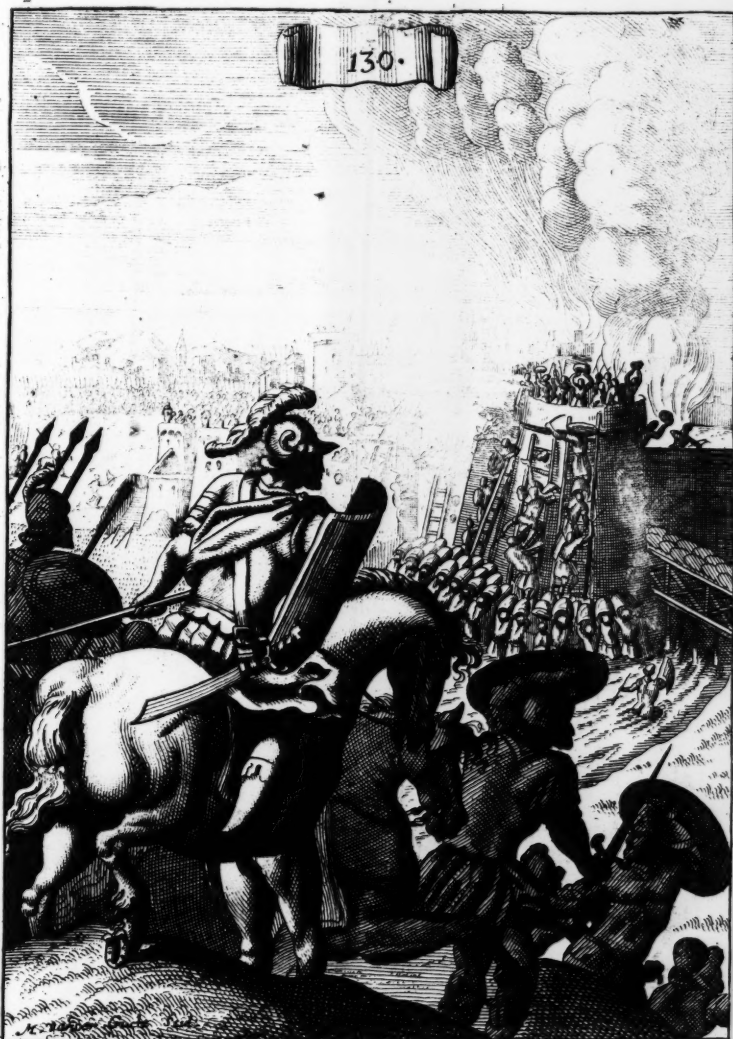
Wherefore in the 9th. year of this Kings Reign, *Nebuchadnezzar* came with his Army against *Jerusalem*, and after a Siege which lasted 2 whole years, reduc'd the City to a dreadful Famine. Having at last made a great Breach in the Wall, he entred the City in the Night. The Jews hereupon seiz'd with a terrible Consternation, endeavour'd to get away, and make their escape, and *Zedekiah* himself fled through a secret Gate ; but *Nebuchadnezzar* having sent some to pursue him, they overtook him near *Jericho*, and brought him before the King of *Babylon*, who by a cruel Order executed the Sentence *GOD* had in his Just Judgment allotted to that Prince : He caused his two Sons to be kill'd in his presence, and after this terrible Spectacle, he caused his Eyes to be put out, and loading him with Chains, carried him to *Babylon*.

Anno Mundi 3416.
Before Christ 585.

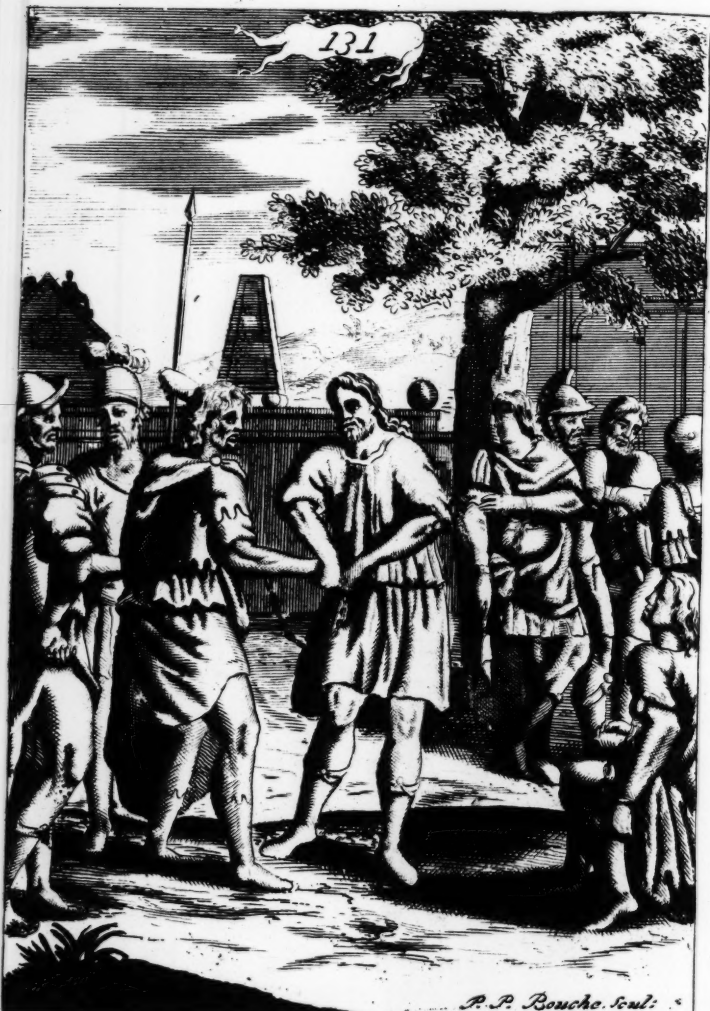
Nebuchadnezzar afterwards sent *Nabuzaradan* the Captain of his Guard, to bring along with him the rest of the people, and to seize all the Riches remaining in the Land, with orders also to burn the Temple and the Kings Palace, and all other Princely Houses, and to cast down the Walls of *Jerusalem*, leaving only a few poor People in the Country, that might take care to Till the Ground, and dress the Vineyards ; at the same time also *Nabuzaradan* took the High-Priest, *Seraiah*, and *Zephaniah* the 2^d. Priest, and several others of the Kings greatest Officers and Ministers of State, and 60 of the chief Inhabitants of the City *Jerusalem*, and brought them to the King of *Babylon* at *Babylah*, who put them all to Death.

This was the miserable condition to which *Jerusalem* was reduc'd, for the Sins of its Kings and People ; which the Prophet *Jeremiah* sets forth in so lively a manner, that a Man had need to have a Heart as hard as a Rock, not to be mov'd with it : For it is a good and holy thing to be afflicted for the severe Chastisements of Sinners, if at the same time we have an utter abhorrence for their Crimes.

JEHO-



*The Rt Honourable Robert Lord Lucas, Baron of Shenfield,
Cheife Governor of the Tower of London and Lord Lieutenant
of the Hamlets there unto belonging.
For advancement of this Works, Contributed this Plate.*



P. P. Boucho. scul.

*S^r Thomas Dupp of Eardisley in Herefordshire
Knight. Gent. y^{her} of the Black Red to the late
King Charles and King James & to their present
Majesties King William and Queen Mary.
For y^e Advancement of this worke Contributed this Plate.*

JEHOJACHIN taken out of Prison.

Evil-Moderach King of Babylon, after the Death of Nebuchadnezzar, shews kindness to Jehojachin, not only giving him his Liberty, but treating him with the Honour due to a King.

THe Kingdom of Judah being thus destroyed by the Babylonians, the Jews continued

Anno Mundi 3417.
before Christ 587.

in this Captivity 70 years, according as it had been foretold by the Prophets. GOD, who never willingly afflicts the Children of Men, had long before threatned his People with this hard condition of Bondage, to the end they might avoid it by hearty Repentance, and reforming of their Lives. Jeremiah the Prophet had warned them very often of this state, and ventur'd to expose himself to the Persecutions of the Great men of the Court, rather than to withhold from his Brethren, what might be of so great use to them. He at the same time also admonish'd them, not to imitate the ways and manners of the People by whom they should be carried away Captive, but to continue firm in the true Worship of GOD, they had received from their Fathers. Neither was he wanting to comfort them under this affliction, by assuring them, That GOD would undoubtedly deliver them from their Captivity, at the time he had declared by his Prophets.

The Holy Prophet having found Favour in the eyes of Nebuzaradan, General of King Nebuchadnezzar, who had given particular Orders for his preservation and maintenance, tho' he was at liberty to go to Babylon and live there in peace, chose rather to stay in Judaea, to be a comfort and stay to those few of his Countrymen that were left there. He gave very good Advice to Gedaliah, whom Nebuchadnezzar had constituted Governour over the Jews that he left in the Land: But Gedaliah not regarding what was told him concerning Ishmael's Conspiracy, was soon after kill'd by that Rebel at Mizpah, together with all those that were with him.

The rest of the Jews that were in Judaea, apprehending the Anger of the King of Babylon, for the Murther of Gedaliah, whom he himself had placed over them, resolv'd to secure themselves by fleeing into Egypt. Jeremiah oppos'd himself against this their design, assuring them, that no Evil should happen to them by staying in Judaea, but that they should certainly perish and be destroyed, if they went to Egypt; but they notwithstanding these Remonstrances of Jeremiah, continuing obstinate

in their Resolution of going down to Egypt; Jeremiah, and Baruch his Disciple, finding that they could not dissuade them from their purpose, chose rather to accompany them thither, than wholly to forsake them: And being arrived there, they declared to the Jews, That the King of Babylon should conquer and destroy Egypt as he had done Judaea.

Whilst this People (formerly so highly favoured of GOD) suffered so many Miseries in 3 several Kingdoms, viz. in that of Babylon, Egypt and Judaea, without being supported with any other comfort but the hopes of being deliver'd from this their Servitude at the end of 70 years according to the Word of GOD declared by his Prophets; there hapned an Event in Babylon, which did somewhat comfort them: and alleviate their Affliction. For Nebuchadnezzar (whom GOD had made use of as a Rod to chastize others) being at last obliged to submit to Death himself, his Son Evil-Merodach succeeded him, who soon after his coming to the Crown, sent for Jehojachin King of Judah, whom Nebuchadnezzar had formerly carried away Captive to Babylon, before the Reign of Zedekiah their last King, out of Prison, and set him at full liberty.

Anno Mundi 3442.

Thus this Prince, after he had been a Prisoner 37 years, was at last set at Liberty by the Clemency of this King; And (as the Scripture expresseth it) he spake kindly to him and set his Throne above the Throne of the Kings that were with him in Babylon, and changed his Prison-Garments, and made him eat Bread continually at the King's Table all the days of his Life, and settled an Allowance upon him, to maintain him in a condition suitable to his Royal Dignity. Thus was this King transported from the extremity of Misery and Bondage, to a state of Glory and Happiness, which made him remember the Royal state he enjoy'd before, and gave him occasion to adore the Divine Providence, with respect to Princes, whom he humbles and casts down and raiseth them again when it pleaseth him, and who sets bounds and limits to their Prosperity and Glory, as well as to their Sufferings and Adversities, according as they are the Objects of his Justice and Wrath, or of his Mercy and Favour.

The CONTENTS of the First Book of CHRONICLES.

THis and the following *Book* are joyned by the *Jews*, and make but one; their *Hebrew Title* is, THE WORDS OF DAYS, and according to the *Septuagint*. PARALIPOMENA; but the *Vulgar Latin*, and *Modern Translations*, call them, THE BOOKS OF CHRONICLES. The *Jews* call these *Books*, *The Words of Days*; that is, *Of Times*; because they contain the *Memorable Things*, which from time to time hapned in the *Church of GOD*, as well as in the *Land and Cities of Israel*. The *Greek Translators* give them the name of *Paralipomena*; that is to say, *Things omitted or forgot*; because in them are Recorded several *Specialties*, which had been omitted and left out in some of the foregoing *Books of Holy Writ*, which the *Spirit of GOD* (since that) thought fit should be set down in *Writing*, for the *Information of the Church*. But we call them the *Books of the Chronicles*, in imitation of the *Latin* and other *Translations*, which word imports as much as a *Description*, or an *Account of Times*; because therein are couched many *Memorable things*, which hapned in *Times past*, in the *Church and Commonwealth of the Jews*.

'Tis not certainly known who was the *Composer of these Books*; only it was commonly supposed, that *Ezra* himself was the *Author of them*, who by the *Inspiration and Guidance of the Holy Spirit*, Penn'd them, and reduced the *Particulars* therein contained into the *Method* wherein we now see them, in order to transmit them to the *Church* in all after-Ages; making use to this purpose, not only of the *Five Books of Moses*, and of the ancient publick *Registers and Records* which the *Priests* had in their keeping; but also of the *Books and Histories of many Prophets*, his *Predecessors*, who had set down in *Writing*, and deduced at large the several *Events and Passages of their Times*, though it may be not all of them, with design to make a part of the perpetual and unalterable *Canon of the Church*; whence it is, that those *Writings* never reach'd our *Times*.

That which we assert here, That these

Books were compiled from the *Writings of the Ancient Prophets*, appears evidently from the *Clause* we meet with to often in them, that the rest of such *Actions or Events* are written in the *Book of Gad*, of *Ido*, of *Isaiah*, &c. tho' it seem alio very probable, that some of these *Books* so quoted, be no other than the *Books of Samuel* and of *Kings*, as having been successively continued and carried on from time to time by divers *Prophets*.

As for what concerns this *First Book*, its *Nine first Chapters* contain the *Genealogies of many Ancient Fathers*, from *Adam to Abraham*; and afterwards those of the *Descendents of Abraham*, which from *Jacob* were divided into several *Tribes and Branches*; which *Genealogies* are not to be found in any of the foregoing *Books*, in the same exactness and perfection, as we find them set down here. After the setting down of these *Genealogies*, we meet with an account of the *Reign and Life of King David*, and how (before his Death) by a particular *Inspiration of the Holy Ghost*, he laid down an excellent *Order* for the future *Government of Church and State* amongst the *People of GOD*; as also the vast *Preparatives* and abundant *Provision* he made for the *Structure of the Temple*, which *Solomon* his Son was to build in the *City of Jerusalem*, to the Honour, and for the pure *Worship and Service of the LORD*, the Alone and Great *GOD of Israel*.

Insomuch that this *First Book of the Chronicles* (which treats of matters from the *Beginning of the World* to the *Reign of Solomon*) contains a short account of *Things* happned within the *Term of 2985 Years*, or thereabouts.

In this *Book* also is summarily set down the *Beginning of the Church of GOD*, and how she was *Maintain'd and Preserved* after the *Deluge*, in the *House and Posterity of Sem*; and afterwards in that of *Abraham* and his *Posterity*, from *Jacob* until *David*, of whose *Seed JESUS CHRIST* was to be *Born*, according to what had been foretold and promised to him by *GOD*.

THE

The CONTENTS of the Second Book of CHRONICLES.

IN this Book is carried on and continued, the *History of the People of GOD*, and of their *Kings*, from the Death of *David*, (which concludes the foregoing Book) until the *Captivity of Babylon*. And tho' mention be made herein of the *Kings of Israel*, particularly so called since the Separation of the *Ten Tribes* from *Judah*, and their Revolt from the *Family of David*; yet *Esdra*s (who is taken for the Author of these Books) doth principally relate the *History of the Kings of Judah*, to which he seems to have been engaged by several Reasons: For, besides that *Judah* always retained in some degree, the sound *Doctrine and Purity of Divine Worship*, from which the *Ten Tribes* were so far Apostatized, that *GOD* suffered them at last to be carried away *Captives* out of their own Country by *Salmanassar*, without any hope of Return; so that the *Tribes of Judah* only then remained the *People of GOD*, whose *History Esdras* only design'd to set down. Besides, forasmuch as the *Promised Messiah* was to be Born according to the *Flesh*, not only of the *Tribes of Judah*, but in particular of the *Posterity and House of David*; therefore *Esdra*s thought fit to set down the *History and Genealogy of his Ancestors*, deducing it to his very *Person*, in order to make it more visibly appear, that the *Promises of GOD* are true.

Wherefore as the former Book gave us a view of many Particulars concerning the *Reign of David*; so this begins with the *Reign of Solomon* his Son, who succeeded him in the *Throne*. He was a *Prince* favour'd by *GOD* with great *Wisdom*, which he had request'd of him; besides which, *GOD* was pleas'd to confer upon him vast *Riches*, which he employ'd in Building of the *Temple*, and other of his *Royal Structures*, and great *Honour*, being Admir'd and Rever'd by all the *Kings* about him. Who notwithstanding, because of his *Sins*, his *Kingdom* was divided, soon after his Son *Rehoboam* came to possess the *Crown*; for the *Ten Tribes* separating themselves from *Judah*, made *Jeroboam* their King.

From *Rehoboam* there descended in a Right Line the following *Kings of Judah*, viz. *Abijah, Asa, Jehoshaphat, Jehoram, Ahaziah, Joash, Amaziah, Uzziah, Jotham, Ahaz, Hezekiah, Manasseh, Amon, Josiah, Jehoahaz, Jehoakim, Jebojakim, Zedekiah*; some of whom were *Idolaters*; but others restored the True Worship of *GOD*, as *Asa, Jehoshaphat, Joash, Amaziah, Uzziah, Jotham, Hezekiah, and Josiah*; tho' amongst all these also there was a great difference with respect to the fervour of their *Zeal and sincere Godliness*. Yea, some of these *Kings* by a slackening of their *Zeal*, turned from *Good to Evil*, as *Joash* and *Amaziah*; and some others, as *Manasseh*, repented of the *Evils* they had committed and became *Good*.

In the mean time, the *LORD* was not wanting to invite and solicit them, to repent and amend their *Lives*, as well the *Kings* as the *People of the Jews*, making use to that end of the *Ministry of the Prophets*, who during all this time followed one another in considerable numbers, from *Elijah* and *Elisha* until *Ezekiel* and *Daniel*; yet because they were not minded by the greater part, but rather Mocked, Abused, and Persecuted by them, *GOD* permitted at last the *Kingdom of Judah* to be conquer'd and possess'd by *Nebuchadnezzar King of Babylon*, who carried the *Jews* Captives into his own Country, where they continued 70 years, until *Cyrus* (under whom the *Monarchy* was transported from the *Chaldeans* to the *Persians*) gave them leave to return to their own Country; an account whereof we find in the two following Books of *Ezra* and *Nehemiah*.

So that (according to the Calculation of some) this Book contains the *History of 424 years*, to which if we add the 70 years of the *Captivity of Babylon*, we shall find the Account of 494 years, from the beginning of the *Reign of Solomon* to the First year of the *Reign of Cyrus King of Persia*; tho' some account no more than 484, and from the *Creation of the World* to the *Return of the Captivity* 3468 years.

The C O N T E N T S of the Book of E Z R A.

IT has pleased the Spirit of GOD to conclude the foregoing Book, being the Second of the CHRONICLES, with the very same Words that begin this Book, to shew us the Sequel and continuation of the History of the Church of GOD; wherein is represented to us (by the Pen and Ministry of E Z R A, Priest and Scribe) how the LORD, according to his Promise, after 70 Years did miraculously deliver his People from the Captivity of Babylon by means of Cyrus (called in Hebrew CORES) King of Persia, who having made himself Master of the Empire of Assyria and Babylon; did (by Divine Inspiration) grant unto the Jews liberty and permission to Return to their own Country, and to Rebuild the Temple at Jerusalem, affording them to that purpose all manner of Favour and Assistance, and gratifying them with many rich and precious Presents in order thereto.

Whereupon a considerable number of Jews, under the Command and Conduct of Zorobabel and Joshua the High Priest, returned to Judea, Rebuilt the Altar of the LORD, burnt Sacrifices upon it, celebrated the Feast of Tabernacles, and laid the Foundations of the Temple, in order to the Rebuilding of it: But not being in a condition at that time to carry on and finish it, because some of their Enemies (by their Interest at Court) effected so much that the Building of the Temple was put by and hindered all the following years of Cyrus, Ahasuerus, and Artaxerxes (in the Hebrew called Arthasastha) until the Second Year of Darius; at which time the Jews being excited and encouraged by the Prophets, Haggai and Zechariah, they began vigorously to apply themselves again to Continue the Building; and being Protected by an express and favourable Edict made in their behalf, procured for them by the Kings Lord Lieutenant, they at last happily finished the Work, Dedicated the Temple, and performed their Exercises of Piety and Divine Worship therein.

Some time after this, when the Jews fell to a remissness and neglect of the Worship of GOD, Ezra the Priest, by a special Dispensation of the Divine Providence, was (at his Request) sent by Artaxerxes, in the Seventh year of his Reign, with a considerable number of his Country-men, to Jerusalem, being liberally assisted by Order of the King, with whatsoever was requisite or needful for his Journey, with intention to settle and regulate all things according to the Law and Divine Ordinances prescribed by GOD. All which Ezra, upon his arrival at Jerusalem, with a great zeal most punctually and faithfully performed: Wherefore there is good reason why this Book is called by his Name, as being not only the Pen-man of it; but because it, in a manner, wholly treats of what he performed for the Glory of GOD, and the Good of his Country.

As to the Calculation of Time, the Learned Chronologists do not altogether agree about it, because the Kings and the Years of the Persian Monarchy, are not computed by all after the same manner, the Learned differing in their Opinions about the Four Persian Monarchies that followed after Cyrus; to Wit, Ahasuerus and Artaxerxes the First, during whose Reign the Building of the Temple was put by and hindered; Darius, under whom the Temple was finished, and Artaxerxes the Second, who first sent Ezra to settle and order all things according to the Divine Law; and afterwards Nehemiah, to rebuild the Walls, Gates, and whole City of Jerusalem. However, thus much is certain, and without dispute, that all these things hapned under the Monarchy of the Persians, which began with Cyrus; and that this History begins with the First year of his Reign in Babylon; and is continued to the Seventh year of Artaxerxes the Second, or a little farther; as the following History of Nehemiah begins with the Twentieth year of the same King.

KING



[Faint, illegible handwritten text, possibly a signature or a note.]



*Isaiah Child of Wansted in
the County of Essex Esq.
For advancement of this Worke Contributed this Place.*

King Cyrus his Proclamation to Rebuild the Temple.

Cyrus being inform'd, that the Prophets had foretold of him, That he should Rebuild the Temple of Jerusalem, gives leave to all the Jews that were in Babylon, to Return to their own Country under the Conduct of Zorobabel, and afterwards sends Ezra thither, to regulate Matters of Religion.

THe Wrath of GOD against the Jews being at length appeased, and the 70 years of their Captivity being past and gone, that he might perform what he had promised by his Prophets, to restore them to their former Establishment by Cyrus, he to that end made him Emperour of the East, and raised him to the Throne of the Kings of Babylon. This Prince (to comport with the Prophecies concerning him) granted leave to the Jews, to return to their own Country, to rebuild their Temple and City, and bestowed upon them all the Vessels the Kings of Babylon had taken away. Accordingly the Jews took their Journey to Jerusalem to the number of 42000, under the Conduct of Zorobabel, besides their Slaves, which amounted to above 7000 more.

After some time spent in settling themselves there, in the 7th Month they assembled themselves at Jerusalem, where they began to build an Altar, and to offer Burnt-offerings to the LORD; and the next year began to lay the Foundations of the Temple; which was perform'd with great Solemnity. Upon this occasion the generality of the People shouted for Joy; but the Ancient Men amongst them, who had seen the former Temple (built by Solomon) wept aloud, to see it so little corresponding with the Magnificence of that Structure.

But some of the Neighbours of the Jews were much displeased to see them returned to Jerusalem, and carrying on the Building of the City and Temple with so much success; and at length (by slandering and mis-representing their designs to the Court) caused the Work to be hindered during the term of 16 years, till the 2d year of the Reign of Darius Hystaspes; at which time Haggai and Zachariah the Prophets, having exhorted the Jews to fall to Building again, they did so without regarding the Threats of their Enemies; King Darius himself having given order for the carrying on of the Building of the Temple, with Expences necessary for the Work; which was finished and furnish'd. Four years after the Jews celebrated the Dedication thereof with extraordinary Solemnity.

About 48 years after this, Xerxes (the Son of Darius) gave Ezra leave to go to Jerusalem, and to take along with him all the Jews that were willing to return thither, ordering his Governours and Officers to furnish him with whatsoever was necessary for their Sacrifices and Divine Worship. Ezra accordingly having undertaken this Journey, with a great number of his Countrymen, at the end of 4 Months arriv'd at Jerusalem, where he found (to his Sorrow) that the Jews, who were come thither 70 years before with Zorobabel, had a great many of them contracted Marriages with their Idolatrous Neighbours; and having in a full Assembly represented to them the heinousness of this Crime, and how expressly contrary this their practice was to the Law of GOD, the People resolv'd with one accord to send away their strange Wives, and for time to come, Religiously to avoid the like Alliances.

This Sin of the Jews in Marrying strange Women, doth (as the Fathers observe) very well represent what the Christians are guilty of at this day, who do not live so holily and blamelessly as becomes the Children of GOD, and the Members of Jesus Christ; but on the contrary Ally themselves with strange Women, that is, with Worldly Passions and Affections, which are the Enemies of Jesus Christ, and taking possession of our Heart, will be ador'd there instead of him. And (as the Scripture observes) that the Children of these strange Women, confounded the Hebrew Tongue with the Language of Ahdod and Moab: So these People would joyn the Spirit of GOD and the Spirit of this World together, obey them both, and make a mixture of both their Languages.

But as Ezra then roundly declared to the Jews, that they could not continue the People of GOD without utterly renouncing these Alliances with Idolatrous Women: So Christians ought well to weigh the import of that Oracle of the Gospel, which assures us, That we cannot serve two Masters: That GOD is a Jealous GOD, who will suffer no Rivals; and either wholly possess the Heart of Man, or not at all.

The C O N T E N T S of the Book of N E H E M I A H.

Nehemiah the Author and Penman of this Book, was a Courtier in the Court of Artaxerxes the 2d King of Persia, and his Cup-bearer. This good man having understood the lamentable condition of his own Nation, as also the ruinous state of the City Walls and Gates of Jerusalem, was greatly affected therewith, and in consideration thereof humbled himself before GOD by Fasting and Prayer. Not long after GOD so ordering it in his Providence, he obtained leave of the King to go to Jerusalem in Quality of his Lord Lieutenant of the Holy Land, and Governour of the City, with a particular Charge and Commission to reside there for some time, and to Rebuild the City and Temple, giving him full power to settle and regulate all things according to the Wisdom of GOD, vouchsafed to him. All which Nehemiah accordingly performed, being inspired by an extraordinary Zeal for the Glory of GOD, prudently and religiously, and with great constancy and resolution, overcoming the many difficulties, which Satan (the Enemy of all Good) cast in his way to discourage him, by stirring up against him not only Enemies from abroad, but also False Brethren and Hypocrites from within; who corresponding and keeping intelligence with the Enemy, endeavoured to hinder and put a stop to so good a Work. He also took great Care to redress the Grievances of the People; and so this end he put a stop to a

The C O N T E N T S of the Book of E S T H E R.

This Book bears the Name of Esther, because it chiefly treats of Her, relating how the Great King Ahasuerus having Divorced Vashti his Queen in a great rage, because she had refused to come at his Command, and shew her self to an Assembly of all his Princes and People, whom he entertained at a magnificent Feast, he chose Esther (out of a great number) to be his Wife and Queen, celebrating in honour of her a sumptuous Nuptial Feast. Some time after this, insolent and Proud Haman being enraged against Mordecai, (Esther's Uncle and Foster-Father) because he refused to bow to him, as all the Grandees at Court did, resolved in one day to cut off and destroy Mordecai, and all the Jews that were dispersed throughout the 127 Provinces of the Empire of Ahasuerus, making use to that purpose of the Letters and Edict of the King, whose Ear and Favour he was Master of. But when in this sad extremity and distress all the Jews, at Shushan, together with Esther, did apply themselves to GOD by Fasting and Prayer, not only so put a stop to Haman's

bad Custom the Richer sort had introduced, to oppress the Poor by unjust Usury. He also with great application and devotion reformed the whole Service of GOD and after solemn Prayer and Fasting, he renewed a firm and strait Alliance between GOD and the People. This done, he also took care (after that he had made a considerable advance in Building of the City of Jerusalem) to furnish it with a sufficient number of Inhabitants, dispersing the rest of the People throughout the whole Country, to settle in the several places allotted for them. And thus, after that he had most praise worthily discharged the high Office of the Kings Lieutenant in Judea 12 years together, he returned to the King his Master in the 33d of his Reign; and was not long after sent a 2d time to Jerusalem by the King, where he very generously reformed and redressed divers Abuses that were crept into the Government of Church and State, during his Absence.

This Book bears the name of Nehemiah; partly because it contains the History of Matters which happened in Judea during the time of his Government; and partly, because he was the Penman thereof, as it clearly appears from several Passages in this Book, writ under the Conduct, and by the inspiration of the Spirit of GOD. Those who have call'd this Book, the 2d of Esdras, look'd upon it as a Continuation of his History; but not supposing it writ by him.

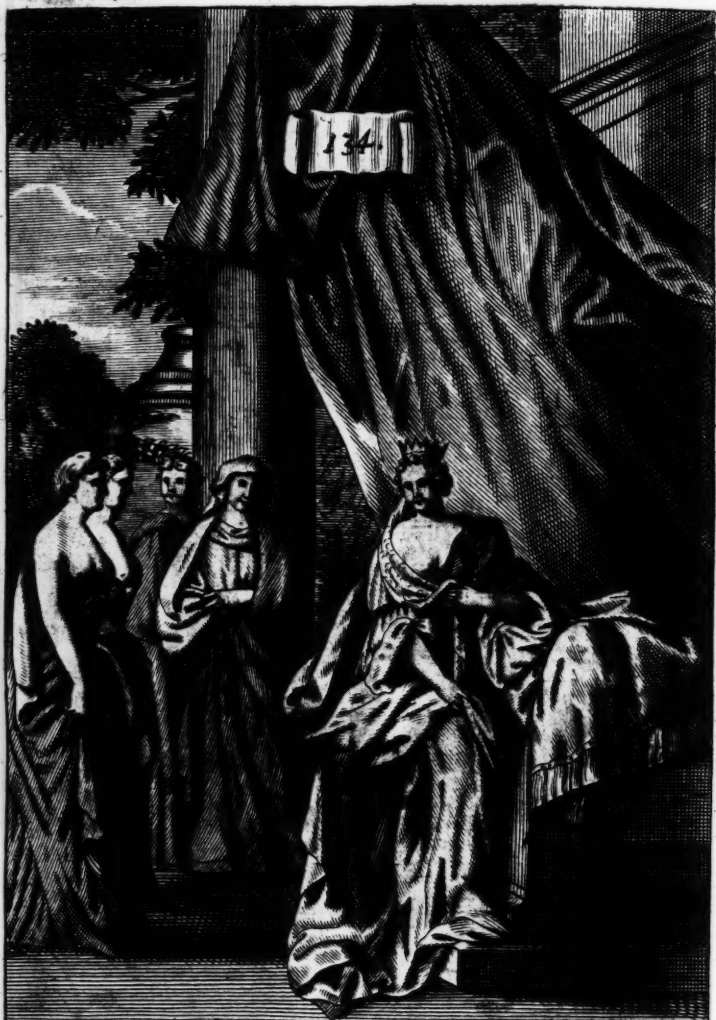
bloody Design, but also to make the Train he had laid to have a quite contrary effect: For he was soon after oblig'd by the Kings Command to give to Mordecai the Honors he had design'd, for himself; and upon Esther's discovery of his Conspiracy against the Jews, he was hanged on Gallows 50 Cubits high, which he had design'd for Mordecai; who instead thereof was rais'd to great Honour by the King. Ahasuerus also was contented to reverse the Edict Haman had procured for the Jews destruction, publish'd another, giving them leave to defend their Lives and avenge themselves of their Enemies. Upon which the Jews (in commemoration of this their Deliverance) instituted a solemn Festival, yearly to be observ'd on the Day call'd Purim, in memory of this great and unexpected Favour vouchsafed by GOD unto his People to all Ages.

This History contains so clear a Representation of the particular Providence of GOD in protecting those that are his, and is (according to some) the Events of 20 years; the others reduce it to 12.

JERU.



William Fitch of high hall in Dorsetshire Gent. & Alice
 Fitch. Son & Daughter of Iohn Fitch of Kenbury in the Said
 County Esq^r. by Melior his Wife daughter of William Russell of King-
 ston in y^e S. Count. Gent. For Advancement of this Worke. Contributed this Plate.



At Vander Gucht. fecit.

*The P^t Honourable of Lady Anne Francklyn;
 daughter of Robert late Earle of Warwick. & wife to S^r
 Richard Francklyn of the Moore in Hartfordshire Baronet.
 For advancement of this Works. Contributed this Plate.*

JERUSALEM REBUILT.

Artaxerxes sends Nehemiah to Jerusalem, with

THE Temple being already built by the care and industry of Zorobabel, and the Jews reduc'd to some form of Government by the diligence and endeavours of Ezra, in regulating their Manners by instructing them in the Law of GOD, and rectifying their Idolatrous Marriages : GOD stirr'd up Nehemiah a Jew, and a Coursier of good consideration and repute in the Court of King Artaxerxes, to carry on this Work to perfection, by raising the Walls and Gates of the City, which till that time laid still in the Dust.

This holy Man, informing himself very particularly of the state of that City, was extremely grieved to understand by those that came from them, that the Walls thereof did lie in Ruinous heaps, and the Gates burnt down, in the same condition to which they were reduc'd by Nebuchadnezzar at his taking of that City. This News so sensibly affected Nehemiah, that he could not keep his secret Grief from making such impressions on his Countenance as were soon perceiv'd by the King, as he was waiting on him at Table, in quality of his Cupbearer : who demanding of him the cause of his Sorrow? He told him, it was by reason of the ruin and desolation of his Birth-place, Jerusalem ; and humbly desir'd him, to give him leave to go and rebuild the Walls and Towers, and raise up the Gates thereof.

The King having heard his request, freely granted it, but Nehemiah being a Person whom he had a Kindness for, he asked him, how long he must be absent? And Nehemiah

having set the King a time when he would be back again, the King gave him leave to go to Jerusalem, furnishing him with his Letters Patents, and a Commission to carry on the Work. As soon as Nehemiah was come to Jerusalem, without making any mention of the design, for which he was come thither, he went by Night (being accompanied only by a few of his Friends) to view the condition of the Walls and Gates of the City ; and after he had taken an exact survey thereof, he gathered together the Chief Men of the City, and discover'd to them the design for which he was come, and his Commission, with, full power which the King had

Authority to rebuild the City and Walls thereof. granted him to carry on and finish the Work, and withal assured them, That the hand of God would be with them in the carrying on of so good a Work.

As soon as the Chief Men and Elders of the Jews had heard this, they shewed themselves very ready and unanimous to set upon the Work ; and dividing themselves into several Companies, whereof each took upon them to rebuild a certain part of the Wall with the greatest vigour and heat imaginable. But the Adversaries of the Jews were very much troubled to see the Work advance so fast, and Sanballat (who was the Head of them) stirr'd up the Samaritans, and other Neighbouring People, to hinder and put a stop to their undertaking.

Nehemiah, tho' he was extremely troubled to meet with this opposition, yet did he not at all lose his Courage, but oppos'd his Vigilance against their privy Conspiracies, and Force against their open Violence. He charg'd the Nobles and Rulers to be always in a readiness to oppose the Enemy, and order'd all the Labourers and Builders to have their Swords by their sides, and as they wrought with one hand, to hold a Weapon in the other, to the end they might always be in a readiness to obstruct and fight those that should come to disturb them in their Work. And by means of this his extraordinary diligence and application he accomplish'd his undertaking, and compleated the building of the Walls and Gates of Jerusalem.

This holy Man affords us an excellent representation of the manner how Christians ought to behave themselves in the Work of GOD, which is the Work of their Salvation. Nehemiah found himself here in the State that S. Paul speaks of, when he saith, That he saw nothing without him but Fightings, nor any thing within but fears : From without he was to fight with the Enemies of GOD's People ; and from within he was pester'd with false Prophets, who were hired by Sanballat, to endeavour to discourage and assaile him ; to the end, that being daunted by so many Oppositions he might despond and leave off the Work. But neither the force nor artifices of his Enemies or false Brethren were able to overcome him ; he resisted their open Violence, and discover'd their hidden Snares and joyning an undaunted Courage with great Wildom in all his Undertakings, he frustrated all the designs of GOD's and his Enemies.

ESTH.

ESTHERS HUMILITY.

Esther presents her self before Ahasuerus, with design to save the Jews from the imminent Destruction that threatned them.

A *Hafuerus*, King of Persia, having raised *Haman* his Favourite to the highest degree of Honour and Glory insomuch that all his Subjects bowed their Knees before him, *Mordecai* only, (who was a Jew, and one of those who had been carried Captive out of Judea by King *Nebuchednezzar* to Babylon, above 90 years before, the first time that his Army besieged Jerusalem,) was resolved not to give that honour to a Man which he thought due to GOD alone. This Refusal, which was not the effect of Pride, as *Human* conceiv'd it to be, but rather of *Mordecai's* Piety, did not only bring upon himself, but upon all the Jews, the cruel Sentence of Death.

For this proud Favourite not contented with Sacrificing *Mordecai* to his Revenge, who had offended him, was resolved to make the whole Nation of the Jews to fall a Victim to his rage; to which purpose he represented them to the King as a Seditious People, who being tied up to a distinct Religion from all other Nations, were always fomenting Seditions and Rebellions in all places where they lived.

This Credulous Prince, without any farther enquiring into the matter, gave credit to this Impostor, and gave him leave upon this his Remonstrance, to draw up a Declaration, such as he thought good, containing an express Command to all his Subjects, throughout his whole Kingdom, on a certain day prefixed, to kill all the Jews, Men and Women, Old Men and Children, without sparing any.

Esther, the Niece of *Mordecai*, who by a particular Providence of GOD was raised to be *Ahasuerus's* Queen instead of *Vashti*, whom he had Divorced, was very sensibly afflicted at this dreadful Calamity which was ready to involve all her People, tho' she her self were not in danger; because *Mordecai* her Uncle, whose wife Counsel she followed in all things, had always advis'd her to conceal her being a Jewess. As she therefore was casting about to find out some Remedy for this great Evil; *Mordecai* advis'd her to go and present her self before the King, to represent to him the horrid Injustice of the Declaration, he had given *Haman* leave to publish in his Name.

But *Esther* told *Mordecai*, That this would be the way to expose her self to Death, which was unavoidable to those, who presented themselves before the King, without being sent for by him. *Mordecai* replied, That she could not with Reason suppose that she should escape in this Universal Calamity, wherein their whole Nation were involved, by being in the Kings Palace; and that if her Fear should stop her Mouth in this time of extremity, GOD would find some other way to deliver his People from the destruction that threatned them, but that she and her Fathers House should perish; adding, that probably for this very Service GOD had raised her to the Throne.

This holy Woman having attentively consider'd the Advice and Reasons of her Uncle *Mordecai*, did no longer balance the matter; but resolved to Sacrifice her Life for the saving of her Nation; and having desired *Mordecai* to assemble the Jews that were in *Shushan*, that with Fasting and Prayer they might implore the Divine Blessing upon her undertaking, she in the mean time having prepared and disposed her self by the like holy Exercises, the third day after went to the King's Chamber, and presented her self before him. The Glory of his Throne and the Magnificence of his Ornaments, but above all, something of Anger that appear'd in his Looks, made *Esther* to fall down in a Swoond; and GOD having changed the Kings heart at the same time, he came down from his Throne to raise her again; and as he and all his Great Officers were comforting of her, as soon as she had recovered her Speech, she said to the King,

I thought my Lord the King, when I looked upon you, that I had seen an Angel, and the Glory that surrounds and attends you overcame my Heart, and made me faint for fear. But falling a second time down for dead, the King was exceedingly concerned for her, and as soon as she was come to her self again, he demanded of her, What was her desire? assuring her, he would deny her nothing as far as the half of his Kingdom. Whereupon she desired the King and Haman to come the next day to the Banquet she had prepared for them.

THE



*Alce Lady Royston of Plaistow in
Essex, Relict of S.^r William Royston Knight
For advancement of this Worko. Contributed this Plate.*



*Mr. John Hayward Citizen & Haberdasher
of the city of London. Master Carpenter to
their Majestys Office of Ordnance.
For advancement of this worke. Contributed this Place.*

The Triumph of Mordecai.

Haman is fain to lead Mordecai his Enemy in Triumph through the City of Shushan.

A Hasuerus the Night after Esther's Visit finding that he could not sleep, which so hapned by a particular Divine Direction, as will appear by the sequel of this

History, employed those Hours of rest and silence in a pastime well worthy of a King; for having order'd the publick Records of his Kingdom to be brought before him, he commanded them to be read to him: And taking notice of a Passage, which gave an account how Mordecai had discover'd a Treasonous Conspiracy of two of the King's Officers, to take away his Life, the King demanded of him that read the Book, what reward Mordecai had receiv'd for this extraordinary piece of Service? Who replying, that he had not receiv'd any. Abasuerus asked again, whether there were any Person in the Anti-chamber? And the King's Servants having answered him, That Haman was there; for he was come very early that Morning, to desire an Order from the King to hang Mordecai on a Gallows of 50 Cubits high, he had prepared for him; the King commanded his Servants to bid him come in.

As soon as Haman was entr'd, the King asked him what he thought fit should be done unto the Man whom the King delighted to Honour; Haman presently imagining, that he was the Person the King spoke of, and whom he did intend to honour; answered the King, *That the highest honour that could be put upon any Person, was to array him in the Royal Robes, to set him upon the Kings Horse, with the Royal Diadem upon his Head, and that one of the most noble Princes about the King should lead him through all the Chief Streets of the City, holding his Horse by the Reins, and proclaiming before him, Thus shall it be done to the Man whom the King delights to honour.*

Haman had no sooner given this Answer to the King's Question, but he commanded him to make haste to execute the Advice he had given him, and to take the Royal Apparel, Crown and Horse, and do to Mordecai the Jew as he had spoken. Thus the Court and City of Shushan were Eye witnesses of the sudden and unexpected Change in the conditions of

these two Persons; they saw humble Mordecai receiving the highest marks of Honour and Glory, by the advice and ministry of Haman, who was his sworn and most deadly Enemy; and at the same time saw proud and supercilious Haman forced to publish and proclaim the Glory of Mordecai, and to stoop and bow before him, whom he disdain'd and hated in his Heart.

Haman having thus been forc'd to submit to this most unwelcome piece of Service done to his Enemy, was extremely troubled thereat, and returning to his own House in a Mournful condition, and with his Head cover'd, he complain'd of his mis-hap to his Wife, and other of his Friends and Counsellors, who looking upon this Disgrace that had befallen him as a bad Omen, told him plainly, That they feared that Mordecai (who had already been an occasion of his Disgrace) would at last prove his utter ruin; for whereas Mordecai was one of that Nation, whom he had resolv'd utterly to destroy and root them out from off the Earth, and that he had been forced fore against his Will, to confer those Honours upon him he had design'd for himself, they could not but take it as a sign, that the mischief he intended for Mordecai and all the Jews, would light upon his own Head.

The sequel of this Story makes it appear, that they were not at all deceived in this their Conjecture, and that tho' God suffers sometimes that Injustice arm'd with Violence seems ready to oppress and overwhelm those, who fear and trust in none but himself, like Mordecai; yet he knows also in due time to make them experience his defence and protection when the Hour of their Danger is come, and to deliver them from the distress to which they were expos'd for no other Reason, but because they were faithful to him, and fear'd his Displeasure more than the Rage of sinful Men, whose Hatred, tho' it be very violent, yet it is also very weak and impotent, without the Divine Permission, who sets bounds to the raging Sea of Mens Passions, saying thus far ye shall come and no further.

HAMAN'S.

H A M A N ' S P U N I S H M E N T

Ahasuerus causes Haman to be hanged on the Gallows he had prepared for Mordecai, and reverses the Edict he had published to destroy all the Jews that were in his Kingdom.

A *Hafuerus* the King being come with *Haman* to the Banquet *Esther* had prepared for him, pressed her to declare what she desired of him, assuring, That whatsoever her Request was, he would grant it to the half of his Kingdom. *Esther* having received this encouragement from the King, immediately changed the joy and pleasure of the Banquet into Sorrow, which the remembrance of the destruction prepared for her and her whole Nation, revived in her: And addressing her self to the King, with the looks and language of an afflicted and humble Petitioner, she beg'd only of him her own Life, and the Lives of her Countrymen; laying before him the Wickedness of *Haman*, who by his Lies and Impostures had surpriz'd the King, and insolently made use of his Name and Authority Royal, to proscribe and destroy the whole Nation of the Jews.

Ahasuerus, who was a Prince naturally inclin'd to Justice and Mercy, was astonish'd when he consider'd to what an excess his own Credulity and the Cruelty of his Favourite had like to have carried him; and was so much troubled at the Remonstrance the Queen had made to him, that rising up in haste from the Table, he took a Walk in his Privy Garden, to ruminate upon the cruel and inhumane design his Credulity had engag'd him in.

Haman being sensible from the King's Anger of the extrem danger that threatned him, cast himself upon the Queen's Bed, earnestly entreating her to become a Petitioner to the King for his Life. But the King entering at the same time into the Chamber as *Haman* was in this posture, became exceedingly enrag'd at him, as if he would have forc'd the Queen in his presence; and immediately commanded him to be put to Death. But as the Divine Wisdom confounding the Vanity and Pride of Men, doth always observe a great proportion betwixt Crimes and Punishments, one of the Officers that was present told the King, that there was a Gallows ready (50 Cubits high) which *Haman* had caused to be set up with design to hang *Mordecai* thereon, who had done great Service to the King; whereupon the King commanded them immediately to hang *Haman* thereon.

Notwithstanding (saith St. Ambrose) that the Authority of this Prince was already so far engag'd against the Jews for their destruction, that he could not recal the same without some blemish to the Royal Power; yet did not he esteem it any dishonour publicly to acknowledge, that an ambitious Minister had impos'd upon him and abus'd his Royal Favour to base and cruel ends; and instead of going thro with a barbarous violence, because he was already engaged in it, and his Royal Seal put to it, he reversed the Orders he had given, as soon as he understood the Injustice of them. And turning his just Indignation against those who had so wretchedly abus'd his Power, and who made use of the ease Accels they had to his Person, only as a means to ruin those, as their Enemies, whom the Zeal of GOD, and the Reverence they had for his Laws, kept within the bounds of their Duty, not suffering them to give that Honour to Men, which they conceived due to GOD alone.

Accordingly King *Ahasuerus* publishing an Edict quite contrary to his former (which was the contrivance of *Haman*), publicly own'd the esteem he had for the Jews, who had been falsely represented to him as a Rebellious and Factious People, and empower'd them to set upon those who should dare to attempt any thing against them. Thus by the Death of one Man was so great an Evil prevented, and Peace and Quiet established throughout all the Dominions of King *Ahasuerus*; who instead of that wicked and insolent Favourite, took *Mordecai* (a wise Man and fearing GOD) to be his Chief Minister of State, which gave the Jews so great an Authority every where, that as the Scripture observes) many of the People of that Land turned to be of their Religion.

It is evident from this History, that the Heart of Kings is in the hand of GOD, who by this Book teaches them, That they must bear the burthen of the Crown themselves and see with their own Eyes; for fear lest leaving their Authority to others, they should meet with those who abuse it, like *Haman*, to satisfy their own Passions and corrupt Interests, to the prejudice of Justice, and of their Prince's Credit and Reputation. THE



J. Kip Scul

*Anna Johnson, daughter of sr Henry
Johnson of Blackwall in Middlesex Knight.
For advancement of this Worko. Contributed this Plate.*

The CONTENTS of the Book of JOB.

THis Book is called the Book of JOB, a very Famous and Holy Man, whose most memorable History is here recorded, containing an account of his great Trials, his invincible Patience, his unmoveable Faith, and the happy end of all his Afflictions.

Some suppose, that this Job flourished in the time of the Patriarchs. Others, whilst the Children of Israel were yet in Egypt, or at least, whilst they were Travelling through the Wilderness to the Land of Canaan, under the Conduct of Moses, who (by some) is supposed to have been the Author and Pen-man of this Book; the Historical part whereof in the Hebrew Original, is set down in Prose; but the Discourses therein contained, are expressed in Heroick Verse, suitable to the gravity and dignity of the Subject.

The Book begins with a description of Job's extraordinary Piety and Uprightness, and of the happy and flourishing state of his Family and Children, which is followed with the sad and lamentable relation of divers dreadful Calamities, which by the instigation of Satan, and wise dispensation and permission of the LORD, suddenly and unexpectedly fell upon him in his Estate, his Children, and his own Body, besides the reproaches and insultings of his Wife. In all which he gave the highest Marks of a most Heroick Patience, which instead of desponding, like the inflexible Palm-tree, hardened and raised it self under the heavy Load of these extreme Afflictions, silently acquiescing in the Will of GOD.

Being in this most deplorable Condition, he is visited by Three of his Friends, Great and Famous Men, to condole with and comfort him. At their first seeing of him, they sit down by him in silence, not speaking a word, as Men transported and overcome with the terrour of his Calamities, and the bitterness of his Sufferings. But Job at last, by the Infirmary of his Flesh, breaking forth into violent Complaints, to that degree as to Curse the Day of his Birth, his Friends take occasion from thence to enter upon discourse with him: They Reprove him at first for his too great Impatience, and grounding themselves upon GOD's Righteousness, which suffers not wicked Men sooner

or later to go unpunished, they will needs argue him to be such, and upon this Supposal enter with him into a great and important Dispute: For passing from their general Thesis That GOD punisheth the Wicked, to the Hypothesis, That Job was so, they accuse him of Hypocrisy and Impiety, partly building this their Assertion upon the greatness of his Sufferings, and partly upon some impatient and repining Expressions, which now and then escap'd from him in the excess of his Grief.

The main thing they endeavour to make Job sensible of, is, That GOD punisheth none but the Wicked, and on the contrary shows down the choicest of his Blessings upon good and godly Men; and from thence conclude, That since Job by such remarkable Judgments was deprived of all his Children, and his Estate, and stript of all his former Advantages and Heavenly Blessings, and cast down into most horrible Calamities; which (thro human Infirmary) stir'd up and irritated by their bitter Reproaches and sharp Reflexions, did at times force some Discourses from him too full of Heat, and not so well digested as they might have been; they from all these drew this uncharitable Consequence, That without doubt he was either a very Wicked Man, or a most dissembling Hypocrite. To this purpose they alledge and produce many good and excellent Sentences, to confirm their Judgment; which tho they were all true in themselves, and with respect to the Legal Righteousness of GOD, who in all his Punishments supposeth Sin, yet could not be well apply'd to Job's Person or Condition.

But Job all this while courageously defends himself against their Attacks, and maintains himself innocent of the Impiety and Hypocrisy they laid to his Charge, protesting that his former Life had never been blemish'd with the one or the other. And as to that Maxim of theirs, upon which they grounded the Superstructure of all their Accusations against him, he most clearly refutes it from daily Experience, which makes it apparent, That GOD in this World doth often exercise the best of Men with the rudest and hardest Trials and Afflictions; whereas wicked Men (on the contrary)

trary) enjoy abundance of Prosperity, and do rather abound with all outward Blessings, than groan under the burthen of Miseries and Calamities. And thus supporting himself with the Witness and Seal of the Spirit of GOD in his Conscience, he boldly maintains, That he neither is, nor formerly was either a Profane Person or an Hypocrite.

He owns indeed, that he cannot stand his ground before the Sovereign Majesty of the Great GOD of Heaven and Earth, as well in regard of his absolute Power, as being nothing in comparison of him, but a weak and despicable Creature: as with respect to his just and severe Judgement, acknowledging himself a poor and miserable Sinner, who was not able to answer to one Point of a Thousand, the LORD might of right alledge against him. And yet, he most earnestly wishes, That as to the Cause, depending between him and his Friends, GOD would be pleased himself to take cognizance of it, try it and judge it at the Tribunal of his Justice. So fully was he persuaded and convinced in his Heart of his unfeigned Piety, and his sincere Uprightness according to the Covenant of Grace.

In the mean time it cannot be denied, but that Job being provoked by the offensive, inconsiderate, and injurious Discourses of his Friends, he suffered himself at times to be strangely transported, so as to speak of GOD, of his Providence and Justice indecently, and not with that Reverence as he ought to have done: So that we may say with good Reason. That Job's Friends did very well, and with strong and acknowledged Truths defend a very bad Cause; and that he (on the contrary) did sometimes ill enough, and with excentrick Motions defend a very good one. However, he stood so firmly in his own defence, that he would never quit his just Cause, nor give it up to his Friends; who at last forbearing to answer him, Elihu takes up the Argument in their stead, and Answers him after another manner than they had done: For he doth not properly accuse him, for having in time past lived wickedly, but reproves him for some exorbitant Expressions, and ill digested Assertions that had escap'd him in his Conference with them; as if GOD had injur'd him in so rudely handling of him, for secret Reasons

only known to his supream Wisdom.

Wherefore Elihu persuades and invites Job to Humility and Repentance, because GOD loves to give forth of his Grace and Mercy to poor and miserable Afflicted ones, that confide in him. He demonstrates (in opposition to what Job had alledg'd) That GOD never injures any Person by Chastizing of him, and that he is not accountable or responsible to any Man for what he doth. And against Job's Friends he proves, That GOD doth not only punish the Wicked, but also that he often chastizeth and visits with Afflictions such as are good and holy Men, and that he hath right so to do. He deduceth his Proofs of these Assertions from the Nature of GOD, which is All-wise, All-powerful, and All-just, and from his Sovereign Majesty, which gives him an incontestable Empire over all his Creatures, and which cannot but exactly agree, and go hand in hand with all the other Perfections of his Nature and Essence.

Job acquiescing in Elihu's grounded Discourse, and yielding to his Reasons, holds his peace, not entering upon any further Contest; and then the LORD appearing in a Whirlwind, reproves Job for having spoke inconsiderately concerning him, proving this as well from his Divine Properties, as by his Wonderful Works; partly respecting the Government of the Universe in general, and partly the production and conversation of some great and wonderful Creatures in particular.

After this Divine Censure pronounced against Job, Job in all humility acknowledgeth his Sin, renders unto GOD the Glory due to his Justice, and discovers his sincere Humiliation and Repentance. The LORD afterwards very sharply Reproves Job's Friends, and commands them to endeavour a Reconciliation with him, by procuring his Faithful Servant Job to intercede for them, whom he re-establisheth again in his former state, doubling all his Blessings upon him.

It is not well known how long this severe Trial of Job lasted. The Jews say, it continued a whole Year: Some shorten the time, which again is prolonged by others; but it is not at all needful for us to define, what GOD hath not been pleased to reveal to us in his Word.



*The Right Honourable Rachel, Countess of Bristol, Baro-
ness of Sherborne in Dorsetshire, and daughter of S^r. Hugh Wind-
ham of Silton in the said County Knight.
For advancement of this Works, Contributed this Plate.*

J O B upon the Dung-hill.

Holy Job is tempted by the Devil, who deprives him of his Children, and of all that he had; and moreover afflicts him with painful Boils and Sores over all his Body, sparing only his Wife, whom he made use of to provoke him to Impatience.

Holy Job, who is so famous in *Sacred Writ*, for his humble Patience, had in

'Tis not certainly known when this History hapned, tho it seem probable that it was whilst the Children of Israel wandered in the Wilderness.

all the former part of his *Life* allied two things, which are very rarely found together, viz. a great and extraordinary *Vertue*; with vast *Riches*. He was (saith the *Scripture*) a Man perfect and upright, and fearing GOD. He did not content himself to avoid all manner of *Evil* himself; but remembering that he was a *Father*, he was very forward to instruct his *Children* in the Fear of the LORD, and often offered *Sacrifices* for any secret *Sins*, and unknown to him, that they might be guilty of.

This *Vertue* of Job was a great Eye-sore to the Devil, and made him desirous to have a sting at him; yea, he was so bold as to calumniate him in the Presence of GOD himself, and not being able to find any thing in his *Life* that he could justly blame, he slander'd his secret *Intentions*, maintaining, That he did not serve GOD, but because of the many outward Blessings and Advantages GOD had bestowed upon him.

GOD, to confound this *Arch slanderer*, and to convince him of his *Lies*, gave him leave to take away from Job all that he had. The Devil made use of this Power that was granted him, with the utmost Malice; and that he might at once overwhelm this *holy Man* with a whole deluge of Miseries and Calamities one upon the neck of another, he so order'd it, that at one and the same time his Herds of Oxen and Asses were taken away by the *Sabeans*, and his *Herdsmen* kill'd; his *Flocks* of Sheep consumed by Fire from Heaven, together with his *Shepherds* that had the care of them; his *Camels* carried away by the *Chaldeans*, and all his *Children* crush'd under the Ruins of a *House* that fell upon them whilst they were a Feasting in their eldest Brothers House.

Job received all these dismal Tydings from *Messengers*, that followed at the heels of one another, and came (as it were) all at once crowding in upon him, who with a strange Constancy and unshaken *Vertue* prostrating himself upon the Ground, worshipped and

blessed GOD, uttering those words which since are become so famous; *Naked came I into the World, and naked shall I go out of it again; the LORD gave, and the LORD hath taken away, blessed be the Name of the LORD.*

The Innocence this *holy Man* (preserved in the midst of all these terrible and unheard of Trials, which only served to illustrate his *Vertues*, and to make them shine more bright) highly enraged this malicious *Spirit*, who saw himself confounded by him, whom he had intended to confound and conquer: Wherefore he again desired power of GOD to afflict him in his *Body*; because he can do nothing against the *Saints*, but so far as GOD permits him. GOD granted him his demand, that he might the more confound his Maliciousness, and to make it appear, that there was nothing, but was found and sincere in the *Vertue* of his *Servant Job*.

So the Devil smote Job with terrible Boils and Ulcers over all his *Body*, insomuch that he was fain to sit down upon the Dung-hill, and with a *Potsherd* to scrape off the Matter issuing from the Sores, that cover'd his *Body* from the Crown of his Head to the Soles of his Feet. Of all his *Family* there was none left now, save only his *Wife*, whom the Devil seem'd to have spared, not that she might be the *Comforter*, but the Tempter of her Husband to Impatience and Murmuring against GOD: For the judging from these *Disasters* that had befallen him that all his *Piety* was vain and hypocritical, endeavoured to provoke him to *Blasphemy*.

But Job, as he had courageously stood it out against all the dreadful Tryals and Temptations to Impatience, he had been expos'd to by the Malice of the Devil; so he constantly resisted the strokes of her bitter Tongue; telling her That she talk'd like a foolish Woman; for since they had received good things from the hand of GOD, they ought not to repine and grow impatient now that GOD was pleas'd to dispense Afflictions and Sufferings to them.

Which made S. Austin to admire the Constancy of Job on this occasion, and to declare That Job, by resisting the Temptations of his Eve, was incomparably more glorious in his Dung-hill, than Adam was when surrounded with all the Pleasures and Glories of Paradise.

JOBS FRIENDS.

Job instead of being comforted by his Three Friends that came to Visit him hath his Affliction increased by their means; They concluding him a great Sinner, because of the Disasters that had hapned to him.

JOB being thus reduced to the condition before mention'd, seem'd to have as great a load of *Affliction* and *Sorrow* upon him, as was possible to fall upon Man; and yet, as if all this were not sufficient, a new Trouble is added to all his other *Sufferings*, which did as much oppress his Mind, as the other were sensible to his Body.

Three of his *Friends*, viz. *Eliphaz the Temanite*, *Bildad the Shuhite*, and *Zophar the Naamathite*, coming to visit him, and to console with him for the heavy *Judgments* that had befallen him, and who seeing his *Grief* was so great, they rent their *Mantles* sprinkled *Dust* on their *Heads*, wept and sat down by him for 7 *Days* and *Nights* not saying a word; at length when they spake, *Job* instead of receiving any solid comfort from them, as probably he might have expected, was fain to defend himself against their false *Reasons* and unjust *Thoughts* concerning him. He had nothing to support him under the rude *Attack* of their sinister *Thoughts* concerning him, but the testimony of his *Conscience*, and the innocence and integrity of his *past Life*; which was that his indiscreet *Friends* would rob him of, by mainaining, That it could not be, but he must needs be guilty of great *Crimes*, because *GOD* did so severely chastize him. They made an estimate of *GOD*'s dealings towards this *holy Man*, according to their carnal and human *Judgments*; and they mingled very grave *Discourses* with their *Demonstrances*, only to give the greater authority to their *Reflections* and *Invectives* against him.

Holy Job seem'd to be more concern'd and troubled for this last *Affliction* from his *Friends*, from whose hands in the condition he was; he might have expected better usage, than for all the other *Miseries* that had overtaken him. He did his utmost endeavour to convince them of their mistake, and by *Reasons* and *Instincts* to rectifie their misapprehensions; but all was to no purpose, they shewing by their Example, how dangerous it is for Men to suffer themselves to be Leaven'd by bad Impressions, and to entertain sinister *Thoughts* concerning

the Innocence of good and holy Men. For suffering themselves to be carried away by outward *Appearances*, that seem'd to favour their prejudicate *Opinions*, they were not to be removed from their belief, that *Job* was guilty, because he was handled like one that is so.

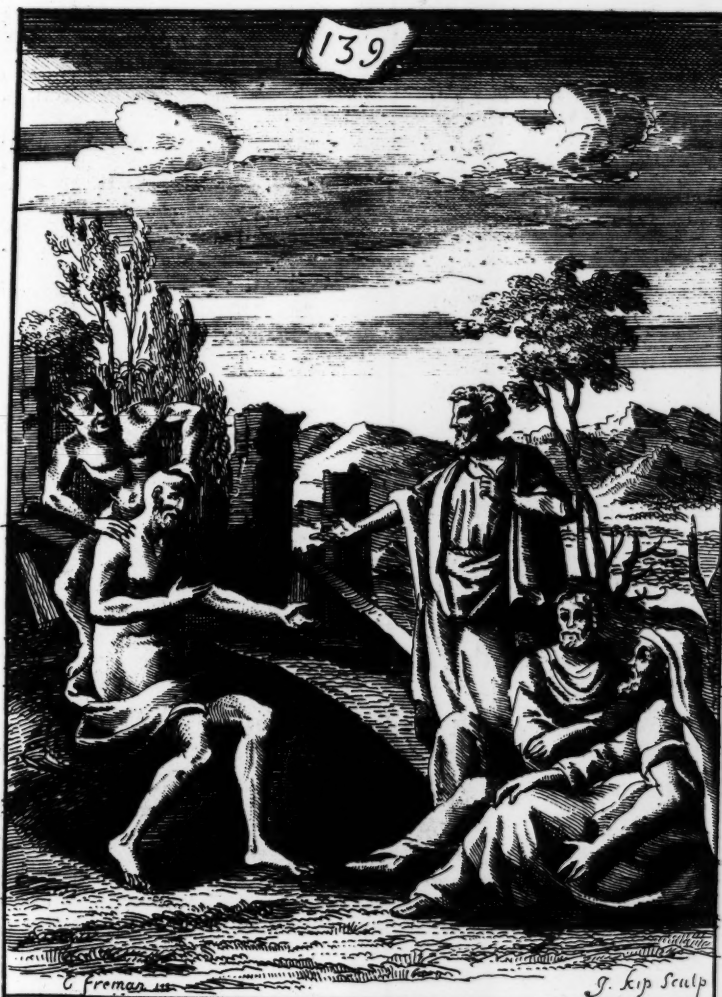
But *GOD* at last avenged the Quarrel of his *Servant Job* upon these his unjust *Friends*; for his *Anger* being kindled against them, he reproached them for the folly of their *Discourses*, and declar'd, that he would not pardon this their injurious dealing, or be reconciled to them, but at the *Prayer* of him, whom they had taken to much pains to prove a *Sinner* and wicked *Person*.

This Example (say the *Fathers*) ought to teach us, never to entertain any sinister *Judgments* concerning good and righteous Men how great and extraordinary soever their *Sufferings* may be in this World; nor to conceive an high esteem for those, who being more corrupt and ulcerous in their Souls, than *Job* was in his Body, when he sat upon the *Dunghill*; yet abound with all the *Honour* and *Good things* of this World. The *Judgment* of Faith is generally opposite to that of *Sense*.

Those who seem to be outwardly Rich and Righteous, are frequently poor and sinful in the Eyes of *GOD*, and those who are despised, as being poor and reproached as Sinners, are often the more rich in *Grace* and *Vertue* in the Eyes of him, who searches the Heart and Reins, and from whom nothing is hid.

GOD, at the upshot of all, justified his *Servant Job* in a most publick and illustrious manner, restoring more Riches and Blessings to him, than ever the Devil had taken from him. But under the New Law, *GOD* often suffers his most faithful *Servants* to continue oppress'd and disgrac'd to the end of their *Lives*; because those who will be his *Disciples* and *Followers*, must (according to the Example of *Iesus Christ* and the *Saints* his Members) not be afraid of, or apprehend any Evils, save only those that defile and hurt the Soul; nor esteem any *Good things* or *Rewards*, but such as are *Spiritual*, *Invisible*, and *Eternal*.

T H E



*The Right Noble Isabella Dutchess.
of Grafton &c.
For advancement of this Works. Contributed this Place.*



*M^{rs} Lucy Wright daughter of William
Wright of Longdon in Derbyshire Esq^r.
For advancement of this Work. Contributed this Plate.*

The CONTENTS of the Book of PSALMS,

THis Book has been always accounted (by the Church of GOD) amongst the rest of the *Canonical Books* of the *Old Testament*, as a rich Jewel, whose price and value cannot well be conceived, much less fully expressed in *Writing*, or by *Word of Mouth*. Some have called it, *The Christians Garden of Pleasure*, stored with most odoriferous *Flowers* and exquisite *Fruits*. Others have term'd it his *Magazine* and *Armory*, where he is furnished with *Arms of Proof*, for all *Combats* whatsoever. Others again, his *Exchequer* and *Treasury*, fill'd with choice *Riches*. Others, an *Apothecaries Shop*, stor'd with excellent *Medicaments* and infallible *Remedies* against the various *Maladies* of his *Soul*. Others have consider'd it as the *Anatomy* of a *Believer*, an exquisite *Mirror* of the inconceivable *Grace* of GOD; and a perfect and full *Compendium* of the whole Bible; that is, of the *Law* and *Gospel*, and of the true knowledge of GOD, and of his pure *Worship*. For it contains many saving *Instructions* concerning the *Essence* of GOD, and of the *Holy Trinity*, the *Properties* of his *Nature*, his *Eternal Counsel*, his *Holy Word*, his *Wonderful Works*; those especially of his *Beneficence* and *Mercy* towards his *Church*, and of his just *Judgments* upon the *Workers of Iniquity*.

Here also is *Treated*, of the *Person* and *Office* of the *Messiah*, that is, *Our Saviour JESUS CHRIST*; of his *Eternal Peity*, his *Incarnation*, *Sufferings*, *Death*, *Resurrection*, *Ascension* to *Heaven*, his *Sitting at the Right Hand* of his *Father*, and of the extent and propagation of his *Kingdom* throughout the *Nations* of the *World*, by the *Preaching* of his *Holy Gospel*: As likewise concerning the sad and deplorable state of *Man* under *Sin*, of the *Nature* and *Condition* of *Regeneration*, of *True Repentance*, of the *Love* and *Fear* of GOD; as also of the *Nature* of *True Faith*, of *Trusting in Him* alone, and how we ought not to glory, but in *Him*; of the *Certainty* of *Salvation*; of the continual *War* between the *Flesh* and *Spirit*; as also concerning the *Catholick Church*, gathered both of *Jews* and *Gentiles*; of *Ecclesiastical Discipline*; the *Communion of Saints*, the *Forgiveness of Sins*, the *Resurrection* of the *Body*, and of *Life Eternal*.

Besides all which, we find in this Book all manner of *Spiritual Exercises of Piety*, as *Patterns* and *Forms of Praising the Holy Name of GOD*; of giving *Thanks* for his *Benefits*; of *Promises* and *Vows*, in acknowledgment and gratitude for *Mercies* received; of a great number of fervent and earnest *Prayers*, for whatsoever can concern the *Glory* of GOD, and the *Interest* of *Believers*, as well in general as particular, especially in all manner of *Crosses*, *Calamities*, and *Afflictions*; with abundance of holy *Meditations*, solid and powerful *Comforts*, and efficacious *Arguments*, to strengthen us in *Faith*, *Patience*, *Hope*, and all other *Divine Vertues* and *Graces*. Inform much that we cannot conceive any *Condition* a *Believer* may be in here in this *Life*, whether of *Prosperity* or *Adversity*, of *Temptation* or *Deliverance*, of *Fighting* or *Victory*, of *Health* or *Sickness*, but he will meet with in this Book an *Entertainment* suitable to it, to the quieting of his *Conscience*, and advancement of his *Salvation*.

And whereas in the other Books of Holy Writ, GOD represents to us how he is pleased to speak to his *Church*; In this he teacheth us, how we ought to speak to him; there being no *Counsel* in time of *Difficulty*, nor *Support* in *Affliction*, nor *Comfort* in *Sorrow*, nor *Praises* and *Elevations of Joy*, wherewith he doth not fill the *Hearts* and *Mouths* of his *Children*, in the *Meditation* of these *Sacred Poems*, which, by the *Efficacy* of the *Holy Spirit*, accompanying the *Musick* and *Expressions* of them, excite in their *Souls* holy sallies and flights from these *Houses of Clay*, to the *Mansion of Glory*. Inasmuch, that whatever hath been said of the *Efficacy* of *Musick*, in exciting all the different *Passions* and *Affecti- ons* of *Man*, allwaging *Grief* and appeasing *Anger*, and all other *Troubles* of the *Mind*, may in a more eminent manner be attributed to the *Divine Charms* of *David's Mystical Harp*.

There is no *Evil Spirit*, whom this *Musick* doth not drive away; no *Stones*, which it doth not move; no *Forests*, which it doth not shake; no *Grief* over which it doth not triumph. Wherefore every *Christian*, how eminent and prosperous soever his *Condition* may be ought to *Read* and *Meditate* this Book with great Appli-

Application in order to accustom himself to the peculiar *style and language* of the Spirit of GOD, which is there made use of; being assured that when he has once well relished the *wonder-working efficacy and sweetness* of it, that it will be to his *Soul* as a *refreshing and reviving Dew*, which will make him *fresh and flourishing*, and fruitful in all good Works; and will find no greater pleasure, than in carrying it in his *Heart, Mouth and Hands*, as an assured *Preservative* and never failing *Antidote* against the malignant Contagion of the *World*, and the *Corruption* that reigns in it. To which purpose also this *holy Book* is frequently recommended to us by the *Holy Spirit* in the *Old Testament*, as well as by our *Saviour Jesus Christ* and his *Apostles* in the *New*; which, by the special *Wisdom and Goodness of GOD*, has been consigned to the Church in the form of *Hymns or Songs*, to make them the more taking, as well as of a more familiar use, and more easie to be remembered.

The *Hebrews* has given this *Book* the Title of *TEHILLIM*, or by way of *Contraction* *TILLIM*, that is to say, *Hymns or Songs of Praise*, because a great part of the *Psalms* are so; this *Book* indeed being nothing else, but a *Collection of Songs truly Spiritual*, which have been dictated by *Divine Inspiration*, to teach us to praise and celebrate the *Name of the LORD*, as we ought. The *Greek Interpreters of the Old Testament*, have called this *Book* by the Name of a *Psalter or Psalms*, which word the *Sacred Pen-men of the New Testament* have likewise retained, which afterwards has been also adopted by the *Latin*

Translators, as likewise by those of all other *Christian Nations*; and particularly also by our last *Translators of the Bible*, tho' indeed the *Greek word* peculiarly denotes those *holy Songs* which were plaid with the *Fingers on Stringed Instruments*, according to the practice of the *Old Testament* in the *Tabernacle and Temple*. These *holy Hymns* are commonly called *The Psalms of David*, because *David* endowed by the *Holy Spirit*, with this particular Gift (as is said *2 Sam. 23. 1, 2.*) of *Composing the Sweet Songs of Israel*, was the *Author of the greatest part of them*; the rest of them having been composed by other *Prophets and Men of GOD*, as *Moses, Asaph, &c.* The whole being since put together by *Ezra* (as it is supposed) after the *Babylonish Captivity*, into one *Body*, in the same *Method* as we have them now, wherein the order of *Time*, when each *Hymn or Psalm* was made, is not observed.

The *Jews* have divided this *Book* (which is also called the *Book of Psalms* by our *Saviour Jesus Christ*, *Luke 20. 42.*) into five *Partitions*, whereof the first ends with the 41st *Psalm*, which is concluded with *Amen and Amen*; the second with the end of the 72d *Psalm*, which also ends with *Amen and Amen*, with these Words, *The Prayers of David the Son of Jesse are ended*; the third ends with *Psalm 89*, and is likewise concluded with *Amen and Amen*; the fourth with the 106th *Psalm*, whose Conclusion is *Amen, Hallelujah*; and the 5th Partition with the 150th or last *Psalm*, which ends with *Hallelujah*, this is to say, *Praise the LORD*.

The Contents of the PROVERBS of Solomon.

THIS *Book*, as the *Title* of it imports, contains a great number of exquisite *Sentences*, *Holy and full of Instruction*, Pen'd by *King SOLOMON*, from the *Inspiration of the Holy Spirit* (who had adorned him with an extraordinary *Wisdom*, as well in *Divine as Human matters*) and which *GOD*, of his great *Goodness*, has been pleased should be preserv'd in *Writing*, for the common and perpetual *Instruction* of his Church. It treats of the *Divine and True Wisdom*; of the *Fear of GOD*, and of the *Supream good of Man*. In it we find many excellent *Lessons* concerning our *Duty to GOD*, to our *Neighbour*, and our *Selves*, in whatsoever state or condition

any may be in the *World*, together with considerable *Promises of Happiness and Life* in this present *World*, as well as in that which is to come. And all this interlaced with *faithful Warnings* against all sorts of *Sins* contrary to the first and second *Table of the Law of GOD* and particularly against *Whoredom and Adultery*. So that this *Book* may with good Reason be accounted, *An overflowing Fountain with saving Instructions, about all things that may serve to conduct and form us to a Life and Conversation, Wife, Religious, and Well-pleasing to GOD, in any Calling whatsoever, whether common or particular, publick or private*. Wherefore also this *Book* ought to be highly

highly and carefully recommended to all *Christians*, as containing the most perfect and fullest Moral Instructions they can have, as infinitely transcending whatsoever the *Heathen Philosophers*, and *Wise Men of the World*, have ever been able to comprize or set down in Writing concerning *Wisdom*, the *Nature of Man*, the *Supream Good*, *Vertue* and *Vice*, &c.

As to what concerns the Collection of all these Sentences into one Book, it seems that *Solomon*, according as appears from the excellent Introduction and Preface compriz'd in the 9 first Chapters, which contain little else but the Praises of the *Divine Wisdom* in general, and in particular of our *LORD Jesus Christ*, who is the *Word* and *Eternal Wisdom* of the *Father*, has Pen'd them himself as far as the 25th Chapter, and that the following Chapters, from 25 to 30, were Collected and Transcribed by the Command of good King

Hezekiah, whilst he was reforming Matters relating to *Religion* and *Piety*, which were fallen to decay during the Reign of some of his Predecessors, out of *Solomon's* own Memoirs, or of some other holy and famous Man, inspired by the *Holy Spirit*. The 30th Chapter contains the Words of *Agur*; and the last Chapter, the Instructions which *Solomon's* Mother gave to him, which he not only received and approv'd of, but also thought fit to transmit them to the *Church of GOD*, for the general instruction of all.

And tho' this Book do not contain all the 3000 *Proverbs* uttered by *Solomon*, of which mention is made in the *First Book of the Kings*, Chapter 4. Verse 32; yet it contains the Sum and Marrow of them, and all that *GOD* thought fit should be consign'd to the use and perpetual Edification of the Church throughout all Ages.

The Contents of the Book of ECCLESIASTES.

MANY Learned Men are of Opinion, that *Solomon* wrote this Book in his Old Age, towards the end of his Life, after that he had repented of his *fearful Apostacy* from the *pure Worship of GOD*, to that of *Idols*; and therein declares by the Inspiration of the *Holy Ghost*, and before the whole *Church of GOD*, the great sorrow and regret he had conceived for his Life, most earnestly detesting it as mere *Vanity* and *Vexation of Spirit*, incapable of affording a Man any *true Peace*, or *solid content of Mind*, much less of leading him to the Enjoyment of the *Supream Good* and *Eternal Salvation*. His aim and design also is, to conduct all others by his Example to *Godliness* and *Vertue*. To this purpose he first of all gives a description of the whole course of his Life, and that whereon he had chiefly founded his delight and satisfaction. Afterward he relates, how he also had been a great Observer of the *Lives and Conversation of Men*, and examined the several things they employ their Studies about, and for which they endeavour with the greatest application, as supposing to find *Happiness* and *Content* in them, and that he had found them all to be *Vanity*, and such as engaged Men in *Sin* and *Prophaneness*. Furthermore, he declares and positively asserts, That the *World*, its good things, *Pleasures*, *Accidents*, *Viciissitude*, *Orders* and *Customs* being all *Vicious*, or at least corrupt and tainted by the *Vanity Sin*

has introduced into it; That because all things in it are vanishing in their continuance, uncertain in their Conduct, unequal in their tenor, and devoid of any durable Felicity; a *Wise Man* must not place his hopes in them, or fix his Heart upon them, so as passionately to desire the *good things* in it, or think to amend or avoid all its *disorders and evils*; but that he ought moderately to rejoice himself, without *vexation* or *covetousness*, but yet with care and diligence in his *lawful Calling*, in the short and temporary Enjoyment of the *Blessings* he hath received from the *Liberal Hand of GOD*, conforming his *Motions of Joy or Sorrow*, according to the variety of *Times* and *Accidents*, that happen in this Life by the Dispensation of the *All-wise Providence of GOD*, who governs and disposeth all things in this *World* as best pleases him; and that they are not at all subject to the uncertainty and hazard of *Chance*, as some most falsely imagine. And last of all, he exhorts all Men to give up and resign themselves to the Conduct of *true Wisdom*, by fearing *GOD* sincerely, obeying him faithfully, and by constantly applying themselves to all manner of *Good Works*; setting continually before their Eyes, especially whilst they are yet *young, vigorous and healthy*, the uncertainty of this Life, the unavoidable certainty of *Death*, the terror of the just Judgment of *GOD*, and the Joys of *Eternity*: So that this Book may well of right

right be called, *The Treasure of Maxims and Instructions concerning true Felicity, and the chief good of Man.*

As to what concerns the *Title or Inscription* of this *Book*, it is called *Kobeleth* in *Hebrew*, and in *Greek*, *Ecclesiastes*. This word *Kobeleth*, which we do not meet with in the whole *Scripture*, except in this *Book*, comes from the Root *Kahal*, which signifies, *To Assemble or Call together*: so that this word signifies a *Person or Soul* which *Gathers or Calls others together*: For indeed all *Men* are in their own nature, as poor *Sheep* that are wandering and lost; but *GOD* sends his *Servants* as so many good *Shepherds*, to assemble and call them together from their *Strayings*. Some conclude this word to be one of the

Names of *Solomon*, who was also called *Fediab* and *Lemuel*; and one thing that inclines them to this Opinion is, because this Word, tho' it be of a *Feminine termination*, is notwithstanding joyned to a *Masculine Verb*, *Amar Kobeleth*. And as to the *Greek word Ecclesiastes*, that signifies properly a *Preacher*; which is not to be understood, as if *Solomon* had publicly *Preached* before the *People*, but because in this *Book* he sets forth an excellent *Sermon or Homily*, full of most edifying *Instructions and Exhortations*. Others again understand by this word, one who by a publick *Discourse* in the *Church*, publicly confesseth the *Sins* he hath committed, and testifies his *sincere Repentance*, which was the Custom of the *Primitive Church*.

The CONTENTS of the Song of SOLOMON.

THe Author of this *Book* is *SOLOMON*, who indicted it under the Conduct and Inspiration of the *Holy Ghost*. It is called by way of Excellence the *Song of Songs*; because it is the highest and divinest Strain of all those many *Hymns* which that *Wife King* compos'd in his life-time, and is a kind of *Epithalamium or Nuptial Poem*, made up of divers parts upon the *Spiritual Marriage*, which *Christ* has been pleas'd to Contract with his *Church*. It is made in form of a *Dialogue* between *Jesus Christ* as the *Bridegroom*, and the *Church* as his *Spouse*, under the Type, or at least upon occasion of the Marriage consummated between *King Solomon* and the Daughter of *Pharaoh King of Egypt*; as was also the *45th Psalm*; and accordingly, sometimes we shall find here the *Friends and Bridemen of the Bridegroom*, as well as the *Bridemaids and Companions of the Bride*, brought in as *Interlocutors* in this *Holy and Mystical Poem*.

By the *Friends of the Bridegroom* we may understand the good and holy *Prophets of the Old Testament*, the *Apostles of the New*, and generally all faithful *Pastors and Teachers of the Church*; and by the *Brides Companions* we may understand all those who sincerely confess the Name of *Jesus Christ*, and profess his true *Doctrine*: But under the Names of *Bridegroom* and *Bride* is represented here in *figured and allgorical Expressions*, the great and ardent love of *Jesus Christ* towards his *Spouse*, which is the *Church*, and the great

Benefits she receives from him, and how vehemently the *Spouse*, the *Holy Church*, doth languish and pant after her dearest *Bridegroom*, till she be indissolubly and eternally united to him in *Heaven*. In this *Book* is also represented the Condition and Constitution of the *Church of GOD* upon Earth, her *Duties, Virtues, Blemishes and Defects*.

The *Jewish Rabbies* would not permit that any person, who had not attained to the age of *Thirty years*, should read the first three Chapters of *Genesis*, the beginning and end of *Ezekiel*, or this *Song of Solomon*: And tho' perhaps there may have been too much of *Superstition* in this their *Prohibition*; yet it is not without cause, that we are carefully warned by the *Ancient Doctors*, as well of the *Synagogue* as of the *Church*, that a man must strip himself of all sensual Thoughts, and carnal Affections, when he applies himself to the Reading and Meditating on this *Book*; and that he that would understand the deep *Mysteries* therein contain'd, to his Edification and Comfort, must come to it with a mature, settled and enlightened Judgment, and with *spiritual Thoughts and holy Affections*. For tho' the Expressions herein made use of, are drawn from the tender and honest *Affections*, which contract and knit chaste and holy *arrriages* here on Earth, and so (tho' more indirectly) serve to recommend the same; yet because the *Holy Ghost* is pleas'd to represent to us (under these *Noions*) such high transcendent and adorable *Mysteries*, we must have



The CONTENTS of the Prophecy of ISAIAH. 185

A special care not to profane or defile them by a carnal and corrupt Sense.

Wherefore he that is in good earnest desirous to profit and edify himself by this more than excellent and divine Poem, must bring along with him a great Purity of

Heart, and a Soul wholly on Fire with the Sweet Love of Jesus; and if so, he will not fail to meet with the most illuminating Instructions and surpassing Comforts that can be, to his great and unutterable Joy and Satisfaction.

The CONTENTS of the Prophecy of the Prophet ISAIAH.

ISAIAH is the first and chiefest of the greater Prophets, as well in regard of the excellent Master he treats of, as of his admirable, sublime and raised Style. In the 12 first Chapters of this Book of his Prophecies, he treats of several Heads which particularly concern the Jews, whom he Censures and Reproves boldly, Teaches excellently, Exhorts seriously, and Comforts pathetically. From the 13th Chapter unto the 29th, he sets down those Prophecies which regard Foreign Nations and People, that were Enemies to the Jewish Nation, as likewise some relating to the 10 Tribes, who had divided themselves from Judah and Benjamin, denouncing very severe Judgments and heavy Punishments against them: Amongst which notwithstanding are mingled very comfortable Promises of the Grace and Mercy of GOD to those who Repent, whereof they should be made partakers by having an Eye to the Messiah, that was to come. From Chapter 29th to Chapter 36th, is spoken concerning the destruction of Jerusalem by the Babylonians, and of the Captivity or Transportation of the Jews out of their own Country to Babylon; which are interlaced with several excellent and comfortable Passages, concerning the Reign of Christ. From the 36th to the 40th Chapter, is Recorded the History of King Hezekiah, taken out of 2 King. 18. and 2 Chron. 32. From the 40th to the 49th Chapter, the Prophet foretells the Coming of Jesus Christ, and the Spiritual Deliverance of his Church; Figured by the Deliverance of the Jews from the Captivity of Babylon by King Cyrus, as also their Restoration and Settlement in their own Country. From the 49th Chapter to the End of the Book, are set down several very clear Prophecies concerning the Person and Office of Jesus Christ and his Kingdom, which should be extended throughout all the World; of his Passion, his Death and Glorification; as also of the Preaching of the Gospel, and the Calling of the Gentiles, who were to be joyning and incorporated with his People the

Jews; in like manner, concerning the great Benefits and Privileges Christ has purchased for his Elect and the Condition of the Church of GOD, as well here upon Earth, as in the Life to come. All which things the Prophet describes with so much clearness and evidence, that he seems rather to write a History of things past and done, than a Prophecy of things to come. Which is the Reason why some of the Ancient Fathers were of Opinion, That Isaiah might with as much right be called an Evangelist, as a Prophet, because in many places he speaks as clearly concerning the Person, Office and Miracles of Jesus Christ, many Hundred years before his Incarnation, as the Apostles and Doctors of the New Testament have done since; upon which account also he is called by some the 5th Evangelist.

As to what concerns the Person of Isaiah, 'tis generally held, That his Father Amos was Brother to Azariah King of Judah; so that this Prophet, as to his Extraction, was an illustrious Person, as being a Prince of the Blood: GOD's method always having been to Call Persons of all sorts of Conditions to the Prophetical Office, as well those of the highest, as of the lowest Quality. As to the Time in which he Prophefied, it appears by the first Verse of the first Chapter of this Book, that he Prophefied in the days of Uzriah, Jorban, Abaz and Hezekiah, Kings of Judah. And if we compute the years of the Reigns of these 4 Kings, we must conclude, that Isaiah Prophefied at least 45 or 50 years, beginning them with the last year of Uzriah (in which year he saw the Vision that is described Chap. 6.) and ending them with the 14th year of King Hezekiah; in which the Ambassadors of the King of Babylon came to congratulate his Recovery, as may be seen Chap. 39. and 2 King. 20. But if the Prophet Isaiah (as some affirm) lived till the Reign of King Manasseth, by whose Command he was Sawn asunder, it will follow that he Preached 60 or 64 years; and consequently, that he lived to a very great Age.

A 2 ISAIAH

ISAIAH THE PROPHET.

Concerning the Prophet ISAIAH.

THe Prophet *Isaiah*, who is the first in order of all the Prophets, may also upon other accounts be esteemed the first and chiefest of them all: His Royal Extraction, (being a

Prince of the Blood) his excellent Piety, his inimitable and divine Eloquence, and his clear discovery of Things to come, do all agree to make him a Man altogether extraordinary. He speaks with that clearness and perspicuity of Jesus Christ and his Church, that he hath always been most justly esteemed to be an Evangelist, rather than a Prophet; and an Historian, who related Matters past and done, than a Man who foretold Things that were not to come to pass till many Ages after.

Amongst other Visions this holy Prophet had, the following was one of the most considerable. GOD appeared to him in his Majesty, and (to use the words of St. John the Evangelist) He saw the Glory of GOD, who sat upon a high Throne, surrounded with the Seraphims, who cried to one another, (or if you will, Answered to one another) as in a Consonant, that Divine Hymn which the Church still sings in her holy Service) Holy, Holy, Holy LORD GOD of Hosts, Heaven and Earth are full of thy Glory!

Isaiah, at this clear and full view of the Divine Majesty, abased himself in the deepest humility, acknowledging himself to be a Man of impure Lips, and therefore unfit either to see himself, or to declare to others the great things GOD had vouchsafed to shew unto him. Whilst he was thus complaining of his own Unworthiness, one of the Seraphims that was about the Throne, took a Live-coal from the Altar, and flew with it to *Isaiah*, and touched his Lips therewith assuring him, that by that means his Iniquity was taken away and his Sins purged.

As soon as he had received this Assurance from the Angel, and perceived in himself the effect of this Divine Fire, he perceived himself readily, to preach and declare to the People, whatsoever it should please GOD to charge him with. This holy Prophet (as the Fathers tell us) teaches the Ministers of the Gospel, how great a Purity they ought to be

endued with, before they engage themselves in that Sacred Function, and how earnestly they ought to beg of GOD, That he would be pleased to send down from Heaven not only a Live-coal, as he did to this Prophet; but (as S. Bernard saith) A whole Fire, for to refine them, and make them as pure as they ought to be.

Isaiah the Prophet (according to the Tradition of the Jews and Fathers of the Church) died, after he had succeeded an hundred years, in the Persecution raised by King Manasseh, who caused him to be Sawed alunder with a Wooden-Saw, that he might take away his Life by the most violent Pains that could be invented. The Death of this Saint, so precious in the Eyes of GOD, is expressly recorded in the Epistle to the Hebrews, where the Apostle expresseth himself in these terms, concerning the Vertues and Sufferings of the holy Prophets and Martyrs; They were tortured, not accepting of deliverance, that they might obtain a better Resurrection; others had trials of Mockings and Scourgings, of Bonds and Imprisonment; they were Stoned, they were Sawed asunder, they were Tempted, they were slain with the Sword; they wandered about in Sheepskins and Goatskins, being destitute, afflicted, and tormented, of whom the World was not worthy.

And Jesus Syrach, the Author of Ecclesiasticus, gives Commendation of this holy Prophet in these words; Hezekiah did the things that pleased the LORD, and was strengthened in the ways of David his Father, as *Isaiah* had commanded him, who was a great Prophet, and faithful in his Vision. In his days the Sun went backward, and he lengthened the Kings Life: He saw (by an excellent gift of the Spirit) what should come to pass at the last, and he comforted those that Mourned in Zion: He shewed what should come to pass for ever, till the end of Time, and secret things before ever they hapned.

But there is no need to add more Testimonies in praise of this holy Prophet, they that read his Prophecy as they ought, will find the testimony of the Spirit of GOD, proclaiming him a great and true Prophet indeed, and confirming the truth of his Prophecies by an incontestable Evidence and Demonstration.

THE





The CONTENTS of the Book of the Prophet JEREMIAH.

THe Prophet *Jeremiah* has set down in this Book, by the Command of GOD and the Inspiration of the Holy Spirit, not only the Prophecies which he declared or preach'd with an holy Zeal, extraordinary Boldness, and exemplary constancy, for the space of 40 Years, during the Reigns of *Josiah*, *Jehoahaz*, *Jehojakim*, *Jehozakim* (who is also called *Jechoniah*, and *Coniah*) and *Zedekiah*, to the Jewish Nation; but also many Events and Passages, proper to instruct and edifie the Church of GOD, as well as to confirm his Prophecies.

In his Preaching he generally reproveth and censures the Jews, in a very sharp and free manner, because of their great and abominable Sins, and exhorts them very seriously and pathetically to *Repent and Turn to GOD*. And forasmuch as they, from the highest to the least gave no hopes to expect their *Conversion*, as endeavouring rather by their Excesses to fill up the Measure of their Sins; he foretels and denounces to them the most Dreadful Judgments of GOD, which were ready to overtake them, particularly the Destruction of *Jerusalem*, the Temple, and their Country, by the Arms of the King of *Babylon*; together with their Captivity in *Babylon*, the Continuance thereof, and all the Calamities annexed to that State; all which he most lively represents to them, as in a Looking-Glass, that flatter'd not, as well for the conviction of the *Impenitent and Rebellious*, as for the Instruction and Warning of the *Just*, with Words of a singular Emphasis and Energy, ratified and sealed by manifold Divine Signs and Tokens, by his Serious Mourning, Compassionate Lamentations, and earnest Prayers, mingled with bitter Tears, and sad Complaints, as foreseeing the approaching Judgments, which like a Deluge were ready to overwhelm them, and which (not long after, to his great Heart-breaking) he was fain to be a Spectator of.

And, on the other hand he is not wanting to comfort and strengthen the small afflicted Remainder of *Repenting and Believing Souls*, partly by very comfortable and clear Prophecies concerning their Deliverance from the Captivity of *Babylon*, their Return to their own Country, and other Favours GOD would

bestow upon them; which he perspicuously sets before their Eyes, and backs with many Divine Signs, and Wonderful Visions; and also by many horrible Judgments denounced against their Enemies that had afflicted them, and especially against that Proud and Tyrannical *Babylon*, being an express Figure of the Mystical *Babylon* of the New Testament; but more particularly by very express and clear Prophecies, concerning the Spiritual Deliverance of God's People by the Messiah, Our Lord *Jesus Christ*; concerning whole Person, Office, his Covenant of Grace, the Preaching of the Gospel, the Catholick Church compos'd of Jews and Gentiles, and of the Salvation and abundant Blessing of that Church (as well Triumphant as Military) he Prophecies amply, gloriously, and most comfortably.

As to the Events and other Passages the Prophet relates in this Book, they partly respect his own Person, viz. what Sufferings he expos'd himself to by these Predictions, from Kings, Princes, Priests, False Prophets and Common-People, and more particularly from his own fellow Citizens of *Anathoth*; how GOD graciously strengthn'd him in his Weakness, preserv'd him in Dangers, and lastly deliver'd him out of Prison by the *Babylonians*, and how not long after, when he was to go to *Babylon* with other of his Country-men that were carrying Captives thither, he was set at liberty by King *Nebuchadnezzar's* General, and very kindly treated by him; also of his going to Prince *Gedaliah* whom the King of *Babylon* had made Governor over the Land; and how after *Gedaliah* had been traiterously Murder'd by *Ishmael*, he was (together with *Baruch*) carried into *Egypt* by those Rebellious Jews that had kill'd *Gedaliah*, where he continued in much Sorrow with them, foretelling their utter ruine and destruction, because of their incorrigible Obstinacy and Rebellion; for which good Service, (as some ancient Writers tell us) they Stoned him at last.

But besides these things concerning his own Person, he also sets down the actual accomplishment of several of his Prophecies, as the Siege of *Jerusalem* by the *Babylonians*, the miserable

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state of the City during the Siege, the taking and destruction of the City, of the Temple and Country, and the carrying the People Captive to *Babylon*, and what became of the *Jews* that were left in *Judea* and *Egypt*.

The Prophet *Jeremiah* began to Prophecy the third Year of King *Josiah* (Chap. 1, 2.) who was the Grandchild of *Manasseh*, under whom some think that the Prophet *Isaiah* was *Sawn* in pieces, *Amon's* Reign of 2 Years only interceding between those two Kings, so that *Jeremiah* followed soon after *Isaiah*. But how long *Jeremiah* Prophecised after the Destruction

of *Jerusalem*, amongst the *Jews*, which remained in *Judea*, and afterwards in *Egypt*, is uncertain. This only is remarkable, That *Jeremiah* under *Zedekiah* at *Jerusalem*, amongst the *Jews* which were left in *Judea*, and *Ezekiel* in *Babylon*, amongst those that were carried away Captives with *Jehojachin*, did both of them Prophecy at the same time the very same Things concerning the Destruction of *Jerusalem*, the Temple, and whole Country, and both of them also survived to be Eye-witnesses of the accomplishment of their Prophecies and Denunciations.

The Contents of the *Lamentations* of JEREMIAH.

THis Book bears the Title of *LAMENTATIONS*, which seems to be taken from 2 *Chron.* 35. 25. and sufficiently informs us concerning the Subject Matter it contains, viz. the dolorous Complaints which the Prophet makes in his own Name, and of the whole Church, upon occasion of the Lamentable Desolation of the Kingdom of *Judah* and City of *Jerusalem*, as well as the most deplorable state and condition of the *Jews*, who in vast Numbers were destroy'd by War, Famine and Pestilence. And is composed of such exquisite and Emphatical Words, and conceived in so excellent, sublime and moving a Style, that no Writings whatsoever of the most Eloquent *Heathen Authors*, are worthy to come in comparison with it.

We find indeed up and down in the Scripture other particular *Lamentations*, as 2 *Sam.* Chap. 1. 19, &c. upon the Death of *Saul* and *Jonathan*; and upon the desolation of the City *Tyre*, *Ezek.* 28. 12. But this Book of *Jeremiah* respecting a general Calamity which involved the whole People of GOD, doth alone bear and retain the Name of *Lamentations* amongst all *Christian Nations*; even as the *Song of Solomon*, only by way of Excellency bears that Title, notwithstanding that many excellent Hymns and Songs of Praise are set down in Holy Scripture, as in *Exod.* Chap. 15. we find the *Song of Moses* and the Children of *Israel*, with that of *Miriam* and the *Jewish Women*, for their Deliverance. and the Overthrow of *Pharaoh* in the *Red Sea*; that of *Deborah* in the 5th. Chapter of *Judges*; of *Hannah*,

1 *Sam.* chap. 2. and the *Song* of the Blessed *Virgin Mary*, *Luke* chap. 1.

'Tis not certainly known when *Jeremiah* wrote this Book; some are of Opinion, that a part of it was written, immediately after the Death of good King *Josiah*; after whose Death the *Jewish* State and Government suffered a manifest Eclipse and Decay, as may be seen, 2 *Chron.* 35. 25. and *Zechar.* 12. 11. But others think it was pen'd after the Destruction of the City and Temple by the *Chaldeans*, and after that the *Jews*, which for a time were left in *Judea*, had been carried Captives to *Babylon*, as the whole Sequel of this Book seems to import. See Chap. 1. 3. and Chap. 2. 2.

However it may be, we find that *Jeremiah* having undertaken to set forth the Lamentable Condition of *Judea*, and its *Inhabitants*, begins his Lamentation with this Exclamation; *How doth the City sit solitary that was full of People*, &c. but at the same time he represents to them their heinous and manifold Sins, and exhorts them to Repentance, and Prayers for Mercy, as alio to Patience, and necessary confidence in expecting a favourable Issue. The intention of the Prophet not being to cast Men into excessive Sorrow, which dissolves the Natural Tie there is between the Patience and Silence of the Faithful; but to instruct us to acknowledge the Finger of GOD, in the Calamities which overtake the Church, to dispose us to an humble Submission of ourselves under his Hand, to a patient and quiet bearing of his Chastisements, and to confidence and assurance in his Promises.

THE



*M^{rs} Bridget Peshall daughter of S^r John
Peshall of Horsey in Staffordshire Baronet.
For advancement of this Work contributed this Plate*

THE PROPHET JEREMIAH.

Concerning the Prophet Jeremiah,

THE Holy Prophet Jeremiah was a Man of admirable *Vertue*, as appears from the testimony *GOD* gives of him in these Words; *Before I formed thee in the Belly, I knew thee; and before thou camest forth out of the Womb I sanctified thee, and I ordained thee to be a Prophet to the Nations.* And when Jeremiah endeavour'd to excuse himself of the *Commission* *GOD* had charged him with, by alledging that he was a *Child*, and could not express himself, nor speak as he ought or as became an *Ambassadour* of the Great *GOD* of *Heaven* and *Earth*, the *LORD* put forth his *Hand* and touched his *Mouth*, and said unto him; *Behold, I have put my words in to thy mouth, and I have this day set thee over Nations and over Kingdoms, to root out, to destroy, and to throw down, to build and to plant.*

He began to *Prophecy* when he was but *Fifteen* years of *Age*, and had many *Visions* and *Revelations* concerning the manifold *Miseries* and *Calamities*, that were to overtake the *Jews* for their manifold *Sins* and *Rebellions* against the *LORD*; and it is he of all the *Prophets*, who as he was most deeply concerned in them, so he has express'd them in the most moving and pathetical *Terms*, as may be seen in his *Lamentations*. As he was very sensibly affected with these *Calamities* himself, so he foretold them to others with an extraordinary vehemence and earnestness; and with a great deal of *authority* and *boldness* sounded forth the dreadful *Denunciations* *GOD* had charged him to declare to the *People*.

This bold and generous *Liberty* soon procured him the hatred of most *Men*, who regarding him as an object of their highest aversion, were industrious daily to stir up new *Persecutions* against him. But this *holy Prophet* with an *Heroick* and insuperable *Courage*, endur'd all these cruel *Outrages* of his *Enemies*. He saw, without being concern'd, their wicked *Designs* against him, their *Threats*, and the *Punishments* they prepared for him; and was so far from being intimidated by all these, that on the contrary, he declar'd the *Messages* he had from *GOD* with greater heat and boldness than before.

Some of the *Princes* at last being enraged

against *Jeremiah*, because he had foretold that the *Chaldeans* would come and take the *City*, conspir'd his *Death*; and addressing themselves to *King Zedekiah*, who had a *Kindness* for *Jeremiah*, desired leave of him to cast him into a *Dungeon*, which was in the *Prison*, very noysom and full of *Mire*; and this weak *King*, not being able to deny their *Request*, abandon'd the *holy Prophet* to the *Rage* of his *Adversaries*, who immediately caused him to be let down with *Cords* into the *Dungeon*, where he stuck fast in the *Mire*, and could not have lived long there, especially considering the *Famine* which then was in the *City*.

But one of the *Kings Eunuchs* having with a great deal of zeal and boldness represented to the *King*, the injury done to *Jeremiah*, which would infallibly be the cause of his *Death*, and that suddenly too, except he were removed thence; *Zedekiah* ordered the *Eunuch* to take thirty *Men* along with him, and to take up *Jeremiah* out of the *Dungeon*, and ever after protected him from the rage and fury of his *Enemies*.

S. Hierom admires, *How a single Person and one abandoned of all Men, should be able to hold it out against a King, all the Princes, and Grandees of his Court, and a whole Nation; and acknowledgeth at the same time, That so great a Miracle cannot be attributed to the Weakness of Man, but to the Omnipotence of GOD.* And accordingly we find, that in the beginning of his *Book of Prophecies* *GOD* promises to make him a *Fortified City*, that is, of proof to resist all manner of *Attacks* and *Assaults* whatsoever; and to endure him with the constancy and resistance of an *Iron-Pillar* and *Brazen-Wall*, against the *Kings* of *Judah*, against the *Princes* thereof, and against all the *People* of the *Land*; that they indeed should fight against him, but should never prevail, because he himself would be with him.

This alone is the inexhaustible Source of that extraordinary Courage, which has always appear'd in the Saints; the reason why no Violence could cast them down, nor Persecution oppress them, was, because their strength was from above. For as S. Cyprian saith He that has *GOD* in his *Heart*, his *Fear* before his *Eyes* his *Truth* in his *Mouth*, may be kill'd, but can never be overcome.

THE

The CONTENTS of the Book of the Prophet E Z E K I E L.

THo' the LORD suffered Jechoniah or Jehoiachin, with a great Number of Jews, and amongst them Ezekiel the Prophet, to be carried Captives into Babilon, yet did not he altogether forsake them in that their Exile condition; but to evidence, that he was still resolved to preserve his own Church amongst them, even in Babilon, and afterwards graciously deliver and restore them to their own Country, he raised up this excellent Prophet, by whom he declared to these poor Captives in many Visions, Prophecies and Exhortations, the same thing he had continually propounded by the Prophet Jeremy to their Brethren, who still remained in the Country and City of Jerusalem under King Zedekiah; tho' a like Incredulity and obstinate Impenitence, had seized those that were in Babilon, and their Brethren left in Judea.

At Jerusalem they gave no credit to the words of Jeremiah, and made their Mocks of those who had delivered themselves up to the King of Babilon, and had suffered themselves to be carried away Captives, supposing that themselves now should be the sole Possessors of Judea, and that their Captive Brethren should continue deprived thereof for ever. Neither did the Jews in Babilon give any more heed or belief to what Ezekiel the Prophet declared to them from the LORD, but murmured against GOD, supposing themselves more unhappy than their Brethren, that were left in the Land, notwithstanding that GOD by Ezekiel, as well as Jeremiah, did pronounce most terrible Judgments against them, which they felt soon after in the total overthrow and desolation of their Country, City and Temple; yet always submitting to those Denunciations very glorious and comfortable Promises, so such as did repent of his Grace and Favour for time to come as well in Temporals as more especially in Spirituals; and severe Judgments against all their Enemies and Persecutors.

This is the sum and Substance of this Prophecy of Ezekiel; in the first three Chapters whereof he describes a most admirable and myrical Vision, by which GOD confirms, instructs

and fortifies him in the Charge and Employment he had laid upon him; and in the following Chapters, until the 25th, the horrible Sins of the Jews, especially those who were left in Judea, and their approaching Punishments, are most lively set forth and represented by many divine Signs, special Visions, suitable Similitudes and Prophetic Censures. From thence to the 33th Chapter, GOD foretells the ruin and destruction of many Neighbouring Nations, the Jews Enemies, viz. of the Moabites, Ammonites, Edomites, (of whom also mention is made Chap. 35.) the Philistines, Tyrians, Sidonians, and the Egyptians.

Afterwards, from Chap. 33, to 40. the Sins, Murmurings, and Hypocrisie of the Jews that were Captives in Babilon, are grievously censured by GOD, with an Exhortation to true Repentance, and an expectation in Faith of their approaching Deliverance, and the restoring and blessing of his Church, not only by re-establishing them again in their own Country; but chiefly by that unutterable Grace and Mercy, which GOD would pour forth upon his Universal Church of Jews and Gentiles, by their only Saviour and King JESUS CHRIST, with a particular advance of the War, and extreme Enmity they would be exposed to from Gog and Magog and their Adherents; but with the certain Promise of an happy issue of that Threatning Danger.

In the Nine last Chapters, GOD raises, seals and concludes these Prophecies in Babilon, by a great and most remarkable Vision of the Structure of a New Temple, of a New Divine Service and Worship; of a New Policy or Government of the People of GOD; of a New Inheritance and a New City; and all this for Israel and Strangers, representing by Figures comparing with the state of those Times, the blessed and happy future state of the Church of GOD, both Military and Triumphant, under their Head and King Jesus Christ, who with the Father and the Holy Spirit, the alone True GOD of Israel, is to be blessed and praised for ever and ever. Amen.



*William Laufield of the City
of London Gentleman
For advancement of this Worke. Contributed this Plate.*

THE PROPHET EZEKIEL.

Concerning the Prophet EZEKIEL.

THE Holy Prophet Ezekiel Prophesied during the space of 22 Years, whereof the Eleven first Years coincide with the Eleven last Yearsof *Jeremiah*: he was of the Priestly Race, as well as *Jeremiah* his Contemporary. He was amongst some of the first, that were carried away Captives from *Jerusalem* to *Babylon*, with *Jechoniah* King of *Judah*, and he Preached and Prophesied in that strange Country, to his Country-men that were carried away with him thither.

When GOD at first Commissioned this Prophet for the great Work he did intend to employ him in, which was to prophesie and declare to his Country-men whatsoever GOD should think fit by *Visions* or otherwise, to reveal to him for their good, he encourages him much in the same manner as before he had done *Jeremiah*, by assuring him, That because he had to do with the *House* of *Israel*, who were an impudent hard hearted People, he should make his Face strong against their Faces, and his Forehead as hard as their Foreheads; yea, that he would make it harder than Flint, even as an Adamant, that he might be of proof against their impudent facing-down and abusing of him.

This Prophet, of all others, was favour'd by GOD with the most profound and mystical Visions that we find in Scripture, and which always have been lookt upon to be of most difficult understanding and explication, inasmuch that the Jews upon this account forbade the Reading of the Beginning and end of the Book of this Prophet, to all Persons that were under the Age of *Thirty* years. The Fathers say, that probably one cause of this obscurity of his Visions and Prophecies was because being then amongst an Idolatrous People, GOD did not thinking it fit, that the Babylonians should comprehend those Secrets, which he was pleased to reveal to his Prophet, for the comfort of his People, who themselves could not understand them, without his particular Grace and Illumination.

Some Christians (saith the same Father)

'have the strength and courage of a Lion
'in fighting against their Spiritual Enemies,
'and enduring all manner of Afflictions and Persecutions: Some by their inward and outward Mortifications, and continual Resignation, daily present themselves as holy Sacrifices to GOD, and can say with the Psalmist, For thy sake are we killed all the day long, and are accounted as beasts appointed for slaughter; and these represented by the Ox. Others elevating themselves in contemplation, upon the Wings of the Dove to Divine Wisdom, with the Eagle fix their Eyes upon the Sun in its full glory; and lastly, others being of an excellent Spirit and understanding, excel all the rest, as far as a Man surpasseth all other Living Creatures. But yet all these (how different soever their Gifts or Graces may be) are still not but Body, linked and bound together by the indissoluble Band of one and the same Faith and Charity.

The first Vision of this Prophet, which he saw by the River Chebar, in the fifth year of King *Jehojachin's* Captivity, concerning the four Living Creatures and the Wheels, is so full fraught with great Wonders and Mysteries, that S. Gregory, who endeavours to explain the same, makes it appear by what he hath said of them, that there remains much more to be said, before we can sound the full depth of the Wisdom that is couched in them. He observes amongst other things, that these Living Creatures, which had each of them four Faces, viz. the Face of a Man, of a Lion, of an Ox, and of an Eagle, and yet were but one Living Creature, do represent the different Members of the Church, which yet make up but one Body; as also, the Union there is between Christians, by means of the agreement in one Faith, notwithstanding so many outward appearing Contrarieties amongst them, which indeed is as wonderful to consider, as the mixture of the differing Faces of these Living Creatures, seem strange and uncouth to us, when represented to our Eyes.

THE

THE SECOND VISION OF EZEKIEL.

The Vision of the Prophet Ezekiel, concerning the Resurrection of the Dry Bones, which upon his Prophefying were covered with Flesh, and restored to Life.

AMongst the rest of the Visions of the Prophet *Ezekiel*, this here represented concerning the *Resurrection of the Dry Bones*, is most famous, and much taken notice of by the Fathers of the Church. The Prophet tells us, That he was carried by the Spirit of the LORD, and set down in a Valley which was full of *dry Dead-mens Bones*, and having made him go round the Valley, to take a full view of the vast number and condition of them; the LORD demanded of him, Whether he thought those *dry Bones* could be restor'd to Life again? To which the Prophet having answered, *O LORD GOD thou knowest*. He commanded him to Prophecy to those Bones in his Name, That they should be joyned Bone to his Bone, covered with *Flesh and live*. No sooner had the Prophet declared this to the Bones in the Name of GOD, to whom all things are alive, and whose Power nothing can resist, but he immediately saw the execution of it; for with a great noise all the Bones came together, and were covered with *Sinews, Muscles, Flesh, and Skin*, but there was yet no Life in them. Wherefore the LORD again commanded the Prophet to Prophecy to the *living Breath*, and to command it to come from the *four Winds*, and to breath upon those *dead Bodies*, that they might live; whereupon the same Spirit, which was in the *Creation* breathed by GOD into the first Man, after that he had made his Body of the Earth came into these *dead Bodies*, and immediately they stood upon their Feet and liv'd, and were an exceeding great Army.

After that the LORD had shewed the Prophet *Ezekiel* this wonderful Vision, that he might not be ignorant of the meaning of it, he told him, That the *dry Bones* which he had seen, were the whole House of *Israel*, who looked upon themselves (in the condition they were then in, being Captives in *Babylon*) as so many *dry Bones*, which had no hopes ever to live again, that is, to be restored to those manifold advantages they once enjoyed in their own Count.y. But GOD farther commands *Ezekiel* to assure them, That notwithstanding all the Discouragements which at present they

did lie under, he would as miraculously restore and deliver them, as the Prophet had seen him miraculously restore those *dry Bones* to Life, contrary to all human possibility or expectation.

Now, as GOD himself here applies this Vision to the wonderful Deliverance he would one Day grant the *Jews* from the miserable state of *Slavery and Captivity* they were in, and that amongst an *Idolatrous People*, far from their own Country, without the comfort of those many Privileges and Advantages they enjoyed there, above all other Nations of the World; so we may as truly apply it to the Church of GOD, which shall be as miraculously delivered from her state of *Deadness, Apostacy, Captivity and Bondage*, wherein she is at present in *Spiritual Babylon*, as these *dead Bones* were contrary to all hopes and outward possibility joyned together Bone to his Bone, and raised to Life.

GOD also would put us in mind by this Vision. That how desperate soever the condition of Sinners may seem to be, who have been a long time habituated to Sin, and grown old in Transgressions, and are thereby not only become like a dead Body, but as *dry Bones*; yet that he to whom all things are possible, and who calls those things that are not, as tho' they were, can raise them again to the Life of Righteousness and Holiness, and bringing them out of their Graves, regenerate them again to a New Life. For as GOD at first brought the Soul from the Nullity of Non-existence to a state of Being; so afterwards he brings it from the Nullity and Privation of Sin, to the Essence of Grace and Holiness: And this Second Creation is much more wonderful than the First; for the former GOD accomplished with a Word, whereas the latter was the fruit of the Death, and the price of the Blood of the Son of GOD.

GOD also was willing by this Vision, to give the Prophet a Scantling of what his Omnipotence will effect at the General Day of Judgment, when the Dead shall arise, and receive according to what they have done in the Flesh, whether Good or Evil.

THE



*Mary Lady Reve, relict of S.^r Robert Reve of Thwait
hall in suffolk Barinct. c. now wife to Thomas Vincent
of Fitcham in surrey Esq^r.
For advancement of this worke. Contributed this Plate.*

The CONTENTS of the Book of DANIEL.

DANIEL was one of those who were carried Captive to Babylon, in the Reign of King Jehojakim, by Nebuchadnezzar, after that he had taken the City of Jerusalem, and subdued all Judea. He was of the Posterity of David, and a descendent of the Royal Line; very comely of Person, of a most quick and penetrating Spirit and exemplary Piety. By the Order of Nebuchadnezzar he was chosen from amongst many, to be instructed in the Language, Arts and Sciences of the Chaldeans, that thereby he might be qualified to wait upon the King, and to attend at Court, in order afterwards to be advanced to the high Commands of the Kingdom, as may be seen Chap. 1. ver. 1, 2, 3, 4, 5, 6. Whilst he was thus Educated amongst many other Noble Jewish Youths, GOD was pleased to endow him with an extraordinary Wisdom beyond his Companions, and particularly with the Gift of Understanding and interpreting of Dreams, such as the wisest and most skillful of the Chaldean Magicians were not able to reveal or expound, as appeared by his revealing Nebuchadnezzar's Dream, and expounding the Hand-writing to Belshazzar his Grand-child, Chap. 2. 4, 5. By which means Daniel was raised to an eminent pitch of Dignity by those Kings, not only above his Companions, but above most of the greatest Princes and Officers of the King of Babylon: Which at last stirred up so great an envy and hatred of the Babylonian Princes and Grandees against him, that he was at last (by their malicious contrivances) cast into the Lions Den, to be rent and devoured by them; and this only, because he would not (in obedience to the King's Edict) give over his accustomed Worshipping of the True GOD. But the Almighty, whom he served and fervently prayed to, miraculously preserved him from those cruel Beasts; and his Accusers and great Enemies, being by way of just retaliation cast in amongst them, were devoured alive with their Wives and Children, Chap. 6.

Here is also related (Chap. 3.) how miraculously GOD preserved three of his Companions, Shadrach, Meshach and Abednego, in

the Fiery Furnace, who refused to worship the Image King Nebuchadnezzar had set up, and had not so much as one hair of their Heads singed with the Fire, that instantly consumed those who cast them into it.

Besides the Visions and Dreams represented to the Kings of Babylon, which Daniel expounded, GOD also was pleased to communicate to him many excellent Visions, concerning the state of the Church of GOD, and the Kingdoms of the World, which the Angel Gabriel expounded to him; as particularly concerning the rebuilding of the City and Temple of Jerusalem, the manifestation of Christ in the Flesh; the destruction of the City and Second Temple by the Romans; the Preaching and Miracles of Jesus Christ, and the abolishing of the Levitical Priesthood; the exact time when Jesus Christ should be put to Death, and the manner how at last he should deliver and save his People, both temporally and eternally.

Now that which greatly enhances the praise and commendation of this Prophet, and ought the more to incite the Pious Reader, to receive and read these Prophecies, with that reverence and attention which is due to the Word of GOD, is this, that he is highly recommended and dignified amongst all the Prophets of the Old and New Testament. For Ezekiel joins him with Noah and Job, as being an extraordinary Example of Zeal and Piety, Chap. 14. ver. 14, and 20. And the same Prophet Ezekiel expresses himself in these terms concerning his excellent Wisdom to the proud King of Tyre, Behold, thou art wiser than Daniel, there is no secret that they can hide from thee. And our Blessed Saviour Jesus Christ himself speaks of this Prophet, Mat. 24. 15. and exhorts all to consider well his Prophecies; and S. John in the Revelation has not only set down many things agreeing with Daniel, but often makes use of the very same words, which he has in his Prophecy: And tho' he never discharged the Function of a Prophet, in quality of an Ecclesiastical Person, in Preaching to the People; yet hath his Book in all times been accounted Prophetical, and received as such by the Church.

THE PROPHET DANIEL.

The Prophet Daniel reveals to King Nebuchadnezzar his Dream, and gives him the Interpretation thereof.

THE Prophet *Daniel* was of the Royal Line of the Kings of Judah; he was Anno Mundi 3358. carried to Babylon in his before Christ 606. Youth by King Nebuchadnezzar, the first time he besieged Jerusalem, and took *Jehoachim*, who was then in the 4th year of his Reign, from which time we are to begin the account of the 70 years of the Captivity, spoke of by the Prophets.

Daniel (during this his *Captive State*) was very careful to observe the Law of GOD; for he and his three Companions, *Hananiah*, *Misael* and *Azariah*, having a daily portion appointed them of the Kings Meat and the Wine which he drank, he resolved not to defile himself with eating thereof; but desired *Melzar*, to whom the Prince of the Eunuchs had committed the Charge of them, to give him and his Companions Pulse to eat, and Water to drink; but he fearing lest by keeping to such mean Diet they would look lean, and worse than the other Jewish *Tourts*, who are fed from the Kings Table, made difficulty to consent to *Daniel's Request*. Wherefore *Daniel* desired him only to try them for ten Days with the Meat he desired; and that if at the end of them he did not find him and his Companions to look as well as any of those *Tourts* who were fed with the Kings Meat, he might do afterwards as it seemed good unto him: To which when *Melzar* had agreed, he found them at the end of those days fairer and fatter in Flesh, than those who did eat the Portion of the Kings Meat.

By this Instance GOD made it appear, how much he loves that Abstinence which is practis'd in his Fear, and according to his Order; and that it is not properly the Meat that nourisheth us, but the Blessing he affords to it in those who denying their own Appetite and Lust, make him the sole end of all their desire.

GOD, to make this Prophet more Illustrious, made him to be sent for by King Nebuchadnezzar, to Interpret his Dream, which had put him into a strange trouble and consternation, and the rather, because he had forgot the particulars of it. *Nebuchadnezzar* being impatient to know his Dream, and the Interpretation of it, sent for all his Magicians and Astro-

logers to satisfy his desire; but they having unanimously declared, That it was impossible for any Man to know what another had dreamt, and that all that their Art could effect, was to interpret the Dream when it was told them: He in great Rage commanded them all to be put to Death.

Daniel having been inform'd of this cruel Sentence, in which he himself and his Companions were likely to be involved, as being Educated in the Arts and Knowledge of the Chaldeans, and consequently reckon'd amongst the Wise Men, desired the Captain of the Kings Guards, for a while to suspend the Execution of the Kings Order; and presenting himself before the King, told him, he would declare it to the King, and interpret his Dream; which being soon after upon his earnest Prayer to GOD Revealed to him, he came and told the King, That he had seen in his Dream a great Image, whose Head was Gold, his Breast and Arms Silver, his Belly and Thighs Brass, and his Legs Iron, and his Feet partly of Iron and partly of Clay; and that a Stone cut out of a Mountain, without hand falling upon the Feet of the Image, broke it all to pieces. He told him, That the Head of Gold represented his own Kingdom; that of Silver another which should come after him, of less Glory than his, which should be followed by a third of Brass, and a fourth of Iron, which should break and bruise the three foregoing Kingdoms to pieces.

Nebuchadnezzar having heard his Dream thus declared and interpreted by *Daniel*, fell down upon his Face and worshipped him, and commanded Incense and Oblations to be offered to him; and declared, That now he knew that *Daniel's GOD* was the GOD of all Gods, and the sole revealer of Secrets; and raised *Daniel* to great Honour, making him his Lord Lieutenant over all the Province of Babylon, and Superintendent and Master over all the Wise Men of Babylon. And *Daniel* having requested the King, that he might stay in the Kings Palace, and that he might depute his Three Companions to take care of the Government and Peace of the Province, the King readily consented; by which means, as they had been partakers with *Daniel* in his Sufferings, so were they now made sharers of his Glory.

THE



*Ann wife of Chichester. Graham of Norton in yorke-shire Esq.
Sole daughter, and heire of Thomas Thwenge of
Kilton Castle in Cleaveland in the said County Esq.
For advancement of this worke, contributed this Plate.*



*George Courtthop of Wighlight in the
Parish of Tishurst in the County of Sussex Esq^r.
For advancement of this Workes. Contributed this Plate.*

The Three Children in the Furnace.

King Nebuchadnezzar causeth three Hebrew young Men to be Cast into a Fiery Furnace, from whence they are miraculously delivered by an Angel.

SOME time after King Nebuchadnezzar made an Image of Gold, whose height was threescore Cubits, and the breadth thereof six Cubits, and set it up in the Plain of Dura, in the Province of Babylon; and having assembled all his Princes, Governours, Captains, Judges, Treasurers, Councillors and Sheriffs, to celebrate the Dedication of the same Image; he commanded a Herald to proclaim to all his Subjects there assembled, *That upon bearing the sound of the Musical Instruments appointed for that purpose, they should fall down and worship the Golden Image he had set up, and that whosoever refused so to do, should be cast into the Fiery Furnace.*

Some Malicious Spirits having observed that Hananiah, Mishael, and Azariah, when all the rest of the Company, that were present, fell down upon their Faces, and worshipped the Image, did not express any Adoration to the same, went and accused them before the King, for refusing to obey the Kings solemn and express Command, to worship the Statue he had erected.

The King being put into an extream Rage and Fury, to see his Command contemn'd, sent for the *Young Men*, and demanded of them, how they durst be so bold, not to adore the Image he had commanded to be set up and worshipped; threatening them in case of Refusal, to have them cast into the midst of the *Fiery Furnace*, and concluded his Threats with these insolent Words; *And who is that God that shall deliver you out of my hands?*

But this Transport of Anger they perceived in the King, was not in the least able to discompose the serene Calmness of the Spirits of these *Holy Men*, who with an astonishing unconcernedness represented to the King, *That they were assur'd the GOD, whom they served, was able to deliver them from the Fiery Furnace, and out of his hands; but that if it should not be his pleasure to deliver them, they were resolv'd, (let come what will come) not to serve his Gods, nor to worship the Image he had set up.*

Nebuchadnezzar seeing this their holy Con-

stancy, and the small regard they had for his Threats and Anger, became transported to an excess of Rage and Passion, so far that the form of his Visage was changed thereby; and commanding the Furnace to be heated seven times hotter than it was wont to be, ordered the most Mighty Men of his Army to bind these *Holy Men*, and to cast them into it, which they performed with the loss of their own Lives; for the Furnace being so much over-heated, the Flame which proceeded from the Furnace, struck them down and kill'd them immediately.

GOD, upon this occasion, verified to the Letter what he had promised in the *Psalms*, *That he would be with those that love him, in their greatest distress and trouble*; for the Angel of GOD visibly appearing in the Furnace, protected these young Men, and restrain'd the violence of the Fire, which only consuming the Cords wherewith they were tied, left them to walk at liberty in the midst of the Furnace, and found a sweet refreshing Dew in the midst of those Flames; for having a stronger Fire burning in their Hearts than what encompassed them about, they sang Praises to GOD for so visible a Protection, calling upon all Creatures to do the same.

The King more transported at the sight of this Miracle, than but a little before he had been with Passion and Fury, commanded these *Young Men* to come forth out of the Furnace, and blessing GOD, for that he had sent his Angel to deliver his *Servants*, he commanded all his Subjects, upon pain of Death, not to speak irreverently of the GOD of Shadrach, Meshach and Abednego, and promoted them to great Honour.

The *Fathers* observe, *That these young Men in the Furnace, are a true Image of the Saints, in their Affliction; for as that Fire consumed only their Bands, so Affliction consume only the Weakness and Impurities of the Saints, and GOD himself is with them in all their Sufferings: And as the Flame of the Furnace consumed those only that only cast them in; so the Evils of the Righteous serve only to comfort and sanctifie them, and prove only fatal to those who are the cause of them.*

Nebuchadnezzar turned into a Beast.

Nebuchadnezzar the King, by a just Punishment from GOD for his Pride and Arrogance, is changed into a Beast.

King Nebuchadnezzar being return'd to Babylon, after his Conquest of Egypt, Anno Mundi 3434. before Christ 570. David being then 45 Years of Age.

and other his Victorious Successes against all his Enemies, was no longer able to Stem the Tide of his Triumphs and Prosperities, but suffering himself to be carried away with it to an excess of insolent Pride and Arrogance, GOD-resolved to make an Example of him, by which not only all Princes, but all other Men, might learn not to lift up themselves against him, remembering always that they are but Men.

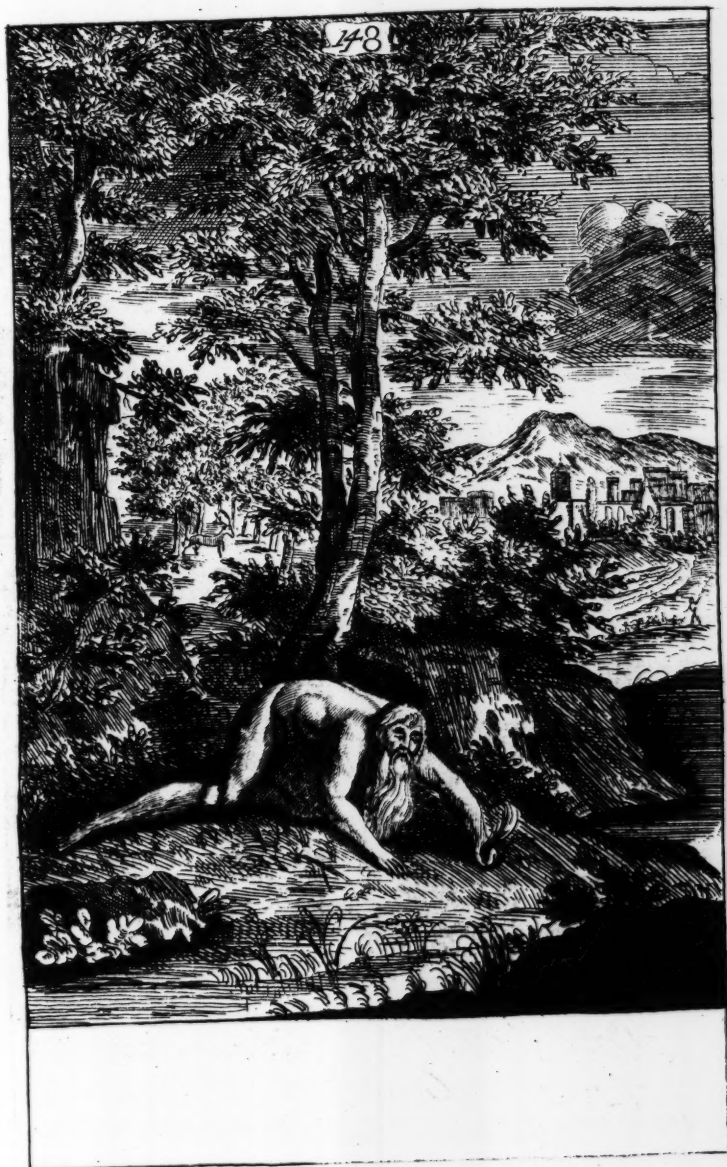
GOD; to this end, represented to him in a Dream the Judgment he was determin'd to bring upon him; and Nebuchadnezzar having declared the same to Daniel, he interpreted it unto him in this manner: *Thou didst see in thy Dream, O King, a great Tree, whose height reached up to Heaven, and whose Branches reached to the Ends of the Earth; its Leaves were fair and flourishing and its Boughs laden with Fruit; the Beasts of the Field did feed under its shadow, and the Birds of Heaven made their Nest in its Branches. This great Tree, which thou hast seen, O King, is thy self, whose Majesty is lifted up to Heaven, and extended over all the Earth. And whereas thou didst see a Watcher, an Holy One, come down from Heaven, saying, Hew the Tree down and destroy it, yet leave the Stump thereof in the Earth, with a Band of Iron and Brails, in the tender Grass of the Field; and let it be wet with the Dew of Heaven, and let his portion be with the Beasts of the Field, until Seven times pass over him. This is the Sentence which the Most High has pronounced against my Lord the King! That they shall drive thee from Men, and thy dwelling shall be with the Beasts of the Field, and they shall make thee eat Grass as an Ox, and thou shalt be made wet with the Dew of Heaven, until that Seven times pass over thee; and thou be made to acknowledge, That the Most High ruleth in the Kingdoms of Men, and giveth them to whom he pleaseth. And whereas they commanded to leave the Stump of the Tree Roots in the Earth, this signifies, That thy Kingdom shall return unto thee after that thou shalt have known, that the Heavens rule.*

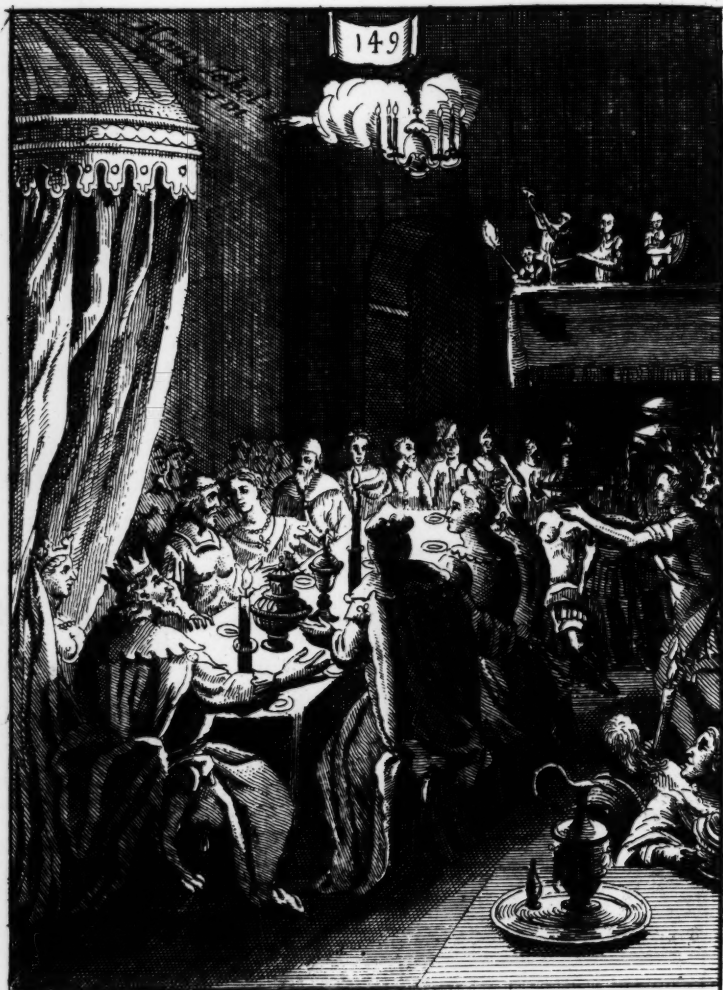
This Prediction was fulfilled in the manner following: As the King on a time was walking in the Palace of the Kingdom of Babylon, and was admiring the wonderful Works that he had made, and the greatness and magnificence of Babylon, which he had built for to be the Palace of his Residence, and for the glory of His Majesty; there came a Voice from Heaven, which told him, *That the Kingdom was departed from him; and immediately thereupon he was struck by the Hand of GOD, which the same moment fulfilled the Sentence pronounced against him; he was driven from Men, and did eat Grass with Oxen, and his Body was wet with the Dew of Heaven for seven Years, even until his Hair was grown like Eagles Feathers, and his Nails like Birds Claws.*

GOD made it appear by this terrible Example, how severely he punisheth secret Pride, and elevation of the Heart, casting them down to the state of Beasts, who lift up themselves, by their Arrogance above the condition of Men. Nebuchadnezzar (saith S. Bernard) is the Image of Fallen Man, who by lifting up himself in Pride, lost his Heavenly Estate and Kingdom, and became like unto the Beasts that perish.

But when Nebuchadnezzar, after he had continued seven Years in this sad and forlorn condition, did at last lift up his Eyes to Heaven, GOD was pleased to return his Understanding unto him, and restored him not only to a human form, but to his State and Kingdom so that his Counsellors and Lords sought unto him, and he was established in his Throne with great Majesty and Glory. So when a Sinner sighs and longs for GOD in Misery, he not only is transported from the state of Beasts, in which he was before, but is restor'd to the Life and Enjoyments of Angels, and to the possession of all the Graces of Heaven.

For (as one of the Fathers saith) as Pride did formerly change Angels, and doth still change Men into Devils, so Humility restores those to the Life of Angels, who did live as to their Body like Beasts, and with respect to their Spirits like Devils.





*Samuel Wolrich of the Tower
of London Gentleman.
For advancement of this work. Contributed this Plate.*

BELSHAZZAR CONDEMNED.

King Belshazzar, as he was Feasting, sees an Hand writing upon the Wall the Sentence of Death.

Belshazzar King of Babylon, and Grand-child of Nebuchadnezzar, having made Anno Mundi 3466. a great Feast for a Thousand before Christ 538. and of his Princes and Lords, was minded to joyn Impiety to his Luxury, and profanation of Holy things to his Excess; for he commanded his Servants, to bring him the Silver and Golden Vessels, which his Grandfather Nebuchadnezzar had taken out of the Temple at Jerusalem, that he and his Princes, his Wives and his Concubines might drink in them.

GOD being provoked by this Sacrilegious Contempt of his holy Worship, and the profanation of the Vessels dedicated to his Service, terrified this wicked Prince, in the midst of his Luxurious Feast, with the appearance of an Hand, which in three Words, wrote the Sentence of his Condemnation. Belshazzar being extremely concerned and affrighted at this amazing Prodigy, cried aloud to bring in the Astrologers, the Chaldeans and the Soothsayers; but they could not so much as read the Writing, much less shew the Interpretation thereof. Then (as the Scripture tells us) was King Belshazzar greatly troubled, and his Countenance was changed, and his Princes were astonished.

Whereupon the Queen Mother (who was Nitocris the Wife of great Nebuchadnezzar) hearing of the Kings consternation, came in haste into the Banqueting-House, and told the King, That he had a Man called Daniel in his Dominions, in whom was the Spirit of the holy Gods, and whom his Father for his extraordinary ability that way, had made Master of all the Magicians, who would shew the King the Interpretation of the Words which did so much trouble him.

This holy Prophet, who had been so great and powerful in the time of Nebuchadnezzar, but had since that retired himself from Court during the Reigns of Evil Merodach his Son, and Belshazzar his Grandson; during which time of his Solitude, GOD vouchsafed to favour him with all those wonderful Visions we shall speak of hereafter, wherein GOD discovered to him the Succession of all the Empires of the World, until the Blessed Kingdom of Christ.

Daniel being sent for, and appearing before the King, seemed to slight the Honours and Presents the King promised him, in case he could give him the Interpretation of those Words; and told Belshazzar, That forasmuch as he had not humbled himself, nor taken Example by his Grandfather Nebuchadnezzar, who for his Pride was chased from among Men, and for seven years together reduced to the state and condition of Beasts; but lifted up himself against the LORD of Heaven, and profaned the Vessels dedicated to his holy Service, GOD being provoked by these his Crimes, had sent a Hand to write his Condemnation in those three Words, MENE, TEKEL, UPHARSIN; whereof the first Word Mene signified, That GOD had numbered his Kingdom, and finished it; Tekel, That he had weighed him in the Balance of his Justice, and he was found too light; and that Upharsin imported, That GOD had divided his Kingdom, and given it to the Medes and Persians.

Belshazzar having heard this dreadful Sentence from the Mouth of Daniel, however unwelcome the Interpretation was to him, yet bestowed upon the Prophet the Honours he had promised him, causing him to be clothed in Scarlet, with a Chain of Gold about his Neck; and to be proclaimed the third Person in the Kingdom.

These Predilections were not long without their accomplishment; for Cyrus being at the same time before the City of Babylon with a great Army, whilst the Babylonians trusting to the strength of their Walls, were Feasting and making Merry, he made a shift with part of his Army to pass the River, and two of his Captains (by a Breach they had made) entered into Belshazzar's Palace, and killed him that very Night wherein Daniel had given his Interpretation of the Words. Leaving (saith S. Hierom) a terrible Example to those, who abuse things infinitely more Holy than were those dedicated Vessels; and who (except they repent) may be assured of a dreadful Sentence, tho' they see it not visibly writ before their Eyes, as Belshazzar did.

Daniel.

Daniel in the Lions Den.

Daniel being cast into the Lions Den, is miraculously delivered thence.

Darius the Mede being thus become Possessor of all the Dominions of Belsazzar, by means of the Victory of his Nephew Cyrus, greatly honoured Daniel, looking upon him as a Person fill'd with the Spirit of GOD, because he was informed what he had formerly foretold to Nebuchadnezzar, and Belsazzar his Grandchild, insomuch that he had thoughts of setting him over the whole Kingdom, and making him his Lord-deputy, or Vice-Roy.

But the more the King was thus pleased to honour and heap his Favours upon him, the more he stir'd up the envy and hatred of his great Princes and Officers against him, who were troubled to see Daniel, a Captive Jew, to outstrip them all. Their Envy made them narrowly to observe Daniel, in hopes of meeting with some slip of his, whereof they might accuse him; but seeing his Life and management of Affairs altogether irreproachable; they concluded, they should never find any thing to accuse him of, except in a case where the Law of his GOD was concerned. Wherefore they persuaded the King to set forth a Declaration, That whosoever should ask any Petition of either GOD or Man, except of him alone, for thirty days, should be cast into the Lions Den.

Daniel, notwithstanding that he was very sensible, that this wicked Law was only made to entrap and destroy him, yet he alone was resolved not to obey it; for preferring the Law of GOD before that of Men, he continued Thrice every day to pray to, and bless GOD in his Chamber, with his Windows open towards Jerusalem. His Enemies therefore having observed him to pray, as before, presented themselves before Darius, and accused Daniel as a Rebel, and one that was disobedient to the King's Decree, and desired execution of the Sentence against him.

But Darius, who had a great Kindness for Daniel, being sorely troubled that ever he had consented to the publishing so unjust a Decree, did his utmost endeavour to deliver Daniel out of their hands. But they represented to the King, that the Royal Decrees (accord-

ing to the Laws of the Medes and Persians) were unalterable, and that therefore the penalty he had incur'd being irreverfible, he must be cast into the Lions Den.

The weakness of this King, being greater than the desire he had to save Daniel, oblig'd him at last to comply with their unjust desire, and to order him to be cast into the Den of Lions, tho' sore against his Will, and expressing the hope he had, that the GOD whom he serv'd would not fail to deliver him; neither was he at all deceived therein; for the next day, rising very early in the Morning, he went to the Mouth of the Den of Lions, and calling upon Daniel, he found, to his great Joy, that he was yet alive; and as the King seem'd surpriz'd at this miraculous Preservation of the holy Prophet, he told him, That GOD had sent his Angel into the Den, who had stop't the Lions Mouths, and hindred them from doing him any hurt, because he had found him innocent in his sight, however his best Actions might be misrepresented by Men.

The King raviſh'd with Joy to see the Person he so highly valued thus wonderfully delivered, ordered him presently to be taken out of the Den; and at the same time commanded, That all Daniels Enemies that had accus'd him, and laid this Snare for him, should be cast with their Wives and Children into the same Den, from whence he was so miraculously saved, who seiz'd and tore them before ever they came to the bottom of the Den, and brake all their Bones to pieces.

Daniel having thus escaped the Lions Mouths, blessed and praised GOD, and taught those, (as S. Hierom saith) who are saved from another sort of Lions, much more to be feared, than these the Prophet was delivered from, to praise GOD with their whole heart, for his gracious Assistance and Protection, without which they must have been devoured and destroyed by them. Sin has the Teeth of a Lion, which make their impression, not on the Body, but on the Soul it self; so that it appears, That those whom GOD supports under Temptations and Afflictions, and whom he hinders from falling into Sin, are in a fuller sense than Daniel deliver'd from the Rage of Lions.

DANIEL'S



*The R^{ts}. Honourable Edward Lord Radcliffe, son and
heire to the R^t. Hon^{ble}. Francis Earle of Warwent-
water, Viscount Radcliff, and Langly, and Baron
of Tindale .y^e.
For y^e Advancement of this worke Contributed this Plate.*



*Mr James Oades Citizen,
and Stationer of London —
For Advancement of this Work, Contributed this Plate.*

DANIEL'S VISIONS.

Daniel's Vision of the Four Monarchies, viz. the Assyrian, Persian, Greek, and Roman.

DANIEL is one of those Prophets, to whom GOD was pleased more particularly to reveal in *Myſtical* Anno Mundi 3449. *before Chriſt* 555. *Vifions*, the whole courſe and ſequel of the *Government and Kingdoms* of the World throughout all Ages to come. All which different *Governments* he has ſo exactly deſcribed, and ſet forth with ſuch clear diſtinguiſhing Marks, that he ſeems rather to be an Hiſtorian, giving an account of things that are already paſt, than a Prophet, foretelling things to come.

The *Vifion* repreſented in this *Figure*, and which *Daniel* declares was ſhewed to him in the firſt Year of *Belſhazzar*, is one of thoſe juſt now mention'd. This *Holy Prophet*, as he lay on his Bed, ſaw in a Dream four different great Beaſts come up out of the Sea, which was toſſed and agitated by the four Winds, ruſhing out upon it. The firſt of theſe Beaſts was like a *Lion*, and had the Wings of an *Eagle*: the ſecond Beaſt was like a *Bear*, and had three Ribs in its Mouth; the third Beaſt was like a *Leopard*, which had upon its Back four Wings of a Fowl, and four Heads; the fourth Beaſt was more dreadful and terrible than all the reſt, and exceeding ſtrong, having great Iron-Teeth, wherewith it devoured and break to pieces all it met with, ſtamping the reſidue with its Feet: It had alſo Ten Horns on its Head, in the miſt of which came up a little Horn, before which three of the other Horns were pluckt up by the Roots, and in it were Eyes like thoſe of a Man, and a Mouth ſpeaking great Things.

After this the Prophet ſaw the *Glory of GOD*, and the *Ancient of Days* ſeated upon his Throne, with many Millions of Angels attending him, to judge thoſe Beaſts, and put an end to their Dominion, and he ſaw the fourth Beaſt ſlain, and his Body caſt into the Fire.

Daniel being deſirous to know the Interpretation of this *Vifion*, asked one of the *Angels* what thoſe four Beaſts were which he had ſeen? The *Angel*, to ſatisfie his Requeſt, told him, That the four great Beaſts he had ſeen, were four Kings or Kingdoms, which ſhould

ſucceſſively appear upon the Earth. But the Prophet having been much ſurpriz'd at the terrible ſhape, rage and ſtrength of the fourth Beaſt, which was different from all the reſt, deſired the *Angel* in particular, to give him ſome light and information concerning it. Whereupon the *Angel* told him, That the fourth Beaſt he had ſeen, was a fourth Kingdom, which ſhould be diverſe from all other Kingdoms, and ſhould devour the whole Earth, and tread it down, and break it to pieces; and that the Ten Horns were Ten Kings, which ſhould ſucceſſively have dominion in that Kingdom. That the *Little Horn* which came up amongſt the *Ten Horns*, was a *King* that ſhould ariſe and ſubdue *Three Kings*, and ſhould ſpeak great Words againſt the *Moſt High*, and wear out the Saints of the *Moſt High*, and think to change Times and Laws, which ſhould alſo be given into his hand for a *Time, Times, and Half a Time*; that is, for a *Year, two Years, and half a Year, or Three Years and an half*.

The *Angel* alſo told him, That after this Term was elapſed, the Great GOD would ſit in Judgment upon him, and that his Dominion ſhould be taken away, and conſum'd and deſtroy'd for ever. And that after all thoſe *Earthly Kingdoms* (ſitly compared to Savage Beaſts, and the laſt of them to a prodigious Monster) GOD himſelf would erect his own *Heavenly, Beneficent, and Peaceful Kingdom* upon *Earth*; during which, the Dominion, and the greatneſs of the Kingdom under the whole Heaven, ſhould be given to the *Saints of the Moſt High*; and that this Kingdom ſhould never be ſupplanted by any other, but continue an *everlaſting Kingdom* to the End of Ages, all other *Kingdoms and Dominions* being ſubject to it.

The moſt take theſe four Kingdoms to be the four Great Monarchies of the World, viz. the *Assyrian, the Persian, the Greek and Roman Monarchy*; and the *Little Horn* to denote *Antichriſt*; and that the Kingdom which ſhall over-top, conſume and out-laſt them all, is the Kingdom of our LORD Jeſus Chriſt, who is the King of Kings and Lord of Lords.

THE

The CONTENTS of the Book of the Prophet H O S E A.

Saint Stephen, Acts 7. 42. alledging a Passage out of *Amos*, quotes it as written in the Book of the Prophets; because in all Ages, and to this Day among the Jews, the 12 small Prophets (as they are called) were never accounted but as one Book, and constituted one Volume only amongst those of the Old Testament, tho subdivided into 12 different Sections, according to the number and distinction of the Prophets, whose Revelations are therein contained. The first place amongst these is given to the Prophecies of *Hosea*, who as well as *Amos* and others, was in particular sent by GOD to the Kingdom of *Israel*, or the Ten Tribes, tho here and there also we find those of *Judah* censured and threatened in these Prophecies, for an evident proof of GOD's Long-suffering, as well as of his Faithfulness in his Promises: For notwithstanding that by reason of a most condemnable Schism, extremely prejudicial to the Church and State, they had separated themselves from the Tribe of *Judah*, out of which the Messiah was to be born, and from the Communion of the true and due Service of GOD; yet the LORD was not wanting to raise up Prophets, to declare his Word and Will unto them; partly, that they might be a support and comfort to the remainder of his Elect that were amongst them, to preserve them from the corruption and gross Idolatry of the Age wherein they lived, and to maintain and continue them in the Profession of his Holy Covenant; and on the other hand, to censure and reprove the Rebellious and Wicked, to call them to Repentance; and by this means leaving them inexcusable, and their Condemnation just.

Now forasmuch as the Prophet *Hosea* Prophesied a long time amongst the Ten Tribes, as appears from Chap. 1. ver. 1. so the Holy Spirit thought it necessary for the perpetual use and edification of the Church, that the sum and substance of his Prophecies and Revelations,

should be recorded to After-Ages, as they are set down in this Book; which contains first of all an exact Description, and severe Prophetical Reproof of the wicked and corrupt Estate of the whole Kingdom of *Israel*, and particularly of the infamous Idolatry, which was in Vogue amongst them, in worshipping the Golden Calves, which in the Reign of *Rehoboam* the Son of *Solomon*, were set up at *Dan* and *Bethel* by *Jeroboam* the Son of *Nebat*, their first King, under whom they separated themselves from *Judah*, and the pure Worship of GOD, 1 Kings 12. 27, 28. &c. Which Schism and Idolatry of theirs was followed by a fearful and more than Pagan corruption and dissolution of Manners, and an universal Deluge of all sorts of Sins, both against the first and second Table, and amongst all sorts of Men, of what condition or quality soever; which the LORD by his Prophet *Hosea* doth most vigorously check and reprove, with divers very pathetic Exhortations to a serious and ready Repentance. But forasmuch as the impiety and hardness of their Heart still encreased daily from the top of the Head to the sole of the Foot; from the Kings and Princes, to the least and meanest of the People; the Prophet in the next place denounces to them the total Destruction and Overthrow of their State and Kingdom, that they should be transported out of their own Country, and carried Captives into *Assyria*, where they should continue under a long and deplorable dispersion amongst strange and Idolatrous Nations. And lastly, The Faithful and Penitent amongst them are comforted and supported by the sweet and saving Promises of the Favour and Grace of GOD in their Heavenly King *Jesus Christ*, to whom in due time all the Elect should be converted and gathered, not only of *Israel*, but also of the Gentiles, in order to be eternally Blessed in and through him.

The Contents of the Prophet J O E L.

IN this *Prophecy* the People of Judah are first awakened thoroughly and attentively to consider the most deplorable state of their Country, which was visited by GOD with an extraordinary Drought, and an incredible Swarm of Grasshoppers, and other Insects; certain fore-running prelages of a dreadful Famine; and consequently seriously exhorted to turn to GOD by Fasting and Prayer, and true Repentance, with Promises of Grace, and the removal of that sad Scourge, with abundant Blessings, in case they did follow the Divine Counsel, declared unto them by the Prophet.

To which, according to the style of the Prophets, there is added on this occasion, a full and exact *Prophecy* of the blessed and flourishing state the Church should enjoy under the Messiah, of the sending of the abundant and liberal Communication of the Holy Ghost to the Elect and Believers; of the preservation and protection of the Church, in the last sad and calamitous Times; of her continuance and condition here upon Earth; of the just and severe Judgment of GOD against all her Enemies; and last of all, of her Eternal Glorification and felicity in Heaven.

The Contents of the Book of A M O S.

AMOS who was a Shepherd of Tekoah in the Land of Judah, was called by GOD to the Prophetical Function, and in particular sent to the Ten Tribes or Kingdom of Israel, where by the Command of GOD, he jointly with Hosea discharged the Function of a Prophet during the Reign of Jeroboam, the 2d. of that Name, Son of Jeboab. This Prophet, after he had denounced to all the Nations bordering upon Palestine, the just Judgments of GOD, because of their enmity and animosity against his People; he comes Chap. 2. ver. 4. to those of Judah, and more particularly to the Ten Tribes, to whom throughout all the following Chapters he foretels and denounces the heavy Judgments of GOD, and in very express terms declares to them the entire subversion of their State and Kingdom, by their Enemies Forces, their Captivity and Dispersion amongst strange and far distant Nations, because of the multiplicity and enormity of their Sins, against the first and second Table of the Law, and their obdurate hard-

ning of themselves against all the Reproofs and Censures of the Word of GOD, and the many Warnings and Exhortations the Prophets gave them in the Name of GOD to repent and turn unto him, as may be seen by the Contents of the Chapters. All which Prophecies are back'd and confirm'd by several Visions, and many descriptions of the Power and Majesty of GOD.

But amongst all these Threatnings and denunciations the LORD promiseti of meer Grace to save some remainder of his People, and to establish the Kingdom of the Messiah, our LORD JESUS CHRIST, for the good and eternal Salvation of all his Elect, Whether Jews or Gentiles, from Verse 8. of the last Chapter of this Prophecy unto the end. Now tho the Greek Translation of the Septuagint, place Amos, between Hosea and Joel; yet the generality of Modern Translators have thought good to retain the same order which the Hebrew Original and Vulgar Latin do observe in the ranking of these Prophets.

The Contents of the Book of O B A D I A H.

TIS much controverted amongst the Learned when this Prophet lived; but of all, theirs seems to be the most probable Opinion, who make him contemporary with Jeremiah and Ezekiel, when soon after the Taking of Jerusalem, the Edomites committed upon the miserable Jews, all those Cruelties whereof

they are here reproved; there being no ground of probability for that Conjecture, who found this Obadiah with that Person of the same Name, of whom mention is made 2 Kings chap. 18. ver. 3. Those who will make this Prophet the Father of Jonah, ought to remember, that Jonah, at the beginning of his

Book, calls himself the Son of Amittai, and not of Obadiah. His Prophecy contains first of all a solemn denunciation of the dreadful Judgment of GOD, which was to overtake the Edomites, the Capital and Implacable Enemies of GOD's People, because of their Pride, their Violence, their Inhumanity and

Insulting over the Jews in their Calamity, ver. 1, &c. And secondly, a very comfortable and gracious Promise to the Church of GOD, as well of her Conservation and Salvation by JESUS CHRIST her Redeemer, as concerning the total ruine and overthrow of all her Enemies.

The Contents of the Book of J O N A H.

THIS Book contains the wonderful History of the Prophet Jonah, who being called by GOD to discharge the duty and office of a Prophet to the 10 Tribes or Kingdom of Israel, as may be gathered from 2 Kings 14. 25. is here extraordinarily sent by GOD, to the shame and confusion of the Obdurate and hardened Israelites to those of Niniveh, Strangers to the Covenant of Grace, to denounce to them their approaching ruin and subversion, in case they did not repent. Which Divine Message he (by an evident weakness) endeavouring to avoid, resolves to flee to Tarshish; but GOD Chastizing him for his Disobedience, miraculously obligeth him to return to his Duty, and execute the Commission he had charged him with; and by a most astonishing Providence makes him an illustrious Figure of the LORD Jesus Christ, in that being cast Over-board, to appease the Wrath of GOD, and calm the violent Tempest which threatened Shipwreck to the Vessel in which he endeavoured to make his Escape, he was swallowed by a Whale, who at the end of 3 Days and 3 Nights vomited him up again safe upon dry Land, whereby he was put into a condition of prosecuting the Commission he was charged with, to denounce the Divine Judgment ready to fall upon the Inhabitants of Niniveh, and thereby to lead them to Repentance. For in like manner JESUS CHRIST having voluntarily sacrificed, and given up himself to Death, to please the Wrath of GOD awakened against us, and to preserve us from Eternal Shipwreck, after he had been buried, and lain dead in his Grave, as in the Belly of the Earth, 3 Days and 3 Nights (Matt. 12. 40.) came forth and arose from thence, the 3d Day, that Repentance and Re-

mission of Sins might be declared and preached to all the World in his Name.

Jonah thus Chastiz'd by GOD, and miraculously preserved in the Belly of the Whale, is sent a 2d time to Niniveh; but seeing the Repentance and Conversion of its Inhabitants, whereupon GOD was graciously pleased to spare them, he again shews his great weakness, by being displeased and troubled at it; whereupon the LORD (to a Miracle of Long-suffering) most meekly reproves, instructs and convinces him by the Gourd he had raised in one Night for his Comfort and refreshment.

Those Authors who make this Prophet the Son of the Widow of Sarepta, raised from Death to Life by Elijah, 1 Kings 17. 22. speak without much ground; they might with more Reason have supposed him the Son of the Shunamite, raised from the dead by Elisabeth, 2 Kings 4. 37. if it did not appear from Sacred Writ, that Shunam (where that Child was born) belonged to the Tribe of Issachar, Josh. 19. 18. whereas Jonah was of Gath-hepher in the Tribe of Zabulun, 2 Kings 14. 25. As to the time of his Call, his exercising the Prophetical Function, and the Matters here Recorded, it appears from the Passage we have just now alledged, that we must refer them to the time of the Reign of Jeroboam the second King of Israel, who Reigned 42 years.

The Greek Interpreters (commonly called the Septuagint) place the Books of Jonah and Micha differently from what the Hebrews and we do, for they place Micha before Joel, Obadiah and Jonah, and joyn Jonah with Nahum, because they both Prophefied concerning Niniveh, notwithstanding that Jonah lived a great while before the other.

JONAH



*Captaine John Bromhill of Black=
wall in the County of Middlesex Gent.
For advancement of this Worke. Contributed this Place.*

JONAH Cast Over-board.

The Prophet Jonah being swallowed by a Whale, continues three Days in his Belly, and afterwards is cast up by it on dry Land.

GOD having commanded the Prophet *Jonah* to go to *Niniveh*, to denounce to *Ann o Mundi* 3197. that great City, That he was before *Christ* 807. resolved to destroy it, because of the Sins of its Inhabitants, or (as the Scripture expresseth it) because their Wickedness was come up before him. *Jonah* instead of obeying this Command of GOD went away to *Tarshish*, and being come there, embarked himself for *Joppa*.

But GOD, to make it appear, that nothing undertaken against his Will can take effect, and that he accomplisheth his designs, even by the resistance and opposition Men make against them, raised a great Tempest, which endangered to Shipwreck the Vessel in which *Jonah* was, and putting the Mariners into a great Consternation, they cast forth the Goods into the Sea, to lighten it. *Jonah* acknowledging the Hand of GOD in this extraordinary Tempest, and being grieved for his Disobedience and Rebellion against the LORD, was gone down into the Hold, where he fell fast asleep, his sound Sleep being an effect rather of his Trouble and Sorrow, than of any satisfaction or assurance in the midst of so imminent a danger, into which he had not only plung'd himself, but all those that were in the Vessel with him.

The Master of the Ship, not thinking it fit that he should lie and Sleep, whilst all the Ships-Crew and Passengers were either labouring for Life to save the Vessel, or praying to their Gods, call'd upon him to arise, and call upon his GOD, that they might be saved from perishing. But at last perceiving that the violence of the Storm eluded and frustrated all their Endeavours, and that the fierceness of it still increased more and more; some of the Company supposing, that this unusual Storm was caused by the extraordinary Crimes of some that were in the Vessel, propounded to cast Lots, to know who was the Author and occasion of their Danger.

This Proposal being generally approv'd of, it was put in practice, and the Lot fell upon *Jonah*; whereupon they earnestly demanding of him, *Who he was, and what he had done,*

to stir up the Anger of Heaven against them and himself? *Jonah* very freely confest all, and that he was the only cause of the Storm that still tossed them. And demanding further of him, *What they should do to him that the Tempest might cease?* He answered them, That if they desired good Weather and a calm Sea, they must throw him Over-board, and so by his Death procure their own Safety.

The Master and Ships-Crew being not a little surpriz'd at this free and unconcern'd Confession, by which he doom'd himself to Death, conceiv'd more Pity for him than he seem'd to have for himself, and endeavour'd by Rowing hard to reach the Land; but seeing that all their Strivings were in vain, and that the Sea wrought high against them, they at last cast him into the Sea, (tho sore against their Wills,) and appealing to GOD, That they were not guilty of his Blood, whom they would so gladly have saved.

The Mariners no sooner perform'd this, but the Sea ceased from raging; and the LORD at the same time had prepared a Whale to swallow *Jonah*, who being in the Whales-Belly, and calling to mind his own Disobedience, and the great and miraculous Mercy of GOD towards him, Sung Praises unto the LORD from that living Grave; where after he had continued three Days, the Whale (at GOD's Command) Vomited him out upon the dry Land.

Thus we see, that Life came forth victorious and triumphant from the very Entrails of Death, to be a lively Representation of that stupendous and ineffable Victory, which JESUS CHRIST, Eight hundred Years after, was to obtain against Death and Hell: When after he had freely offer'd himself to be cast into the Sea, for the Salvation of the World; and after he had been three Days and three Nights in the Heart of the Earth, he arose from thence full of Life, by a glorious Resurrection. And we may here very well say with the Fathers, How Miraculous must those Truths be, whereof the Types and Figures only are such great Miracles?

The Ninevites Repent.

The Inhabitants of Nineveh Repent, at the Preaching of the Prophet JONAH.

AFTER that GOD had so wonderfully preserv'd *Jonah* in, and afterwards deliver'd him from the *Whales-Belly*, he commanded him a second time to go to *Nineveh*, and Preach to that *Great City*, and to declare the Commission he had charged with him. *Jonah* now no more cast about, how he might avoid the Command laid upon him, but by his ready Obedience made it appear, how much he had profited by the Affliction GOD had sent him, and that he had learnt never any more to oppose himself against the *Divine Will*, though never so difficult or thwarting of his own.

In this disposition he went (contrary to the custom of all other Prophets) to Preach to a People that were *Heathen Idolaters*, that therein also he might be a Figure of *Jesus Christ*, who in time to come was to Convert the *Gentiles*. Now *Nineveh* was a great City, which (as the *Scripture* tells us) was three Days Journey in length. When *Jonah* was advanc'd into the City about a Days Journey, he lifted up his Voice, and declared, *That yet forty Days, and Nineveh should be destroyed.*

The *Inhabitants* being terrified with this Denunciation, believed the *Word of GOD* by his Prophet, and with an humble Faith (which according to the *Word of our Saviour Jesus Christ*, will prove the condemnation of those *Unbelievers* that do not Repent) they proclaimed a *Fast*, and put on *Sackcloth*, from the greatest of them to the least, to the end that their Sorrow and Repentance might be as general, as their Corruption and Sins had been; and that as no Age, Sex, nor Quality had been free from contributing to the Guilt; so none might be exempted from the Penance, that might make Attonement for it.

The King himself being strangely Alarmed with the News of this sudden Destruction, threatening Him and his Subjects, came down from his Throne, and quitted all his Royal

Robes and Ornaments, to put on Sackcloth, and sit in Ashes: And not contented to excite his Subjects to Repentance by his Example only, he published an Edict, and caused it to be proclaimed through the City, That neither *Mannor Beast*, *Herd* nor *Flock*, should eat or drink any thing; and that all his Subjects should apply themselves to cry mightily to GOD, and every one of them turn from their Evil ways, and the Violence that was in their Hands: *For who can tell (said he) but GOD will take pity of us, and turn away from his fierce Anger, that we perish not?*

Thus a whole City, and so great a City as *Nineveh* was, humbling and abasing themselves before the Eyes of GOD, from the King upon the Throne, unto the poorest and most contemptible Subject, moved GOD's Mercy and Bowels in Pity towards them; who seeing them changed from what they were, he also changed the Sentence of Death pronounced against them, as having done it only for this end, to make them by their serious and hearty Repentance to prevent the Punishment, where-with his Justice threatened them.

This Repentance of the *Ninevites* is a great and illustrious Example of sincere and hearty Repentance; and therefore we ought often to set it before our Eyes, that as we have been and still are Followers of them in Sin and Wickedness; so we might endeavour to imitate and express their Repentance.

And this the rather, because our Saviour *JESUS CHRIST* assures us, That this Example of the *Ninevites*, shall confound and condemn all those, who living under the Preaching of the Gospel, do still continue in Impenitence and Unbelief; because the Menaces he has pronounced in the Gospel against *Impenitent Sinners*, ought without comparison to be more dreadful and terrible to us, than those of *Jonah* were to the *Heathen Inhabitants of Nineveh*.

THE



*The Right Honourable Charles
Lord Viscount Farnham &c.^d
For Advancement of this Work, Contributed this Note.*



*Godfrey Richards of S.^t Martins in the
fields in middlessex Esq^r. Praydour to their
Majestyes Traine of Artillery in Ireland.
For advancement of this worke, Contributed this Plate.*

JONAH's GOURD.

GOD *shews* Jonah by a sensible Example, how great a Love he has for Men, and how grievous it is to him, when they by their Sins oblige him to Punish them.

JONAH perceiving that GOD had repealed his Sentence pronounced against Nineveh, and repented of the Evil, he had declared by him he would bring upon them, was exceedingly displeas'd and angry at it, out of fear that he would be accounted a False Prophet, because the Judgment he had denounced against the City, was not executed according to his Word. Tho' indeed he was very far from being a False Prophet; for in declaring that Nineveh should be destroyed in Forty Days, he declared nothing but the very truth: For (as St. Austin excellently observes) *that City subsisted still as to its Buildings and Walls, yet was it most happily destroyed by the Repentance and Conversion of its Inhabitants; for wicked, licentious, riotous and haughty Nineveh was destroy'd and overthrown, and an humble, penitent, and self-denying City now supply'd its place.*

But the Prophet Jonah had suffered, the fear he had of being accounted a False Prophet, to take so deep an impression upon him; and upon this occasion had so far given himself up to Grief and Discontent, that complaining to GOD of this his unreasonable Mercy, (as his Passion represented it to him) he beseeched him to take his Life from him, because it seemed far more eligible to him to die, than to live. The LORD with great Long-suffering, bearing with this sinful weakness of his Servant Jonah, only demanded of him, *Whether he did well to be angry?* Appealing to himself about the unreasonableness of this his Sullen Temper.

But Jonah (who was not yet cured by this mild Check the LORD had given him, to make him reflect upon his unseemly Carriage) being come out of the City, made himself a Booth on the East-side of it, and rested himself there under the Shadow of it, to see what would become of the City. And GOD (to make his little *Hermirage* more cool, and shady) caused a Gourd to spring up in one Night, which by the next Morning covered his

Bower, affording him a very cool and grateful shade.

Jonah was very glad of this unexpected and seasonable Refreshment, but it prov'd very short; for GOD had prepared a Worm, which eating into the Root of the Gourd, it soon withered, and left Jonah expos'd to the violent heat of the Sun-beams; and that the more, because GOD sent a vehement East-Wind, which (together with the heat of the Sun beating upon his Head) made him faint, and increasing his discontented Humor, he a second time earnestly desired of GOD he might die.

But GOD taking occasion from this Passionate transport of the Prophet Jonah, to make him apprehend, how much grief and trouble it occasion'd to him, when he found himself forced to punish the Crimes of Mankind, and how great a Violence it would have been to his Goodness and Inclination to pardon and pass by Sins, had he been obliged to destroy that great City, demanded again of Jonah, *Whether he did well to be angry? Who answer'd, That he did well to be angry unto Death.*

This peevish and froward Answer of Jonah did not hinder the LORD from mildly endeavouring to shew him his exorbitant Carriage in this point, by this most sensible and convincing Remonstrance: *Consider Jonah what thou dost, thy own Behaviour does condemn thee; Thou hast had pity on the Gourd, for the which thou didst not labour, neither madest it grow, which came up in a Night, and perished in a Night. And wouldest thou have me to have no Concern or Pity for Nineveh, that great City, wherein are more than Sixscore Thousand Innocent Children, that cannot discern between their Right Hand and their Left?*

This Relation is an excellent Looking-Glass, most fully representing to us the great Mercy and Long-suffering of GOD, and the strange excesses that Pride and Passion carry Men unto; for it was Pride which transported Jonah to Anger, and which made him, that he could not endure to bear the imputation of a False Prophet.

THE

The CONTENTS of the Book of MICAH.

THE Prophet MICAH Prophecied at the same time as *Isaiah*, and for substance treats of the same Matters as he doth, and sometimes in the very same Words, as will appear by comparing the first Verses of both their Books, and the Matters therein contained; it having pleased GOD, that these his two *Servants* should speak as from one Mouth, to the end, that by this means their *Doxtrin* might gain the greater Authority, by perceiving them inspir'd by one and the same Spirit; and to the end that as by the Mouth of two Witnesses every word is ratified and confirm'd, to the common deposition of them both might suffice to render the *Obstinate* and *Rebellious* inexcusable.

The Prophet in this Book, on the one hand (as may be seen in the Contents of the several Chapters) doth very harshly censure and reprove the enormous and multiplied Sins of *Judah* and *Israel*, for which he denounceth a

gainst them the just and severe Judgments of GOD, and particularly the dissipation and destruction they should suffer by the Forces of the *Assyrians* and *Chaldeans*; and on the other hand, turning himself to the true Believers, he comforts them with the Promise, That GOD in his time would deliver them from their Captivity in *Babylon*; and above all, by most clear and exquisit Preditions of their Spiritual Deliverance by *Jesus Christ* their King, whose coming he proclaims, specifies *Bethlehem* for the place of his Birth, represents the abundant Blessings, Graces, and Benefits he would vouchsafe unto his Church, which he was to gather to himself from amongst both *Jews* and *Gentiles*, by the Preaching of the Gospel, and the efficacious Operation of the Holy Ghost, assuring her (The Church) not only of her Redemption and Eternal Salvation, but also of the utter ruin and perdition of all her Enemies.

The Contents of the Book of NAHUM.

IT does not appear from any part of Holy Writ, when NAHUM the Prophet lived and Prophecied: Some Authors make him Contemporary with King *Joabam*; Others place him under the Reign of *Manasseh*, and others again under *Josiah*; but those seem to speak with most probability who refer his Prophecies to the end of the Reign of King *Hezekiah*, or to the beginning of that of *Manasseh*, about 90 Years after *Jonah*, at whose Preaching the Inhabitants of *Nineveh* being Converted, GOD had suspended the execution of his Threatning, and the effusion of his Judgments upon them. But being afterwards returned to their former Course, and relaps'd into Impiety and Corruption, and especially by their persecuting

and oppressing the People of GOD, all the Prophecies of *Nahum* tend only to foretell the Ruin and Destruction of that City, and consequently of the King and Kingdoms of *Assyria*, whereof *Nineveh* was the Capital City, and accordingly the Deliverance of the People of GOD, from under the Tyranny of the *Assyrians*, for to strengthen them under their Sufferings, and comfort them by this Hope which the Name of this Prophet also imports; for *Nahum* in Hebrew signifies a Comforter. S. Paul alledges one Passage out of this Prophet, *Rom. 10. 15. And how shall they Preach, except they be sent? As it is written, How beautiful are the Feet of them that preach the Gospel of Peace, and bring glad Tidings of Good things?*

The CONTENTS of the Book of HABAKKUK.

THE Prophet HABAKKUK having undertaken to justify the Conduct of GOD, in the Government and Administration of the World, and the Judgments he dispenseth to his People, foretells that GOD was resolved to suffer the *Jews* (as a Punishment for their heinous and multiplied Sins and Iniquities) to fall into the Hands of the *Chaldeans*; but so as that they themselves, in their Turns, should

not escape unpunish'd for their Wickedness and Cruelty. In the Third Chapter the Prophet joyns to these Preditions, a very ardent Prayer, in which he entreats the LORD, That the Calamities and Miseries which then began to involve *Israel* and *Judah*, and which would in a short time be greatly increased, might prove to them only a Fatherly Chastisement, and not to their utter ruin and final destruction.

We

We cannot certainly determine in what time this Prophet lived and prophesied. Some refer him to the time of *Hezekiah*; Others make him contemporary with *Josiah* or his Children; but many think that he flourished under the long and unhappy Reign of *Manasseh*, because the Sins he reprehends in the Jews, are much of the nature of those that were in Vogue in that Prince's Reign; and as it appears from a Part of *Chap. 1. ver. 6.*

The Contents of the Book of *ZEPHANIAH*.

THE Prophet *ZEPHANIAH* is one of the lesser Prophets, who prophesied before the Captivity of *Babylon*, to stop and prevent, if it had been possible, the approaching ruin of the Jews, and to invite and exhort them to prevent the Judgments of God by their timely Repentance: For the three following Prophets lived and discharged their Functions about the time that the Jews returned from their Captivity in *Chaldea*.

This Prophet lived in the Reign of *Josiah*, about the same time when *Jeremiah* entred upon his Prophetical Office, and were both of them contemporary with *Huldah* the Prophetess. In this his Prophecy he foretels to *Jerusalem*, and the whole Tribe of *Judah*, that because of their Idolatry, and other

The Contents of the Book of *HAGGAI*.

HAGGAI, *ZACHARIAH* and *MALACHI*, did all three of them live and prophecy at the time when the Jews were delivered from their Captivity in *Babylon*. They exhort the People very earnestly to rebuild the Temple, and the City of *Jerusalem*: For after that they had laid the Foundation of the Temple, every one of them apply'd themselves to the building of their own Houses, and by a careless neglect left the Building of the House of GOD at a stand; besides which, other hindrances also hapning from abroad, did much stop the advancing of the Work, as may be seen *Ezra 4. 1, &c.* and *6. 1, 3, &c.* But at last the earnest Instances and reiterated Exhortations of these Prophets had so good an effect, that the people having taken in hand again the Building of the Temple (which had been stopt and interrupted from the time that they had laid the Foundations of it, full 42 years, according to the Companions of some, tho others say not so long) they finished it within four years time. See *Ezra 2. 14, 15, &c.* *John 2. 20.*

The principal Arguments and Motives the Prophet *Haggai* makes use of in this Book, to excite the Jews to set upon the Work again,

that he prophesied before *Nebuchadnezzar* had taken the City of *Jerusalem*; so it is probable that he lived in those times, when the Long-suffering of GOD began to draw to an end with the Jews, and some short space before their desolation by the *Chaldeans*. We find some Passages of this Prophet, alledged in the Books of the New Testament, as *Acts 13. 41. Rom. 1. 17. Gal. 3. 11. Heb. 10. 38.*

heinous Sins, they should be destroyed by the *Chaldeans*; and in the mean time he exhorts them to amend their Lives, adding also some Predictions and Denunciations against Foreign Nations; and afterwards falls again upon the enormous Crimes and perverse Obstinacy of the Inhabitants of *Jerusalem*; and the Judgments they were to expect from the Hand of GOD: And lastly, He exhorts all the good and faithful amongst them to Patience, and comforts them with Evangelical Promises concerning the gathering and amplification of the Church, in the time of the Messiah, by the Calling in of the Gentiles; declaring also how GOD would sanctifie, bless and glorifie them, by destroying and exterminating all their Enemies.

and bring it to perfection, were first of all because it was but reasonable that Divine and Heavenly Things, which concern the Worship and Service of GOD, and his Glory, should be preferred in our Care and Endeavours, before all Temporal and Earthly Concerns whatsoever, and that in case of failure herein, they might expect that GOD would justly refuse them his Blessing upon their outward Affairs, which they preferred before his Interest. And in the next place he urges this Exhortation, because the dignity and preheminance of this Second Temple would by far surpass the Glory of the First, chiefly, because *Jesus Christ*, the Son of GOD, would honour it with his presence in the Flesh, and his Preaching, and would continue from that time by his Spirit and Grace to dwell and take up his abode in his Church; And thirdly and lastly, because GOD would so favour and further the Work with his Blessing, that it should be finish'd in a short time. Two months after that *Haggai* had began to prophesie, he was seconded by *Zachariah*, who also very earnestly excited and exhorted his backward and fearful Countrymen, to continue and carry on the Work.

THE

The Contents of the Book of **ZECHARIAH**.

Zechariah is the second in order of those Prophets, who preached to the Jews after their Return from the *Babylonish Captivity*; he began to *Prophesy* two Months after *Haggai* in the eighth Month of the second year of King *Darius*. He was joyned with *Haggai* and *Malachi* in the same Commission, to animate the Jews courageously to carry on the Building of the Temple, and the re-establishing of the pure Worship of GOD, as appears from *Ezra*, Chap. 5. ver. 1.

This Book treats of many excellent Matters, whereof these are the chief: First of all, he exhorts the Jews, who were returned out of *Chaldea* into *Palestina*, to repentance and amendment of their Lives. Secondly, He relates several exquisite Visions, by which GOD represents to them, how tenderly he had chosen them for his own People, and in parti-

cular, how graciously he had delivered them from the *Babylonian Bondage*, with Promises from time to time to take them into his holy Protection, in case they did seriously repent, and finish the Building of the Temple. Thirdly, He foretels the destruction of the Enemies of Gods People, the Coming of the Messiah, his Death and Passion, his Kingdom and Priestly Office, and the Blessings he would shower down upon his Church, now enlarged and increased by the Calling and Conversion of the Gentiles.

Many Passages of this Prophet are found quoted in the New Testament, as well by Jesus Christ himself, as by his Evangelists and Apostles, Mat. 21. 5. and 26. 15, 31. and 27. 9. Mark 14. 27. Joh. 12. 15. and 19. 27. Ephes. 4. 25. Rev. 1. 7. Which ought the more to excite and animate to the reading and serious minding of this Prophet.

The Contents of the Book of **MALACHI**.

This Word *MALACHI* signifies, My Angel, or My Messenger: from whence some infer, that he was not a mortal Man, but rather an Angel sent from Heaven, to conclude and shut up the Prophecy of the Old Law; as the Ministry of Angels had been often formerly employed, as well at the publication of the Law, as in many Revelations of old made to the Patriarchs. Others are of Opinion, that by this Name we are to understand *Ezra* the Priest and Scribe, who is so called, to express the Office and Function GOD had committed to him, and because of the excellent Doctrine he sets down in this Book.

But because *Haggai* is also called the Angel or Ambassador of the LORD, chap. 1. ver. 13. its most probable to suppose this *Malachi* to have been an holy Prophet, contemporary with *Zecharia* and *Ezra*; and (according to the order of Time) the last of the Lesser Prophets, and he who of all the rest came nearest to our Saviours coming in the Flesh; for he did not begin to Prophecy till after the finishing of the Second Temple, and that the City of Jerusalem was rebuilt and raised from its Ruins. In these his Prophecies, he at first reproves the hardened Jews for their Ingratitude towards GOD, who had bestowed so many and so great Benefits upon them, in bringing them back again to their own Country, and setting up his Service again amongst them: He reprehends and

checks the Priests, for having corrupted the Service of GOD and all the People of the multiplicity and enormity of their Sins, and particularly by their profaning the Sacredness of Marriage, by joyning themselves to strange and idolatrous Women, in taking to themselves a great many Wives, and licentiously divorcing their lawful Ones; and in general, for their Blasphemies against GOD, and the hardness of their Heart, with a denunciation of those Chastisements and Judgments of GOD, which because of all these Enormities did hang over their Heads, with an earnest Exhortation to Amendment and Repentance. And to comfort the Good and Faithful, he foretels the Coming of Jesus Christ, and of S. John the Baptist his Forerunner; and that Christ was to abolish the Shadows and Figures of the Law, and instead thereof bring in everlasting and essential Righteousness, and throughout the whole World set up the Evangelical Worship of the New Covenant in Spirit and in Truth. And as he exhorts the People of GOD to an holy Conversion, and a due perseverance in the true Service and Worship of GOD; so likewise every where, throughout this Book, he threatens the Profane and Hypocrites with severe Punishments. We find divers Texts of this Prophet alledged in the New Testament, Mat. 11. 10, 14. and 17. 10, 11, 12, 13. Mark 1. 2. and 9. 12. Luke 1. 16, 17, and 7. ver. 27. Rom. 9. 13.

The End of the OLD TESTAMENT.

THE
HISTORY
OF THE
New Testament ;
BEING AN
HISTORICAL ACCOUNT
OF THE
Incarnation, Nativity, Life, Actions, Death and
Passion, Resurrection and Ascension of
Our Lord and Saviour *JESUS CHRIST*.

WITH
A Summary of His Discourses or Sermons, His Miraculous Cures, &c.

ILLUSTRATED WITH
SCULPTURES,
Aptly and Acurately Delineated and Engraven by Skilful
Artists, for the better and more lively Representation thereof.

Translated from the WORKS of the Learned
LE SIEUR DE ROYAUMONT.

L O N D O N,
Printed in the Year, MDCXCIX.

A Summary of the New TESTAMENT.

THE Word TESTAMENT is of a Latin Original; and of greater extent in its first signification, than is that in which it is commonly now taken, in ordinary Affairs: It's often used in the Translations of the Holy Writings, to express the Greek Word *Diatheke*, which generally signifies in our Language, The Will of the Dead; but the Greek Interpreters of the Old Testament, and the Writers of the New, do commonly use it to answer the Hebrew Word *Berith*, which properly signifies a Contract or Covenant. Thus does this Word set forth the Covenant which GOD vouchsafed to enter into with Men, on performance of which, they were to have Everlasting Life.

Now GOD made two Covenants with Man, the Old and the New; the Old, is that which GOD made with the first Man; and in him with all his Posterity, before his Fall; in which he promis'd him Eternal Life, and gave him the Pledges and Seal of it in the Tree of Life; under condition of a constant Obedience and perfect Observance of his Law: And therefore 'tis call'd the Covenant of Nature, because GOD made it between him and Man, at the first Establishment of Nature; it being such as the Nature of Man, created after God's own Image, and his dependance on him, necessarily required. It's also call'd the Covenant of Works, and the Covenant of the Law; because it exalted the Righteousness of Works, in a perfect performance of the Law. And GOD would have this his Law repeated, and represented to the Israelites by the Ministry of Moles; to the end, that observing that this Condition was generally violated by all, and from that time nobody was able to accomplish it, they should be oblig'd to search their Salvation in another Covenant, term'd a New one; and which consists in God's vouchsafing to set up his own Son, to be a Mediator between him and us, to reconcile us to himself by the price of his Blood; promising everlasting Life to all those who shall apply it, and receive him with an obedient Faith; and this is call'd the Covenant of Grace.

These two Covenants, the Old and the New, being oppos'd, as Hagar and Sarah, Sinai and Sion, do essentially differ from one another, For as the Law is the Contract of the first, so the

Gospel is the Treaty of the second, to which the Name of Testament does more particularly agree in the strict signification of Lawyers; which becomes only of validity by the Death of the Testator, according as St. Paul says, Heb. 9. 16. We may also distinguish it in respect of its different Oeconomies into Old and New; This comprehends all the Administration which preceded the Manifestation and Coming of the Mediator.

The first Promise was made to our first Parents immediately after their Sin, Gen. 3. 15. And 'tis not to be doubted, but the Sacrifices and other Holy Ceremonies, which were afterwards observed till Abraham's Time, were also subservient to the Order of GOD; and by his Institution to this same Oeconomy, as well to prefigure the promised Seed, as to denote the manner in which it should bruise the Serpent's Head. And this is the cause why Abel's Sacrifice was approved of from his Faith, Heb. 11. 4. and our Saviour Christ is called the Lamb slain from the foundation of the World, Rev. 13. 8. This Promise was renew'd more particularly to Abraham and his Posterity, with this assurance, That the Mediator should be of it, and that in his Seed should be blest all the Nations of the Earth, which GOD would signify and seal to him by Circumcision, Rom. 4. 11. To which Moles gave the last stroke by the diverse Ceremonies of his Establishment, which in their Evangelical use, were the Shadows of good things to come, Heb. 10. 1. This denotes the Administration and Form, given to it by the Coming of Jesus Christ in the Flesh, the Son of GOD, and Mediator of the New Covenant, who has reconciled us to GOD, actually paid the price of our Redemption, and obtain'd for us an Everlasting Deliverance. And tho' that in substance they make but one, seeing that in both one and the other, the Remission of Sins, and Everlasting Life are promis'd by Faith in the Mediator; yet are they distinguish'd by different Dispensations; that of the New being far clearer, less clouded with Shadows and Figures, and of greater extent, seeing all People are indifferently therein received, and have a part: We may call the first, The Testament of Promise, and the other, The Testament of the Accomplishment. Moreover under these Names of

of Old and New Testament, are often understood the Books, Titles, and sacred Monuments, which contain the Creation and Oeconomy of the Covenant; according to which sense the Books of this Volume, which make the second Tome of the Holy Bible, are called in their Inscription the New Testament; in opposition to the Books of Moles and the Prophets, in which the Mediator of the Covenant was promised, and in which was exactly describ'd, from what Stem and Tribe he was to be born, when he should take on him our Flesh; what he was to do and suffer to reconcile Men to GOD, to obtain for them Eternal Salvation, and to lead 'em thereunto. And it was most certainly foretold and prefigur'd in the Books of the Old Testament, That the Messias or Mediator, who was to reconcile Men to GOD, should be his only Son, GOD of GOD, Light of Light, Very GOD of very GOD, Psal. 45. 8, &c. 110. 1. Esa. 95. Jerem. 23. 6, &c. That in the fulness of time he was to take our Nature on him, being to be born of a Virgin, Gen. 3. 15. Esai. 7. 14. and of the Posterity of Abraham, Isaac and Jacob, Juda and David, Gen. 21. 12. & 22. 18. & 49. 9, 10. 2 Sam. 7. 12. Esa. 11. 1. Jerem. 23. 5. That he should be born at Bethlehem, Mich. 5. 1. in the time when the Scepter should be taken from Juda, Gen. 49. 10. Esa. 11. 1. Dan. 9. 24. That being born, he should fly into Egypt, Hol. 11. 2. should be afterwards brought up at Nazareth, Esai. 11. 1. and should have Elias for his Forerunner: who was to preach in the Wildernds, and prepare his way, Esa. 40. 3. Mal. 3. 1. & 4. 5. That he was to begin his preaching of the Gospel in Galilee, Esa. 9. 1, 2. and seal and confirm his Doctrine by great Miracles, Esa. 35. 5. That he should make his Entrance into Jerusalem, Riding on the Foal of an Ass, Psal. 118. 25. Zach. 9. 9. That he was to be betray'd by one of his Disciples, Psal. 41. 10. & 55. 14. sold for Thirty pieces of Silver, Zach. 11. 12. beaten, scourged, derided, outrageously Spito on, Esa. 50. 6. and treated as an Offender, Esa. 53. 12. That he was to suffer all this for our Sins, Esa. 53. 3, 4. Should offer himself for a propitiatory Sacrifice to expiate them, Psal. 40. 7, 8. Esa. 53. 6, 10. and should then feel great Agonies in his Soul, Psal. 22. 2. Esa. 53. 11. That he should be shamefully Crucifix'd and Nail'd to a Cross, Deut. 21. 23. Psal. 22. 17. Esa. 53. 8. That he should be expos'd on the Cross, to cruel Mockings, and have Gall and Vinegar offered him to drink, Psal. 22. 8. & 69. 22. That Lots

were to be cast for his Garments, Psal. 22. 19. That not one of his Bones should be broken, no more than those of the Paschal Lamb, Exod. 12. 46. Psal. 34. 21. And that his Side should be pierced, Zach. 12. 10. That he should dye of a Death equally shameful and dolorous, to make the propitiation for our Sins, and to make us righteous, Esa. 53. 8. Dan. 9. 24, 26. Yet was he to obtain a decent and honourable Burial, Eli. 53. 9. That he should suffer no Corruption in his Grave, Psal. 16. 10. but be delivered thence the third Day by a Glorious Resurrection from the Dead, Esa. 53. 10. John 1. 17. That he should ascend triumphantly into Heaven, and there sit at the Right Hand of GOD, Psal. 68. 19. & 110. 1. Whence he was to send his Holy Spirit, Joel 2. 28.

Now all these things are recited, and described by the Evangelists and Apostles in the New Testament, as hapning and accomplish'd punctually in our LORD and Saviour Jesus Christ. So that the Summary and Contents of this Book, consist chiefly in the Description of his Person and Office, the better to discover the Benefits we receive from him. As to his Person, we are taught, That he is very GOD, Coessential and Coeternal with the Father; and real Man, like unto us, Sin only excepted by the indivisible and inseparable Union of these two Natures, the Divine and Humane, in personal Unity without mixture and confusion of their Properties.

His Divine Nature is describ'd, and clearly prov'd by the Names and Titles given to him, of GOD; True GOD; GOD blessed over all; LORD, or Jehovah; of the only Son of GOD; of the Prince of Life; LORD of Glory; LORD over all, Sovereign Judge of the Quick and Dead; King of Kings, and Lord of Lords.

It's confirm'd and denoted by the essential Properties of the Divinity, which are attributed to it; as Eternity, Immenstity, Omnipresence, Omnipotency, and Omniscieny. It's prov'd from the Operations, and Divine Actions, of which its describ'd to be the Principle, the Source and Author; as are the Creation, and Preservation of all things in their state; the Election of Men to Eternal Life, the Institution of Men to the Holy Ministry and Sacraments in his Church, the Communication of the Holy Spirit to his Children; their Regeneration, their Redemption from the Power of the Devil; the Resurrection and Enlivening of all the Dead at his Voice; his sitting at the Right Hand of the Father; the general Judgement, for which

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end

and he shall come again at the end of the World. To which we may add so many different and real Miracles, which he wrought by his own Power, and which his Disciples also perform'd in his Name, for the confirmation of the Gospel.

It is also moreover prov'd by the sacred, religious, and Divine Rites, which are due to him, of Faith, Reliance, Invocation, and Adoration; and therefore 'tis that we are baptized into his Name, as well as the Fathers, and Holy Spirits. His Humane Nature is also sufficiently represented unto us in the Holy Writings; seeing he's there denoted to be Born of the Seed of David, according to the Flesh; conceived of the Holy Spirit in the Virgins Womb, whence he took his Humane Nature in a Supernatural manner; ended with a real Humane Body, like ours, and with a rational Soul; so that after the manner of other Men, he was liable to Hunger, Thirst, Heat, and Cold, pains of Body, and anxiety of Mind, exposed to all the perturbations of Human Affections, Anger, Joy, and Sadnefs.

As to what concerns his Office, for the discharge of which his Father sent him into this lower World, its Threefold, conformable to the Surname of Christ (which is to say) ANOINTED; Prophetical, Sacerdotal, and Royal, according as under the Old Testament the Union did particularly belong to these three Dignities of Prophet, Priest, and King.

He exercis'd here below his Office of Prophet, as well by himself as his Disciples; and especially by the Twelve Apostles, which he had chosen. In the Days of his Flesh he preach'd himself the Gospel, teaching, That he was the Messiah, and the promis'd Redeemer, and that to have part in the great Salvation he brought, Men must believe in him by a lively Faith, and turn to GOD by a sincere Repentance. To this effect he cited the Law, and vindicated and cleared it from the false Glosses, and vicious Explications which the Scribes and Pharisees gave it; to the end, That in this Glass Men might the better discover their Imperfections and Failings, and be sensible of the necessity of a more exact Righteousness than that of Works, to stand before GOD; and learn to render him a more perfect Obedience, and more sincere than that which their hypocritical Masters had shew'd them. He confirm'd the Truth of his Doctrine by so many Miracles; he purpos'd it with such Evidence, Grace, and Clearness; he grounded it so firmly on the Authority of Moses, and the

Prophets, that his Enemies could not contradict him, but by a Spirit of Fury, and Hardness of Heart. After his Assumption into Glory, and his Triumphant Ascension into Heaven, he sent his Apostles throughout all the World, to preach Faith and Repentance in his Name; and to call indifferently all People to the participation of his Benefits, and enjoyment of his Salvation. Of which they faithfully acquitted themselves as long as they liv'd, both by Word of Mouth, and Writing, especially in their Epistles, which make up a great part of the Books of the New Testament, which are to be to the End of the World, a standing Rule of Doctrine in the Church.

Our Lord has exercis'd his Priestly Office, when having duly sanctified himself on Earth, he of his own Will offered himself in our place, as a Sacrifice, without Spot or Flimsy, and suffer'd for us both in his Soul and Body the punishment due to our Sins, and offer'd himself a Propitiatory Sacrifice to GOD his Father, for the Expiation of all our Transgressions, by the bitter, shameful, and cursed Death of the Cross; And therefore as he bore our Sins, they being laid on him, to discharge us of them; so GOD will impute to us this his Satisfaction, and the Merit of his Obedience and Death, to Crown it in us with Immortality and Glory. And as the High-Priest under the Law, after the Oblation of the Sacrifice in the Outparts of the Temple, carried the Blood into the Holy place, to appear before GOD in the Name of all the People; so our great High-Priest having acquitted himself in every respect here below as in the Outparts of the great Temple of the Universe of this first part of his Priesthood, (which consists in the offering up of himself on the Cross and in the entire Satisfaction which he made to the Justice of GOD for all our Sins,) is entered into the Heavenly Sanctuary, by virtue of his Blood, and is set down at the Right Hand of his Father, to represent continually to him the efficacy and price of it, and to obtain for us the application of it by his Holy Spirit, to our entire Justification, for the Remission of all our Sins, and to make there perpetual Intercession for us.

And as to what concerns his Office and Function of King, he has partly acquitted himself of that here below; when by his Death, he has deliver'd us from the Tyranny and Violence of our Enemies, having given several Proofs of his Power and Royal Authority, when he constrain'd the Demons to leave the Bodies of those they possess'd; when he healed the Sick of all

all Distempers, when he called the Dead out of their Graves; when he appeased the Storms, and calm'd the Tempests; when he drove out of the Temple those who polluted the holiness of that place by an infamous TRAFIC, and in fine, when he made his Triumphant (tho humble) entrance into Jerusalem. But especially in his glorious Exaltation, he now exercises this Regal Power from the highest Heavens; whence he guides and governs his Church, by his Word and Spirit; he gathers it, protects it powerfully and miraculously in the World amongst all its Enemies, and in despite of their rage and fury; the Gates of Hell not being able to prevail against it: He rebukes and overthrows every Power which rises against it; he constrains the most Obdurate, who refuse to adore him, to become his Footstool, till at length he shall return visibly from Heaven at the last day in the end of the World, to judge the Living and the Dead, to put the last hand to the perfect Redemption and Eternal glorification of his Church in the Kingdom of Heaven; to destroy by the Resurrection the last Enemy, which is Death; and to throw down all the wicked both in Body and Soul, with the Devils and Evil Angels, into the abyss of eternal Flames. And here is near upon the Summary of what's contain'd in the Books of the New Testament.

Would we follow the Order, according to which they be rang'd, we may distinguish them into Historical, Didactic, and Prophetical; as are divided sometimes those of the Old Testament, into Historical and Prophetical. But to make Two Parts of them, we ought to divide them into Narratives or Histories, and into Dogmatics or Doctrinals; because some of them recite Histories and Events, and others treat of Articles and chief Heads of Doctrine. For altho these do sometimes relate Events and Pieces of History, and those be also fill'd and sprinkled with several Doctrines and salutary Instructions; yet is this division and partition made in respect of the Order which is respectively observ'd in reference to what is chiefly treated of.

The Narrative Books or Histories of the New Testament, treat either of things which have been already done or hapned, or of those which

were then to come to pass. The things done and hapned are of two kinds, for they are either of what has hapned to our Saviour Christ himself (which is to say) of what he has done, what he has suffered, and whatever has befallen him since his Birth, to his Resurrection and glorious Ascension; and all, or as much as was necessary for us to know in order to salvation, being contain'd in the Four Evangelists, written under the particular and immediate inspiration of the Spirit of GOD by the Four Evangelists, (S. Matthew, S. Mark, S. Luke, and S. John;) or of what has hapned to his Holy Apostles, in the first establishment of the Christian Church, related by S. Luke in the Book of their Acts. The Events of Iniquity have been represented prophetically by S. John in his Revelations; which contains in divers Visions, a summary Recital of what was to hapen to the Church of Christ, from his Ascension into Heaven, to the end of the World.

The Doctrinal or Dogmatical Books, which principally treat of Points of Doctrine, are the Epistles of the holy Apostles, as well of S. Paul as of some others of the same rank. The Apostle S. Paul has wrote on divers occasions, 14 several Epistles; some of them being directed to particular Churches, One to the Romans, Two to the Corinthians, One to the Galatians, One to the Ephesians, One to the Philippians, One to the Colossians, and Two to the Thessalonians; The rest to particular persons; Two to Timothy, One to Titus, and One to Philemon; to which is to be added the 14th, written to all the Nation of the Hebrews; and they have been most certainly to blame, who would have call'd into question, whether 'twas Canonical, and of the same Apostle. There have been also some other Apostle, who have written Circularly or Catholic Letters, for the instruction of the whole Church, S. James One, S. Peter Two, S. John Three; and S. Jude One.

These are all the several pieces of the New Testament, written as the Evangelist S. John declares, To the end we may believe that Jesus is the Christ the Son of GOD, and that in believing we may have Life through his Name, John 20. 31. which GOD in his mercy enable us all to do, Amen.

THE SALUTATION.

THE Oracles of the Prophets being accomplished, and the time which GOD had appointed to shew forth his Mercy, and give a Saviour to the World, being come; The Angel Gabriel was sent from GOD, First to Zacharias, when he offered Incense in the Temple, to tell him, that he should have a Son, who should be called *John*, whose Birth was to be the Joy and Glory of *Israel*.

Six months after, GOD sent the same Angel to the Holy Virgin Mary at Nazareth, where she usually lived. She was espoused to Joseph, of the House of David, whom GOD gave Her for a Guardian, and Protector of her Innocency, being both Married, as S. Austin saith, in a Reciprocal design of never Unit- ing together, but by the Spirit.

GOD, who acted invisibly in their Souls, led them by a secret and internal Law to embrace this Virtue of Virginity, of which there was not then any Example of Earth; for in espousing each other, they also at the same time espoused the Reproach of Barrenness. But GOD honoured this Angelical Marriage with the most Divine Fruit, that ever appeared on Earth: And to this end, he sent the Angel Gabriel to the Holy Virgin.

He found her alone, as S. Ambrose observes, and saluted her with an Hail Mary full of Grace, she having been filled with it from her Mothers Womb; and this Fulness, still en- creased in her, without any Interruption, in the whole Course of her Life.

The Praises which the Angel gave her, in this Salutation, at first troubled her, as is ob- served in the Gospel. She was apprehensive of the Angels of Darkness, who transform themselves into Angels of Light: She mused in her self at what she saw, and heard, and thus taught Holy Souls, not to be rash and hasty, but to take time to judge of all things.

The Angel knew her trouble, and to appease her, thus said; Fear not Mary, for you have found Favour with GOD. And he af- terwards declared to her his Message, as in S. Luke, Behold thou shalt conceive in thy Womb, and bring forth a Son, and shalt call

his name Jesus; he shall be great, and shall be called the Son of the most highest, and the LORD GOD shall give to him the Throne of his Father David, and he shall Reign over the House of Jacob for ever, and of his Kingdom there shall be no end. She heard without dis- composure, this Message of the Angel Gabriel.

She only askt of the Angel how, what he had told, would come to pass, seeing she knew not a Man; She ask'd this Question without Wavering in the Faith, and without Curiosity, that she might submit her self to the Will of GOD, and follow punctually, what he had Ordained.

The Angel assured her, that Man should have no part in this Work, but that the Holy Ghost would himself form in her the Child of which she was to be the Mother.

He at the same time shewed her, what had hapned to S. Elizabeth, assuring her, that that Holy Woman who past for Barren in the World, was already Pregnant six Months; by an effect of the powerful Operations of Gods Holy Spirit, to whom not any thing was im- possible.

When the Holy Virgin, had received from the Angel an Answer to what she had de- manded, and had known the manner of Gods Operating in her so great a Mystery, she ap- plied her self wholly to testify to GOD her perfect Resignation to his Will; which she did by these humble Words, which admirably well shew the Pious Disposition of her Soul. Behold the Handmaid of the Lord. Be it unto me according to thy Word. And she said, my Soul doth magnifie the Lord, and my Spirit hath rejoiced in GOD my Saviour, for he hath regarded the low estate of his Handmaid; for behold, from henceforth all Generations shall call me blessed, for he that is Mighty hath done to me great things, and Holy is his name, and his is Mercy on all them that fear him from Generation to Generation, &c.

The Angel immediately left her, endued with the same Humility, not being at all puit up at these happy Tidings.

At this Moment the Son of GOD grew In- carnate in her Holy Womb; And this Moment is one of the Times, which the Church has reason to Celebrate through all Generations.

THE



*The Right Honourable Elizabeth Lady Dowager
Gerard, of Gerards Bromley, and daughter of the
Rt. Honourable Charles Earle of Maderfield
For advancement of this worke. Contributed this Plate.*



S^t Gilbert Gerard Cossine of Brafferton hall in yorke shire Baronet,
 Grandson of y^e R^e Reverend Father in God, Iohn Cossme late lord Bishop
 of Durham &c. For Advancement of this Worke Contributed this Plate.

THE VISITATION.

After the *Holy Virgin* had humbled her self before *GOD*, for the singular fact in the same Year of your, which she came from the World 3999. receiving, by the Incarnation of his Son; she learnt afterwards by humbling her self before Men, that those whom *GOD* most favours are most obliged to be humble, and that every new Grace from *GOD* brings along with it a new temptation to *Pride*, if we do not immediately resist it, by a perfect humiliation of Mind. For without staying to consider the high condition whereunto she was now raised, she undertook a painful Journey to visit her Cousin *Elizabeth*, who dwelt in the *Hilly Country* in the City of *Juda*, and entering into the House of *Zacharias*, saluted *Elizabeth*; and it came to pass that when *Elizabeth* heard the Salutation of *Mary*, the Babe leaped in her Womb, and *Elizabeth* was filled with the *Holy Ghost*, and she spake with a loud Voice, and said, blessed art thou amongst Women, and Blessed is the Fruit of thy Womb; and whence is this to me, that the Mother of my Lord should come to me? for lo! as soon as the Voice of thy Salutation sounded in my Ears, the Babe leaped in my Womb for joy. And shewed her Joy, in that *GOD* had at length been gracious to her, by delivering her from the reproach of a long Barrenness.

Our Saviour, whom she already saw humbled in her Bowels, seem'd to learn her to say then, what he said himself since, *That she must fulfil all righteousness, and submit her self to all the offices of Humility*. But when she thought only on a profound abasement, without discovering any thing to her Cousin, of the Favour which she had received; *GOD* himself did what her Modesty and love to Silence would out-do.

The Presence of *Jesus Christ* which she carried in her Bosom had such a powerful influence on *S. John*, that he testified before he was born, to be capable not only of Reason, but of Adoration. For being become the first Adorer of our Saviour, he paid him this interior Worship with an exulting Joy; which having produced the same impression in his

Mother, made him then enter into the exercise of his Office of Forerunner to the Saviour of the World.

S. Elizabeth cried out with Joy; and being abash'd to see her come to her, whom she began to respect as the Mother of her Lord, she offered her great Praises, and admired the firmness of her Faith. But the Blessed Virgin, who was not at all lifted up at what the Angel had told her, was no more elivated at what was said to her by her Cousin *Elizabeth*.

She considered *GOD* as the free disposer of his Gifts, and her Humility as the Channel by which they were conveyed to her, and she uttered that excellent Canticle, which may be called the glory of the Meek, and the confusion of the Proud.

The *Holy Virgin* being thus become the Mother of *S. John* the Baptist, more than she was afterwards *S. John* the Evangelist's, and having sanctified him, and as it were spiritually begotten him in the Womb of this Mother, by her word, enlivened by the ever-blessed Fruit she carried within her, she remained for the space of three Months with *S. Elizabeth*, which being accomplish'd, and the Birth of *S. John* approaching the *Holy Virgin*, retired, when it might be thought more proper to come, had she been absent, to partake of that great Joy which this Birth caused in the World, and of which the Church to this day conserves such great Marks. But the *Holy Virgin* then shewed, that she followed in all things the motions of Gods Spirit; and being come to *St. Elizabeth* at the time he appointed her, she also returned at the moment denoted, without any regard at the formal Customs of the World, which are not seldom contrary to the Laws of *GOD*.

She also taught us by this, To retire and conceal our selves after Works of Charity to our Neighbour, not desiring to appear to have any part; that *GOD* may have his full due, and we that humiliation and trouble which is due to us in not being such pure and perfect Channels of his Graces, as to be free from mixtures of our own.

THE N A T I V I T Y.

THE *Holy Virgin* being returned home from her Cousin *Elizabeth*, soon learnt Anno Mundi 4000. that the great Favours before the comm. n which GOD bestows here Ara 5. on his *Saints*, are oft attended with great Afflictions; for the signs of her pregnancy appearing, *Joseph* was in a manner forced, notwithstanding the many Proofs he had of the *Virgins* purity, to attribute to the work of *Sin*, that which was only the work of the *Holy Spirit*.

This *Blessed Virgin*, who could not be ignorant of what passed, yet remained firm in her silence, shewing thereby of what importance it is to keep secret the works of the *Spirit*: she chose rather to be esteemed by her Husband an *Adulteress*, than to fail in her fidelity in this point unto GOD, to whom she committed as well the care of her Reputation, as of her Life.

But *Joseph*, who was a *Just man*, would not make publick the Fault, of which he supposed her guilty, and thereby gave a great example to Men, That we should keep secret the Failings of those to whom we owe love and respect. He resolved only to leave her, to shew by this means, at least, his dislike of the evil which a Person so dear to him had committed.

But when he was ready to do this, GOD hindered him, advertising him in the Night by an *Angel*, to take along with him *Mary* his Wife, and discovered the Secret of this *Divine Child*, enjoying him to give him at his Birth the Name of *Jesus*.

Joseph being comforted by the words of the *Angel*, learnt how reserved a Man ought to be in his censure of others, and how much we are obliged to judge always favourably of pious Persons, notwithstanding all seeming appearances of their guilt. He believed what the *Angel* had told him, and he deserved to be called the Father of *Jesus Christ*, for having imitated that great Faith through which the *Holy Virgin* became his Mother.

When the time of her Delivery was near, the divine Providence (to bring the *Holy Virgin* out of *Naqareth* to *Bethlehem*, where the *Prophets* had foretold the *Messias* should be born) permitted, that the Edict of the Em-

peror *Cesar Augustus* (who desiring to satisfy either his Pride, or Covetousness, in the numbring the Families of his Empire) should in some sort disturb the whole World to make the *Holy Virgin* come to *Bethlehem* with *Joseph* her espoused Husband, who was of that Town, and of the Lineage of *David*, to be taxed.

She considered not the troublesome of so long a Journey, and the incommodiousness of the time, nor her condition; but obeying this Order of the *Emperour*, with the same respect as if an *Angel*, or even GOD himself had required her to make this Journey: By this she taught us to have an Eye to GOD in Men, who are only his Instruments, and in whom he conceals himself.

When they were arrived at *Bethlehem*, every one refused to lodge them, because their Houses were full: 'And thus did our Saviour hasten (as it were) to shew us at his very Birth 'an example of Humility, in suffering the repulses of Men, disdaining not to be born in a 'Stable, to teach us to despise the glory of the 'World, by his aversion to it in his own Person: And as the Scripture makes mention, 'That she brought forth her first born Son, and 'wrapped him in swaddling Clothes, and laid 'him in a Manger, because there was no room 'in the Inn.

'This temper of mind did he infuse into the 'Blessed Virgin, who received the Repulses of 'those of *Bethlehem*, in the same manner as she 'received the Orders of *Augustus*, having in 'both these circumstances an Eye upon GOD, 'to whom she obeyed in the person of an *Inkeeper*, as she had done in that of an *Emperour*.

'She was well contented to bring forth *Jesus Christ* in a Stable, understanding that this 'her Poverty would conceal her from Men and 'Devils, and that the unkindness of this People 'of *Bethlehem* was necessary to the designs of God.

'The *Holy Fathers* tell us, There is nothing 'so instructive as this abasement of the Son of 'GOD, and that all the beauty of the Creatures do not so much oblige us to adore him, 'as this divine Humiliation of himself.

'We ought chiefly to learn from this Infancy 'of *Jesus Christ*, that we have no less need at 'all times of the assistance of GOD, than a 'Child newly born has of the succours of Man.



*The R^t Noble Henry Duke of Beauford, Marquis & Earle of Worcester
Baron Herbert of Chipstow, Raglons & Gower, Knight of y^e. most
noble order of the Garter &c.
For Advancement of this Worke, Contributed this Plate.*



Elizabeth Wife of ^rS. Samuel Gerard of Buxteep in Sussex Knight.
 Daughter & Coheyr of S. Thomas Spencer of Yarrington in Oxfordshire Baronet.
 For Advancement of this Worke, Contributed this Plate.

An Angel Appears to the Shepherds.

OUR Saviour having Sanctified the World by his Birth, shewed by his choice of the first Persons, to whom he would have it known; that he would hide his Mysteries from the great

and wise, and only reveal them to the simple. Even in the same Night wherein the Holy Virgin brought him forth, there were near the place Shepherds in the Field watching their Flocks, and the Angel of the LORD came upon them, and the Glory of the LORD shon round about them, so that they were sore afraid; And the Angel said unto them, fear not, for behold I bring you good Tidings of great Joy, which shall be to all People; for unto you is born this day, in the City of David, a Saviour, which is Christ the LORD; and this shall be a Sign to you; ye shall find the Babe wrapped in swaddling Cloaths, lying in a Manger. And suddenly there was with the Angel, a multitude of the heavenly Hosts, praising GOD, and saying, Glory to GOD in the Highest, and on Earth Peace, good Will towards Men. And this according to St. Gregory, shewed the Duty of the true Pastors of the Church: And what our Saviours Example (who is the true Shepherd) would one day produce in it.

'Twas to these Persons, that an Angel appeared on a suddain, surrounded with a great Brightness, which denoted this great Divine Light, which now began to appear in the World.

He told them, he brought them such glad Tidings, or good News, that would fill all People with Joy; and at the same time declared to them, that the Messiah, who had been so long expected, was now Born.

And to confirm their belief of what he said, he sent them into Bethlehem, which the Prophets had foretold, should be the place of his Birth; And this humble Spirit, being not at all ashamed of the Humility of his Master, boldly told these Rustick People, that they should find in a Manger a Child wrapt up in Swaddling Cloaths, and that this was he whom he meant, and who was the Expectation of all Israel.

When the Angel had done speaking, there were joyned to him an Innumerable Compa-

ny of Angels, who sung Hymns of praise, and Adoration to GOD, and Proclaimed Peace to Men.

These Shepherds recovering themselves at length, from the Astonishment or Trance, wherein they lay, occasioned at the sight, and Words of the Angel, determined to pass over to Bethlehem, to see there the Wonder that God had wrought; making haste in their Journey, to shew by their readiness, that our Saviour must not be sought with Coldness and Indifference. And being come to the place, they found the Blessed Virgin with Joseph, and the Child lying in a Manger, according to what the Angel had related unto them.

This outward Meanness did not surprize them; for 'tis observed on the contrary, that they were filled with Admiration, as were all those to whom they told what they had seen, and heard from the Angel.

The Holy Virgin in this profound Humility, in which Jesus Christ himself lay humbled in that manner before her Eyes, (not expecting all these things) contented her self in that State of Meanness, wherein GOD's Providence had placed her.

Let us then imitate this excellent Frame and Temper of Mind, not esteeming our selves the more for being beloved and honoured by Men; nor thinking our selves the less regarded of GOD, for the disrespectts and slighthings of them. For we are, or should be, the best Judges of our own worth.

The best of Women is lodged in a Stable amongst Beasts; which shews us the Blindness and Ignorance of worldly Men, who will be sure to judge of Peoples worths, by that which does not belong to them, and is properly none of theirs; as fine Cloaths, Numerous Attendants, yearly Revenues, and a House spacious and richly furnish'd: All which things dazzle the Eyes of Carnal Men, and gratifie their sensual, and vitiated Appetites. Whereas that which is truly desirable, is not to be known by any thing which is to be seen without Doors.

'Tis the Mind, not the Place, or any outward Circumstance, that makes us happy. A man must find Content in his own Breast, or no where; and the way to Heaven is nearer from a Cell, than a Palace.

THE CIRCUMCISION.

Our LORD and SAVIOUR Circumcised the Eighth Day, and was called JESUS.

Eight days after our Saviours Birth, being accomplish'd, the Blessed Virgin and the same year of Joseph thought of Circumcising him, and his Name was called JESUS, before the common Era 4.

which was so named of the Angel, before his Conception in the Womb; and when the days of her Purification, (according to the Law of Moses,) were accomplished, they brought him to Jerusalem, to present him to the LORD, as it is written in the Law of the LORD, every Male that openeth the Womb shall be called holy to the LORD, and to offer a Sacrifice, according to that which is said in the Law of the LORD, a pair of Turtle Doves, or two young Pigeons; And this gives us the example of a true Christian, which does not too fondly Criticize on the Word of GOD, but places all its piety in a punctual observance of whatsoever it Commands. For altho they were sufficiently persuaded, that this Divine Child, needed no Circumcision, yet they expected not a particular Command from GOD, to submit to this Order.

They were so humble, that the very Custom it self became a Case of Conscience: Teaching us hereby, how much we ought to avoid our own Wisdom, and to follow without Hesitation the Wisdom which is above.

But if the Holy Virgin, and Joseph, are so greatly to be commended, in thus submitting themselves to the Law, 'tis more to be admired that our Saviour himself, should submit to it; notwithstanding the sharpness of the pain, wherewith it was accompany'd, which caused many times the Death of the Patient. He would moreover, having assumed our sinful Flesh, take also in that Flesh the mark of Sin, for the doing away of which Circumcision had been ordained.

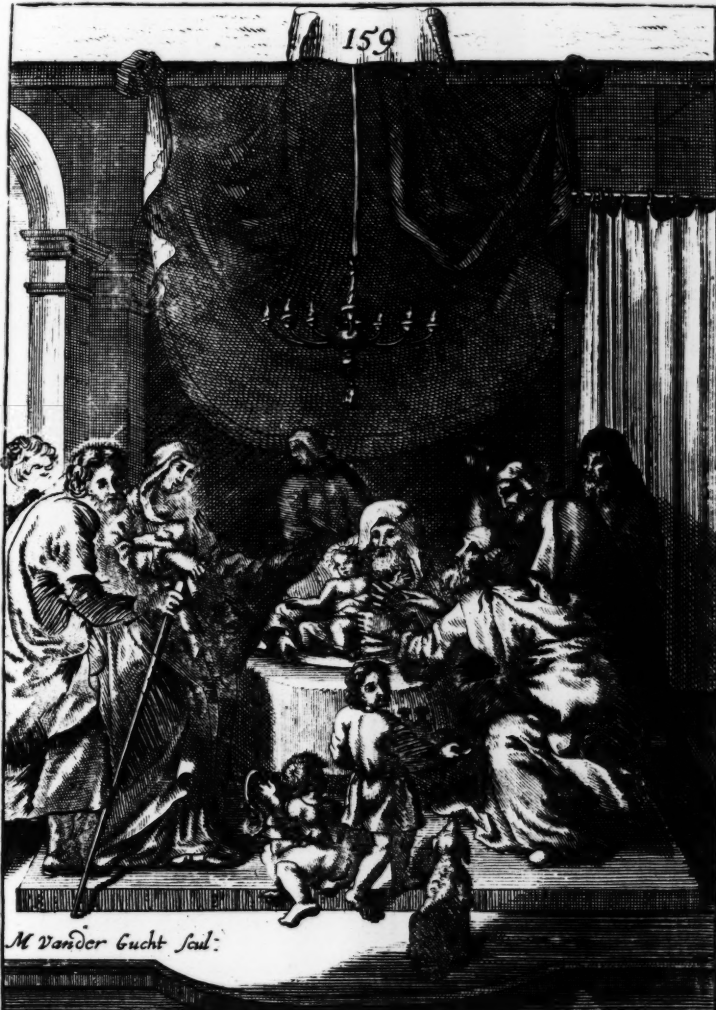
The Innocent then appeared a Sinner, that

Sinners might learn not to desire to be esteemed Innocent, and find reason in this Prodigious Humiliation of Jesus Christ, to humble themselves before GOD, and Men, apprehending every occasion of Humility and patiently suffering all Injuries.

GOD began to discover, in this occasion, what afterwards hapned in the Life of Jesus Christ, which he intermixt with Humiliation, and Glory: And having abased our Saviour, by a Circumcision so dolorous, and mortifying, he at the same time exalted him, by giving him the Adorable Name of Jesus; it being literally here True, what is said by St. Paul, That GOD hath exalted his Son to a sovereign Greatness; and that in Recompence of his deep Humility, he hath given him a Name above every Name, that at the Name of Jesus every Knee should Bow, both in Heaven and Earth, and that every Tongue should confess that Jesus is the LORD.

The Devotion to this Holy Name, begun with the Church, and the Fathers have taught their Children to put their Trust in it, and to call on it, with a faithful Love; And they that do it in this manner, according to St. Paul, shall be saved. For by invoking Jesus, as our only Saviour, we acknowledge, as the Fathers observe, That 'tis he alone that saves us, and that we save not our selves.

JESUS CHRIST had this Name, because his Father gave it him, even before he was conceived in the Womb of the Blessed Virgin, as 'tis observed by the Evangelist. He neither usurps, nor attributed it to himself. We must not therefore take from him, what his Father has given him, as his greatest Glory; But rather acknowledge with a deep Humility, that we bring him only Wounds, and Pains, and that 'tis only he that can heal us, by the Merit of his Life, and Death.



M Vander Gucht scul.

*William Bengel of Cosely Wood in Wadhurst
in the County of Sussex Gentleman.
For advancement of this Work. Contributed this Plate.*



*Jeffrey Jeffreys of Llynwell in
the County of Brecknock Esq^r,
For Advancement of this Worke. Contributed this Plate.*

The Adoration of the Magi, or Wise-men.

Jesus Christ being Born in Judea, shewed thereby, that he came not only into the *same Year of the Birth of Jesus Christ 1. before the common Era 4.* World, for the People of the Jews; But that his Grace was to be shewed abroad, on the Gentiles

also; according to the promises of the Prophets. To draw these People from Idolatry, and the Worship of Devils, (for only Judea Worshiped the True GOD;) he caused a Star to shine at his Birth, which should outwardly represent the Grace he intended, to shed inwardly in their Hearts.

The Magi, or Wise-men having perceived this Star in the East, and knowing it denoted the Birth of the Sovereign of the Jews, they came with Presents into Judea, to pay him their Homage. King Herod who had usurped the domination over these People, was troubled, when he heard of a new King of the Jews, and all the City of Jerusalem, which waited in great Expectation for the Messiah, could not hear the News of his Birth but with vast Concernment. This Prince immediately Assembled all the Priests, and Elders of the People, and Demanded of them in what place Christ should be Born.

These Interested Persons, whose knowledge served only to make them more Criminal, shewed by the little care they afterwards took in searching after our Saviour, 'twas only to Sell him to Herod, that they discovered Bethlehem to him to be the place where he was to be Born; and Citing to him the passage of a Prophet, they Maliciously suppress the end of it, which would have clearly discovered to Herod, that this Child was GOD, and which perhaps would have taken him off from all thoughts of persecuting him.

Herod having known this of the Priests, called secretly the Wise-men; And informed himself by them of this Star which had appeared to them: They answered him fully to whatever he Demanded, without Fear.

They were without any dread in the midst of a City which was wholly in an uproar and Confusion; because GOD, whom they had followed, in this Journey, sustained them, in an undertaking, which was set on foot by himself. But this Hypocritical Prince, concealing the design he had of killing this Child,

whom he was forced to acknowledge for a GOD, hid this Deicide, which he Meditated, under the Words of a pretended Adoration, bidding the Wise-men search after this Child, and having found him, to give him notice, that he also might come and Worship him.

These Men departed from Jerusalem Ignorant of the base Designs of this Tyrant, and seeing again the Star, they were filled with Joy; And went into the House, where it guided them; where being entred, they found the Child, with his Mother, and fell down and Worshiped him, being not withheld by the outward Poverty they saw, and offered him Mysterious Presents of Gold, Myrrhe, and Frankincense.

GOD would not suffer them afterwards to return to Herod according to their promise, because they knew not his wicked Devices; But derided the Cruel Policy of this Tyrant, and therefore warned the Wise-men in a Dream, to return another way into their own Country.

Thus did the Light of the Gentiles, (as St. Austin observes,) discover the Blindness of the Jews; for Strangers came to seek Jesus Christ in a far Country, and to Worship him whilst yet a Child: and the Jews, who were his People, Outragiously use him, as soon as they knew of his Birth. Thus does our Saviour, rather hide than discover himself in this occasion; and we ought to beware, seeing he observes still the same Measures, lest he hide himself from us, whilst he discovers himself to others.

This Star is gone, (says this Holy Father,) it has done its Work, and is no longer to be seen. But the Light of the Gospel hath succeeded it. Those who are so faithful as to follow it, shall find our LORD Humble: They will Worship him in the midst of a People, who possess him without knowing him; and having suffered the Rage of those Enemies, which the Faith may draw upon them, they will enjoy in Peace, (like the Wise-men) the Blessings which GOD has bestowed on them, in choosing them from so many others, to make them pass out of Darkness into Light, and from the power of Satan unto GOD, and Render them true Worshipers of Jesus Christ.

THE PURIFICATION.

The Blessed Virgin Purified.

FORTY Days after the Birth of the Son of GOD, the *Holy Virgin*, being too humble to dispense with the

The same Year of the Birth of Jesus Christ 1. before the common Era 4.

Law, (which enjoyned Women in general, to Purifie themselves) was willing to submit to a Law, of which she had no need ; even as JESUS CHRIST her Son, had submitted himself to that of *Circumcision*, who was Holiness it self.

After such a Divine Birth, which rendred her more Pure, and more a Virgin ; she went into the Temple with her Son, taking Pleasure to mix her self with the rest of ordinary Women ; to learn all those that are willing to imitate Her, to follow in all things the established Order, without seeking any Dispensation from it.

And as the Law obliged to offer to GOD all the First-born, and to Ransom them by the Offering of some Animals : So our Saviour *Jesus Christ* being Offered by his Mother, Offered himself inwardly to his Father, and presented him at this first time in his *Holy Temple*, a Sacrifice worthy of him.

GOD permitted not that an Action so Divine should remain hid : There was in *Jerusalem* a most Holy Ancient Man, named *Simeon*, who was a Just Person, and filled with the Holy Spirit, and to whom the Gospel gives this Testimony, *That he was raised for the Consolation of Israel*. This Holy Man being urged to come to the Temple by a motion of the Spirit, which was in him, acknowledged *Jesus Christ*, when his Parents Offered him to GOD according to the Law, and saw thus accomplished the Promise which GOD had made him, That he should not die before he saw the LORD, whom GOD would send into the World.

As soon as the light of his Faith had discovered this GOD, hid under the weakness of so small a Body, he took him in his Arms, and being transported with an Holy Joy, he gave Thanks unto GOD, for what he saw, by this excellent Canticle, LORD, now lettest thou

thy Servant depart in Peace, according to thy Word ; for mine Eyes have seen thy Salvation, which thou hast prepared before the face of all People ; a Light to lighten the Gentiles, and the glory of thy People Israel. For this Light was to shine not only amongst the Jews, but moreover among all Nations.

And whilst the Blessed Virgin and Joseph admired at what this Holy Man spake, concerning what was to happen in its due time to the Son of God ; an Holy Widow came moreover into the Temple, and added her publick Praises to those which *Simeon* had already given our Saviour. Her Exemplary Life gave Authority to her Words : For being become a Pattern (as it were) to all Widows, after seven Years Marriage, she had past the rest of her Life (to her Eighty fourth Year) continually in Fasting and Prayer, without departing from the Temple. And being so Holy in such a corrupt Age, as was that of the Jews ; we Learn from her, *That to serve GOD in a time wherein few do it with Sincerity, we must serve him perfectly, otherwise we shall not be strong enough to resist the Torrent of so many ill Examples.*

Thus ended the Purification of the Holy Virgin, and the Presentation of her Son *Jesus Christ* in the Temple, in which she has given all Christian Parents an Instruction, which ought to be the Foundation of all their Piety. For having nothing more precious than their Children, they ought (if they truly love them) to offer them to GOD, especially those amongst them which are the compleatest, and whom they love with the greatest Tenderness. They ought to fear, lest all other Love which they may have for them, proves the loss of those they love ; and they cannot well keep this Pledge which GOD has put into their Hands, and of which he will require so strict an Account, but by Offering it without ceasing, and testifying, That they regard their Children, as belonging and depending more on GOD, than on themselves.

T H E



M. Vander Gucht Sc

*Madam Sarah Jeffreys the wife of Jeffrey
Jeffreys of Llywell in the County of Brecknock Esq^r.
For Advancement of this worke. Contributed this Plate.*



*Anthony Segar of Twyford
in Hantsire Gentleman.
For advancement of this worke. Contributed this Plate.*

The Flight into Egypt.

King Herod expecting still the Wise Men, to hear what Discoveries they had made, imagin'd when they came no more, that they had mocked him, attributing to the disrespect of his Person, what they had done by the sole Order of Heaven. And therefore he entred into a strange Passion; and when he heard mention of the Wonders spoken of this Child, who had been offered in the Temple, he openly manifested his design of Slaying him, which he had hitherto dissembled.

He resolv'd to destroy this Child, to whom already the Name of King had been given, lest the Jews acknowledging him for their Master, he should lose the Crown, which his Ambition had usurped.

GOD, who forelaw the Transports of this Prince, suffered him to go on, choosing rather to confound his vain Wisdom, by rendring all his Designs fruitless: He sent an Angel (during the Night) to Joseph, when he thought of returning home from Jerusalem to Nazareth, to tell him, That he should immediately take the Child and his Mother, because Herod would use all means to destroy him.

Joseph gave us, in this occasion, the Model of an amirable Obedience; for without reasoning on what the Angel told him, he took at the same moment our Saviour and the Holy Virgin; who excus'd not her self on the unseasonableness of the time, which was Midnight, nor on the difficulty of this troublesome Journey, to go into an unknown Land, and which was wholly given to Idolatry; nor on the Angels not speaking to her self, to shew her the Order. But both of them thought only how to save the Blessed Infant from the Fury of Herod; and their Love made them willingly undertake, whatsoever might secure him from danger.

They went into this Foreign Country, to find that Safety, which was not to be had amongst a People, whom GOD had delivered by so many Miracles. GOD then permitted this Flight, to comfort those of his Children, whom Fear might oblige to Fly in such occasion: And he thus taught the Church, that when the Persecutions of the Great Men of

the World are violent, we may after the Example of Jesus Christ himself, steal from their Fury, and retire into any Foreign Country. Jesus being then in safety, GOD permitted Herod to proceed in the full course of his Fury; and this Prince by a Cruelty, which the most Barbarous People would abhor, put to Death all the Little Children of Bethlehem, and the Neighbouring parts, who were under the Age of two Years, to draw him into this common ruine, who (tho' unknown to him) yet already gave him such Fear.

And this is the Sum of this Unhappy Prince's Policy, who was esteem'd the greatest Politician in his time. A poor Child makes him tremble, and he in vain lays out all his Craft and Violence to destroy him. The Enterprize against this Child made him a Deicide; and he became the true representation of those, who stifle Jesus Christ in their Souls, to be thought Wise by Men. 'Tis in these great Passions, wherein GOD commonly exercises his great Judgments, and divinely punishes those who oppose him, and declare themselves openly against him.

Thus did he triumph over the Cruelty of Herod. He made use of it, to render eternally happy those whom this Tyrant would have destroyed: And amongst this great Slaughter of Infants, he who alone was aimed at in it, was the only Child that escap'd; never was it made more evident, *That the wicked do no more mischief to the Righteous, than GOD gives them power. And Christians ought to learn from these Examples, to have an Eye only to God in Men, and to consider their hatred or love, as a means which he makes use of for the Execution of his designs: Should all the People in the World unanimously conspire together, they can do nothing against what he has determined.*

When we are so happy as to know his Will, we have nothing to do, but to follow it without fear; and if he permits any Evil to happen, this Evil shall turn to our great Good, even as the Cruelty of Herod became such an Advantage to these poor Innocents; seeing that in killing their Bodies, he has sanctified their Souls, and consecrated their Memory to all following Ages.

The Dispute with the Doctors.

The Holy Virgin loseth JESUS CHRIST, and seeking Him with great Sorrow, she finds Him in the Temple Disputing with the Doctors.

After the Death of Herod, who intended to have destroyed our LORD and SAVIOUR in his Birth; GOD, who sent Joseph into Egypt, to avoid this Persecution, sent him also an Angel to command him to return into the Land of Israel; so that Jesus Christ was not an whole Year in Egypt.

In the Year of the Birth of Jesus Christ 2. before the common Era 3.

Joseph obeyed this new Order with the same readiness he had executed the first, and came and dwelt in the Town of Nazareth, to avoid the Fury of Archelaus, Herod's Son, who Reigned in Judea, and to accomplish the Prophecy, which foretold our Saviour should be called a Nazareen.

The Gospel does not take notice of any thing that past from our Saviour's Infancy to his Baptism, but only this one Action which he did at the Age of 12 Years.

The Holy Virgin, who in that inward and invisible Worship which she rendered to GOD, and of which Men could not be Witnesses, omitted none of the solid Customs of Devotion in her time, but went exactly every Year with Jesus and Joseph from Nazareth, (where she dwelt) to Jerusalem, at the Feast of the Passover, according to the Ordinance of the Law.

When then our Saviour was 12 Years old, after the Office of the Feast was accomplished, his Parents returned to Nazareth; and our Blessed Saviour (whom they thought was with them) remained behind in Jerusalem, unknown to Joseph and his Mother.

They Travelled a Days Journey, and sought him at Night amongst their Kindred, and Persons of their Acquaintance, who were returning Home as well as they, supposing he had been amongst them; but not finding him, they were extremely troubled, and went back the Day following to Jerusalem, to seek him. And after three Days they found him in the Temple, sitting in the midst of the Doctors,

both Hearing them, and asking them Questions, and rather Teaching than Learning any thing that was in dispute; insomuch, that all that heard him were astonished at his Understanding and Answers. The Holy Virgin was surprized to see him in that place and circumstance; and the Joy which she had to find him, succeeded the trouble which the loss of him had given her: She gently complained at his using of them so; saying, *Son, why hast thou thus dealt with us? Behold, thy Father and I have sought thee sorrowing! And he said unto them, How is it that ye sought me? Wist ye not that I must be about my Father's Business? And they understood not the saying which he spake unto them.* Having said these words, he returned with his Parents to Nazareth, and was subject to them in all things.

S. Austin often represents this Example to Children, to teach and make them in love with the Obedience they owe their Parents. *All the World* (says this Holy Father) *was subject to our LORD; and yet our SAVIOUR (to whom all things were Obedient) obeyed his Earthly Parents.* He that enjoyed a Divine Liberty, makes use of it only to make him the more subject.

Parents also may learn in this History, by the Blessed Virgins Sorrow for her Son, when she mist him, what they are to do when their Children forsake them, (not to go into the Temple with our LORD, but to lose themselves in the World) and with how many Tears and Prayers, they ought to endeavour the bringing back the Pledge wherewith GOD has entrusted them.

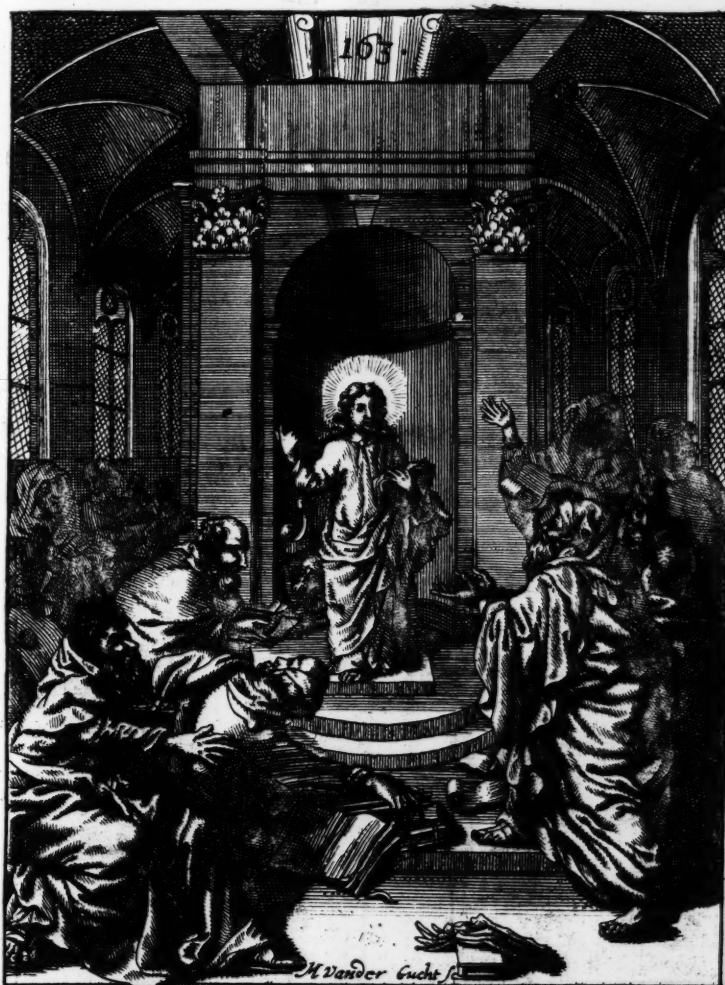
They are to be blamed, if they Afflict themselves for any thing else, and they ought to leave all things (as the Holy Virgin did) to entreat our LORD, That he would come and seek with them their Children, if they are strayed; and raise them to Life, if they be Dead.

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*Edward silvester Junior, of the
Tower of London Gentleman,
For advancement of this Worko. Contributed this Plate.*



*The Honourable Juliana, Wife of Charles Boyle Esq^r,
 eldest son of y^e R^t Honourable y^e Lord Clifford, son & heire
 to y^e R^t Honourable y^e Earle of Burlington Y^c.
 For advancement of this Worke. Contributed this Plate.*

The Baptism of our LORD.

Our Lord and Saviour JESUS CHRIST, is Baptized by his Forerunner, John the Baptist.

THirty and two Years being past since the Birth of our Lord Jesus Christ; and GOD deternining to draw him out of his concealed State, to manifest him to the World, he began this by bringing S. John Baptist, (who was to be his Messenger) out of the Desert. This Saint then leaving immediately his Solitude, where he had led an Angelical Life, having (as the Scripture saith) this Garment of Camels Hair, with a Leather Girdle about his Loyns, and his Meat being Locusts and Wild Honey; appeared on the Banks of the River Jordan, and in the Wilderness of Judea, Preaching Repentance, and Baptizing all those that came unto him; saying, *Repent ye, for the Kingdom of Heaven is at hand: For this is he that was spoken of by the Prophet Elaias, saying, The Voice of one crying in the Wilderness, Prepare ye the Way of the LORD, make his Paths strait. I indeed Baptize you with Water unto Repentance; but he that cometh after me is mightier than I, whose Shoes I am not worthy to bear; he shall Baptize you with the Holy Ghost and with Fire; whose Fan is in his Hand, and he will thoroughly purge his Floor, and will gather his Wheat into his Garner; but will burn up the Chaff with unquenchable Fire.*

The brightness of his Vertue, and the Austerity of his Life, needed no Miracles to gain him Belief; for all People regarding him as something more than a Man, he was judged by some to be the Messiah, and preferred before all other Prophets that had appeared before him.

When therefore all Jerusalem went thronging into the Desert, to hear this Holy Messenger and Forerunner of our LORD and SAVIOUR, and to be Baptized of him; our Saviour went also, and hid himself amongst the Croud, by an Humility which we cannot read of without Blushing; seeing we are apt to use a thousand Arts and Tricks to distinguish our selves from the rest of Mankind, and to be pointed at by others as extraordinary Persons.

But when our LORD and SAVIOUR abased

himself in this manner; GOD raised him up, and distinguish'd him from those he had mix'd himself with: For S. John being struck with a profound Respect, could not without difficulty resolve to pour Water on him to Baptize him. He that caused the chiefest Doctors of the Law to tremble, and drove them away from his Baptism, said unto Jesus Christ, *That he ought to be Baptized of him, and that he made him Blush, when he desired he should Baptize him, saying, I had need to be Baptized of thee, and comest thou to me?* Our LORD only answered, *That he must humble himself so far; and that in the Condition wherein he was, he must submit to every Ordinance, to fulfil all Righteousness.*

No sooner was he Baptized, but the Heavens opened, and the Holy Spirit visibly descended on him in the form of a Dove, and rested on his Head. And at the same time a Voice was heard from Heaven, giving this Testimony; *This is my Beloved Son, in whom I am well pleased.*

Our Saviour immediately after this, retired to Conceal himself; but S. John continued to speak of him to all People. He endeavoured with great earnestness to persuade Men, That Jesus Christ was the Messiah so often promised, and so greatly desired: And as to his own particular, he was inconsiderable; plainly and frequently telling them, That he must decrease in his Fame, and be obscured by an infinitely surpassing Light.

The Glory of Jesus Christ (as is observed by the Fathers) began to appear from this instant, when he humbled himself so far as to be Baptized by S. John. Our Saviour (who was the Greatest of all others) does humble himself beyond all others.

He is Innocency it self, and yet will receive a Baptism, that declares him a Sinner. What a Lesson have we here? How can we desire to be thought Innocent, when we are all Guilty; to pass for Righteous, when we are Sinners? Let us rather by an humble Acknowledgment of our Faults, seek the Remission and Forgiveness of them.

CHRIST

CHRIST Tempted by the Devil.

Our Saviour JESUS CHRIST Tempted in the Wilderneys.

AS soon as our Saviour was Baptized, he shewed all the Faithful (by his own Example) what their Life ought to be after their Baptism, and that they ought thence forward to prepare themselves for Sufferings and Temptations; he withdrew into the Desert, or was rather led there by the Spirit.

Being in this place of Solitude, where he Fasted 40 Days, and 40 Nights, he was Tempted of the Devil.

This Proud Spirit not imagining, that such a Divine Person could be concealed under such a mean Outside; having exhausted in vain all his secret Arts and Temptations to circumvent him, at last resolved to try what he could do by Attacking him under a visible Form. He approached him with the greater Craft, in that he put on a great Form of Simplicity; he said unto Jesus Christ, *If thou art the Son of GOD, Command these Stones, that they be made Bread.* Our Saviour at these Words kept himself as concealed, as the Evil Spirit would fain have been: He only answered him by this place of Scripture, *That Man does not live by Bread alone, but by every Word that proceedeth out of the Mouth of GOD.* And thus with admirable clearness taught us; That we need not fear either Hunger, or Death itself: But if we do not nourish our Souls with the Word of GOD, we are dead, or in great danger of Death, tho' we appear to the Eyes of Men to be Alive.

The Prince of Darkeness was not discouraged at this Repulse; for considering that a Desert was not a proper place to Vanquish in, he drew our Saviour thence, and transported him on the top of a Pinnacle of the Temple; bidding him, if he were the Son of GOD, to cast himself down to the Ground. And maliciously abusing the Holy Scripture, he added, *For it is Written, GOD hath given his Angels charge over thee, and in their Hands they shall bear thee up, lest at any time thou dash thy Foot against a Stone.*

The Son of GOD, who shewed us, that having been Victorious in the first Temptation, we ought to hope the same in the rest; answered the Tempter with the same Simplicity as at first, by a Passage of Scripture, *Thou shalt not tempt the LORD thy GOD.* This prudent Answer confounded the Pride of the Devil, and strangely provoked him: He observed no longer that outward Respect which he at first had shewed; and whereas before he had treated our Saviour as the Son of GOD, he would now have him to Worship him as GOD; and to persuade him to this, *He took him up into an exceeding high Mountain, and shewed him all the Kingdoms of the World and the Glories thereof; and said unto him, All this Power will I give thee, and the glory of them, (for that is delivered to me, and to whomsoever I will, I give it) if thou therefore wilt fall down and worship me, all shall be thine.*

The Devil's Insolency was never before so great; he never thus dealt with any of the Saints; he contented himself with annoying them, as Job, but never required they should Worship him, as he desired our Saviour to do; whose Excellency he knew, by the Resistance he made him. But this extrem Impudence was also Rebuked by a Greatness of Mind, which caused him to utter these words, *Withdraw Satan, for its written, Thou shalt worship the LORD thy GOD, and him only shalt thou serve.* This Answer of our Saviour's put the Devil to flight, and the Angels came and Ministered unto him.

This Temptation of our Blessed Saviour has always afforded great Instruction and Consolation to all good Men. Let us love Retirement, Fasting, and Prayer, and the Devil cannot hurt us. Let us with a Lively Faith Meditate on the Word of GOD, and 'twill prove a Divine Shield, whereby we shall be able to resist the Fiery Darts of Satan. Put we our Confidence in Jesus Christ that was Tempted, and was Victorious over the Triumpher; and all his Temptations will serve only to strengthen our Virtue, and increase our Rewards.

THE



*The R^o. Hon^{ble}. Francis Viscount Newport, Baron of High
Arcall, L^d. Lieutenant of Shropshire, Treasurer of his Majesty's
House hold, and one of the L^{ds}. of their Ma^{ty}. most Honourable
Privy Councell &c.
For of Advancement of this work, Contribut^d this Plate.*



Charlotte Wife of Peter Rycout of King Stephens Castle in Ospring in
Kent Esq. & Daughter of S. Gilbert Gerard Baronet deceased by Mary
daughter to J. R. Reverend John Cossein late Lord Bishop of Durham.
For Advancement of this Worke, Contributed this Plate.

THE MARRIAGE IN CANA;

Where our Saviour turned Water into Wine.

Our Blessed Saviour having Triumphed over the Snares of the Devil, left the Wilderness at the motion of the same Spirit that had led him thither; and began to manifest himself to Men. He came from thence to Jordan, the place of S. John's usual Residence; who having observ'd what past at his Baptism, cried out to his Disciples *That he was the Lamb of God, that took away the Sins of the World.* Two of his Disciples, (one of which was S. Andrew) hearing their Master give such an advantageous Testimony of our Saviour, they immediately applied themselves to him.

They ask'd him where he dwelt; and having shewed them the place, S. Andrew informed Simon his Brother with great Transports of Joy, that he had met with the Messiah, and brought him to Jesus Christ; who looking on him, foretold he should be called Peter.

The number of our Saviour's Auditors increasing, his Reputation began also to be spread abroad, altho' as yet he had wrought no Miracle. But a particular Accident, and the Exigences of some persons gave occasion to this.

A Marriage being made in Cana, a Town of Galilee, where the Holy Virgin was present; our Saviour also and his Disciples were thereunto Invited. But the Wine not holding out, this want shewed the Tenderness of the Virgin Mary; for being persuaded of the All-sufficient Power of her Son, as well as of his Charity, she thought she needed only to inform him of the necessity these Persons were in, to procure his help; she was not deceived in her Expectations: And tho' our Saviour seemed to answer her in a kind of a rough manner, saying to her, *Woman, what have I to do with thee? Mine hour is not yet come.* Yet he failed not of doing what she desired; for his Mother said unto the Servants, *Whatsoever he saith unto you, that do.*

And there were set six Water-pots of Stone, after the manner of the purifying of the Jews, containing two or three Firkins apiece. And Jesus commanded them to fill them with Water; and they filled them to the brim. And having insensibly changed this Water into Wine, he commanded it to be drawn out, and given to the Governour or Master of the Feast.

This Man being surprized at the excellency of this Miraculous Wine, called the Bridegroom, and told him, He had done contrary to the common Custom; *For every Man at the beginning sets forth good Wine, and when men have well drunk, then that which is worse; but thou hast kept the good Wine till now.*

Thus did our Saviour (as the Gospel observes) manifest his Glory, and his Disciples began to believe in him. Hence appears the Charity of the Holy Virgin, to whom it may be said, we are obliged for this Miracle.

The two Wines here spoken of, are the Wine of the World, and the Wine of Grace. The Devil presents the first, which is of better taste to Carnal Men, who inebriate themselves with the Sweetnesses of *Worldly Delights*, which at first appear extream pleasant to them, but at last their Taste is bitter as Wormwood. 'Twere well if Men would consider Pleasures in their Farewells, as well as in their Approaches. They begin with Smiles, but end with Sighs; they embrace us, that they may strangle us; and always accost us with a Face of Friendship, when as indeed they are our mortal Enemies. We are safe if we renounce their Acquaintance, and keep them without Doors as Strangers; for being once let in, they never fail of doing us Mischief.

The second Wine, is the Wine of Heaven, and the New Wine of the New Man, which sweetly inebriates the Soul, masters and predominates over the Carnal Reasoning, changing the heart of Man by a real and perfect Conversion, that being as it were dead to himself, he may live to none but to GOD, and only relish the Spiritual Food of Heaven.

F f

NICO.

Nicodemus rightly informed.

Nicodemus comes to our SAVIOUR by Night.

THe first Miracle of Jesus Christ in *Cana of Galilee*, having been followed by several others, our *Saviour's* Fame began to be spread about those Parts, and to be taken notice of by the Great People of the *World*. One of the most considerable Persons amongst the *Jews*, named *Nicodemus*, being much concerned at what he heard related of our *Saviour*, resolved to be informed of the *Truth*, by the *Truth* itself, and not from the Report of others. But foreseeing by his Human Prudence, that this new Prophet must meet with great *Enemies*, he thought it the wisest Course, not too openly to declare himself, and therefore judged it the safest way to go to him by *Night*.

He told our *Saviour*, That he really believed he was a *Master* sent from *GOD*; for the great number of *Miracles* he wrought, left no place to doubt thereof. But our *Saviour* shewed in this occasion, That we ought not to suffer our selves to be blinded by the Praises of *Men*: For having received such a signal one from *Nicodemus*, he parted with none of his usual Freedom. And although *Nicodemus* past for a very skillful Person in the Law, yet he spake to him of *Humility* and *Christian Simplicity*, shewing him, That unless a Man were born again, he cannot enter into the Kingdom of Heaven.

This *Jewish Doctor* could not understand this great Truth, and thereby plainly teacheth us, That nothing is so contrary to Faith, as *Human Arguments*. He enquired of our *Blissed Saviour*, How a Man could enter again into his *Mother's Womb*? But *Jesus Christ* demanded of him, How he (being a *Master of Israel*) could be ignorant of so weighty a matter? And he clearly shewed him, That he was only the *Doctor of the Dead Letter*, as *S. Austin* calls it. He reasoned with him about the marvellous effect of the *Holy Spirit*, who Breatheth where he pleaseth; like the *Wind*, which bloweth where it listeth, and we hear the sound thereof, but know not whence it cometh, nor whither it goeth.

He told him several other things, which made this Learned Man comprehend, by the difficulty he had of conceiving and believing them, That *GOD* (to make us his Disciples) must pull down in us the foolish Edifice of our Reasonings, which will admit of nothing but what are objects of Sense.

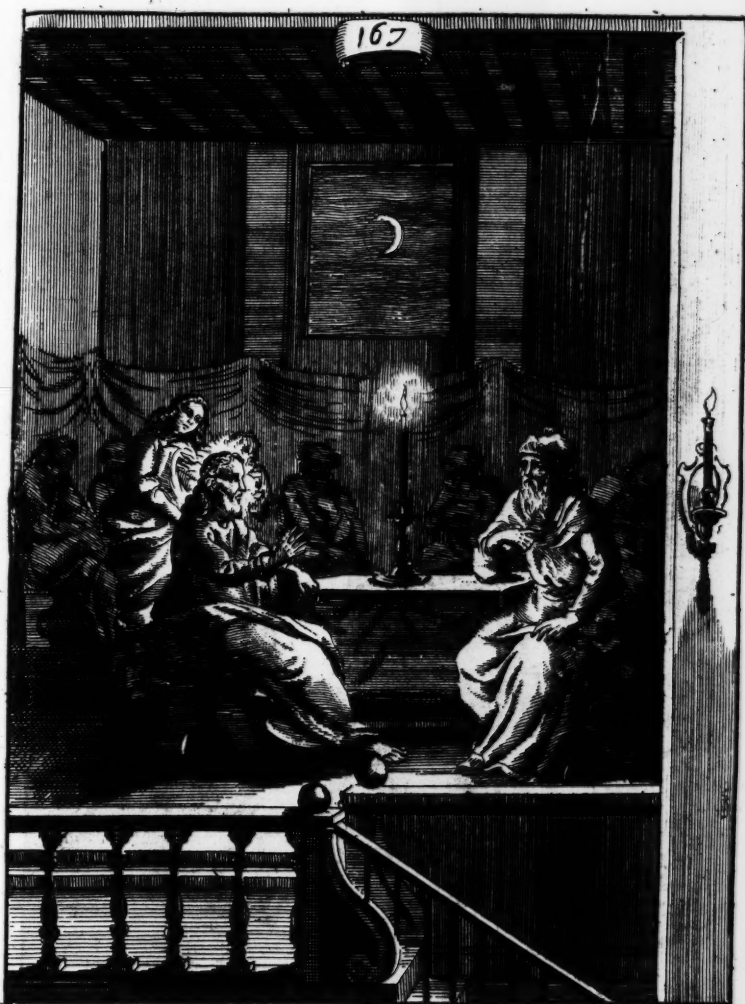
Our *Blissed Lord* ended this Conversation by Discoveries to him of the great Love of *GOD* to Men, who had given them his own Son, to make them thereby eternally happy. In fine, He informed him of the chief cause of Mens Misery, That they loved *Darkness* better than *Light*, because it condemned them, by shewing the madness of their ways, until *GOD* gives them other Eyes, which makes them hate the Extravagancies of their Courses, and love this *Light* which comes from *GOD*, and guides them to him.

Thus did our *Saviour* dismiss this Eminent Person amongst the *Jews*; who afterwards shew'd, that this Entertainment had not been fruitless unto him, the powerful Word of *GOD* having made lasting Impressions in him.

For having at first discovered a kind of *Fearful Sagacity*, in not daring to come to our *Saviour*, but by *Night*; he had the Courage afterwards to maintain publicly his Innocency in a full Council; and to declare at his *Death*, and after it, That he would have no part in the Injustice committed on his Person, when they made him suffer so cruel and shameful a *Death*. And so far was his Love from being lessened to our *Saviour* then, that on the contrary he increased the Signs of it; for he publicly brought *Perfumes* for to Embalm his Body, when it was to be laid in the *Sepulchre*.

The *Holy Fathers* observe hence, That we must not despair of the Sincerity of those, whom *Fear* does at present withhold from making an open Profession of the *Truth*. Those weak in Faith may hide themselves for a time, to be instructed privately in the *Truths* of *GOD*, and to be nourished by them in silence, that they may afterwards publicly appear in the *World*, when *GOD* shall offer them a fit Occasion.

THE



*Samuel Wolrich of the Tower
of London Gentleman.
For advancement of this Worke Contributed this Plate*



*The Honourable The Lady
Mary Goodricke of great Ribston Yorkshire.
For advancement of this Worke. Contributed this Plate.*

The Woman of Samaria.

Our SAVIOUR Discoursing with a Woman of Samaria, declares to Her the Myſteries of the Chriſtian Religion.

WHen our Saviour began to be followed, and the Miracles which he wrought, together with the Testimonies of S. John, drew after him a greater number of Disciples, than his Holy Forerunner ever had: The Imprisonment of this great Man now hapened, which obliged our Saviour to retire apart.

As S. John the Baptist seemed to have nothing more to do in the World, after he had Proclaim'd the Messiah; so the Divine Providence to take him speedily out of it made him leave his Solitary abode in the Desert, and come to the Court of Herod.

This Prince, who had heard of the Austerity and Excellency of his Life in the Wilderness, respecting him as a Prophet, had a great Kindness for him, as is observed in the Gospel. Neither did his Love grow cold, for the freedom he used, in Reprehending him for his Incestuous Defilements.

But the Devil, who could not quietly suffer the Reformation, which perhaps this excellent Person might have made in the Court of this Prince, betook himself to his usual Artifices; and envenom'd the Spirit of a Woman against him, who soon got him to be thrown into Prison, till such time as a fit opportunity offered it self, of doing further mischief, and crowning the Life of this great Man with the Glory of Martyrdom.

Our Saviour avoiding for a while the Malicious strokes of the Pharisees, who had also counselled Herod to throw S. John into Prison, left Judea, and returned into Galilee. His Journey lay through Samaria, and by converting a Samaritan Woman, he shewed us, That oft-times in flying from the Rage of the World, we still may be profitable to Men, and that the Church generally increases by Persecution.

For this Woman being come (as she was accustomed) to draw Water from a Well, she found our Blessed Saviour sitting there by; who asked her for some of the Water, to quench that Thirst which the Tiresomness

of the way had caused in him; although this Thirst was more Divine than Natural.

This Woman shewed him her Astonishment, at a Jew's addressing himself to a Woman of Samaria, which were a People that the Jews extremely abhorred. But our Blessed Lord answered her, That if she knew the Gift of GOD, and whom he was that asked Drink of her, she would have ask'd of him, and he would have given her Living Water; that was not like the Natural Waters of the Earth, which hinder not those that drink of them, from being still Thirsty; but which would become in her a Spring of Living Water, never ceasing to refresh her, till she had attained to Eternal Life.

This Woman at length began to grow attentive to what he said, and being surprized at what our Saviour told her concerning her past Life, she knew thereby he was a Prophet.

He made known to her all the Myſteries of the New Law, which is a Spiritual Adoration, and the Worshipping of GOD in Spirit and Truth. At the hearing of this, the Woman replied to him, That the Messiah would come and teach them all things. To which our Saviour answered, That He was the Person.

Whereupon this Woman immediately goeth to the Town, and informs the People of what she had heard, and infused a Desire in all the Inhabitants of Samaria, to go out to see our Saviour.

They entreated him to enter into their Town, where he remained two days.

The Holy Fathers cannot sufficiently enough admire the Conduct which the Son of GOD, held towards this Woman, to whom he presently discovered all the Secrets of the Gospel. He carries off her fond Devotion from the Temple, and the Holy Mountain; tho' both Jews and Samaritans placed much of it in both these places. He shewed her, That the true Churches are not built with Hands, nor made of Stone; but that GOD's Temples are the Hearts of the Faithful, in which he continually resides by his Holy Spirit.

Christ appeaseth the Tempest.

Our SAVIOUR in the Storm is awaken'd by his Disciples, and appeaseth the Tempest.

OUR Saviour being returned to Galilee, by reason of S. John's Imprisonment, began to Preach there publicly, and to exhort Men (as S. John had done) to Repentance, because the Kingdom of GOD was at hand. He went into the City of Capernaum, and discovered to those People (buried in Darkness) a Divine Light, but which served (as was afterwards seen) only to render them the more Criminal.

He accompanied his *Preachings* with a Gravity and Authority which extremely distinguish'd him from all the *Doctors* of the Law: He joined *Actions* to Words, and his *Miracles* every day gave fresh Testimonies to the *Truths* which he offered.

He healed in *Cana* a certain great Man's Son, that was at the point of Death. He cast a *Devil* out of a Man possessed; and passing from the *Synagogue* where he had wrought this *Miracle*, he entred into the House of S. Peter, where he did another on the Person of his *Wives Mother*, whom he cured of a violent *Fever*.

This *Miracle* no less engaged S. Peter to follow our Saviour, than that of the *Fishing* had done; which struck this *Disciple* with such an awe, that he threw himself at our Saviour's Feet, entreating him to retire from him, being a sinful Man.

So many *Signs* and *Miraculous Cures* drew the *Sick* from all parts, who came to seek in our Saviour a Remedy for their *Griefs*: And the *People* came crowding about him, to have the double Joy of hearing his *Sermons*, and being *Witnesses* of his *Miracles*.

But his *Disciples* pleading themselves with the Honour they received in following him, our Saviour instructed them by degrees, not to expect from him a Temporal Felicity. And therefore to signify to them their Future State, he engaged them to pass over an Arm of the Sea with him; and there arose a great *Tempest* in the Sea, inasmuch that the *Ship* was covered with the *Waves*; and our Saviour being asleep, his

Disciples came to him and awaked him, saying, *LORD save us, we perish*. And he said unto them, *Why are ye fearful, O ye of little faith?*

This was to be a clear Representation to them, of what was to befall the Church in all Ages. For the *Winds* roaring and the *Waves* arising, and beating violently against the *Ship*, filled the *Disciples* with Fear, causing them to cry out, and to awake our Saviour as aforesaid; who (to shew his Assurance in greatest Perils) slept peaceably in the midst of the Storm.

He reprehended them for their Fearfulness, and shewed them, they had nothing to fear all the time that he was with them: And then immediately arising, he commanded the *Winds* to be still, and the *Sea* to be calm; who both obeying his Voice, the Fear of his *Disciples* was changed into Admiration at so great a Power.

This *Ship* (says S. Austin) denotes the Church, which is in this *World*, as in a *Sea*, always troubled. GOD suffers these *Tempests*, lest our Faith lessen: and to prevent, that the *Peace* we may meet with in this *World* should not make us forget our *Heavenly Country*. 'Tis no marvel, if we be seized with Fear during the Storm; and 'tis no Fault, if we do not distrust the Assistance from above.

The Goodness of GOD having prepared this *Vessel* to pass over such a troublesome and dangerous *Sea*, we ought to commit our selves to his skilful Conduct, who will not fail to bring us to our desired *Port*.

These *Storms*, instead of troubling us, ought to raise up our *Spirits*, seeing they have been foretold, and do bear Testimony to the Truth of our Saviour's Words.

The Divine Providence (which thou continually buies, yet is always at rest) will guide in safety through the midst of the Storm, those that look upon him. He cannot forget those for whom he has died; yea, even as a Father pitieth his own Children, so hath the LORD compassion on those that fear him.

THE



*Francis Mosley Rector of Wimslow in
Cheshire, and fellow of Manchester Colledge in
Lancashire.
For advancement of this Worke, Contributed this Plate.*



*S^r Robert Clayton of Marden in Surrey & of the City of
 London Knight & Alderman & Lord Major thereof Anno Domini 1680
 For Advancement of this Worke Contributed this Plate*

The Possess'd Man Healed.

Our Blessed SAVIOUR casts out the Devil from one that was Possess'd.

After our Saviour had shewed his *Disciples*, the Power he had over the *Elements*, in calming the *Sea* by his Word; he likewise discovered to them, the Authority he had over the *unclean Spirits*, by delivering several *Persons* that were possess'd with them. But amongst all those which he cured, there was one most considerable, as is more particularly rehearsed in the *Gospel*; to shew us with great Horror, the *Empire* which the *Devils* visibly exercised on *Men*, and with what Fury (when they tormented their *Souls*;) they tore moreover their *Bodies*.

It was a *Man*, who for a long time had left dwelling in *Houses*, and made his constant abode amongst *Graves*, and such like solitary Places: He was Naked, and would endure no *Cloaths*.

When Endeavours were used to tie him, he broke all *Cords*, yea, and *Chains*; so that no one could tame him. He kept *Day* and *Night* in these *doleful Abodes*; where he cast forth terrible *Screeks* and *Howlings*, mangling and disfiguring his *Body* with strokes of *sharp Stones*. In fine, the Place where he dwelt was become inaccessible to all *People*; no one daring to be so bold, to pass by that way.

But as soon as ever he saw *Jesus Christ*, tho' afar off, he ran to meet him, and changing this brutish *Fierceness* into an *Adoration* full of Respect, he fell prostrate on the Ground, saying with a loud Voice; *JESUS, thou Son of the Most High GOD! Wherefore dost thou come to torment me before my Time? I conjure you to leave me alone.*

Our Blessed Saviour ask'd him his Name, not that he was ignorant of it, (say the *Fathers*); but to fill *Men* with Fear, in seeing how many *Devils* one *Man* might be possess'd with. For this Spirit answered him, That he was called *Legion*, because they were several in number; and he entreated *Jesus Christ*, That if he would cast them out of this *Man*, he would permit them to enter into a great *Herd* of *Swine*, who were feeding not far off; which he did: And

this *Herd* (to the number of 2000) immediately ran down a steep *Rock*; and precipitated themselves into the *Sea*.

This *Possess'd Person* was from that time perfectly cured, and the whole *Town* being gathered together at the News of this *Miracle*, saw this *Man* (so furious heretofore) meek as a *Lamb*, lying at our Saviour's Feet, whom he desired to follow wheresoever he went, as his *Deliverer*.

But our Saviour sent him back to his own *House*, to declare the Favour which GOD had shewed him; by this, learning us the Thankfulness we ought to shew to GOD before *Men*, for the *Mercies* we have received from him. And when the Devil was cast out, and the Possess'd Man spake, the *Multitude* marvelled, saying. *It never was so seen in Israel. But the Pharisees said, He casteth out Devils, through the Prince of Devils.*

The *Fathers* tell us. That this *Demoniac* was a *Type* of those *Men*, who before our Saviour's Birth were plunged into all sorts of *Crimes*, and that groaned under the Tyranny of the Devil.

This *Man* was without *Cloaths*, to signify, That we have lost our *Primitive Innocency* and *Original Righteousness*, which were as a *Garment of Light*, that covered us in our State of *Purity*.

Men that remained no longer in their *Houses*, no more than this *Possess'd Person*; which is to say, They came not to themselves, nor found any Rest in their *Minds*. They remained only amongst *Tombs*, that is to say, in *Dead Works*; they broke all their *Chains*, which is to say, all *Laws*, both *Divine* and *Humane*.

These *Swine* wherein the Devil entred, are a Representation of *Men* immerst in filthy Pleasures, over whom these impure *Spirits* do exercise a peculiar Dominion; and the *Deep* wherein they plunged themselves, denotes the *Bottomless Pit* wherein the *Devils* have retired, since our Saviour has driven them out of the Hearts of the *Incredulous*, who from that time do enter into the glorious Liberty of the Sons of GOD.

Curing

Curing the Sick of the Palsie.

THE *Doctrine and Miracles* of our *Saviour* encreasing by degrees the number of his *Disciples*, *St. Matthew* the same Year 30. *threw* presently left the Office of a *Publican*, to enter into that of a *Disciple* of *Jesus Christ*. Our Blessed *Saviour* came to him, as he passed by the Place where he was; and amongst so many Persons who lived at *Capernaum*, he chose only this Man, leaving the others in their Incredulity; which renders them more Culpable (as our Blessed *Saviour* himself assured us,) than were the People of *Sodom* and *Gomorrah*.

He cleansed immediately the Heart of this *Disciple* from all that greediness after Gain, which is too common amongst Persons of that Rank; And made him with great Joy to follow a *Poor Despised Man* that was scorned, and set at Naught by the great People of the *World*.

He only of all the *Apostles* who were called by our Blessed *LORD*, express the outward Satisfaction he had in following him, by a *Feast* whereunto he invited him; by which he shewed us, That there is no Satisfaction, like that, which arises from a True Conversion.

This new *Convert*, invited also to this *Feast*, several other *Publicans*; as if he would share the *Grace* he had received, with those, to whom he had been United in his former Life.

The proud *Pharisees* were scandalized, to see our Blessed *Saviour* and his *Apostles*, eat publicly, with Persons whom the *Jews* abhorred. But our *Saviour* confounded their Pride, by telling them, he was the *Soul's* Physician, and that he could do no Good to any, but such as acknowledged themselves to be great *Sinners*.

He moreover in *Capernaum*, wrought a famous *Bodily Cure*, on one troubled with the *Palsie*.

The *House* wherein our *LORD* and *Saviour* entred, being so full of People, that those who brought this *Paralytick*, knew not how to bring him in before our *Saviour*: They at last fell on a Determination, which was an evident Mark of their great *Faith*.

They ascended to the top of the *House*,

and uncovering it, let down their sick Person before *Jesus Christ*, who admiring their *Faith*, bid the sick of the *Palsie*, be of good cheer, for his *Sins* were forgiven him.

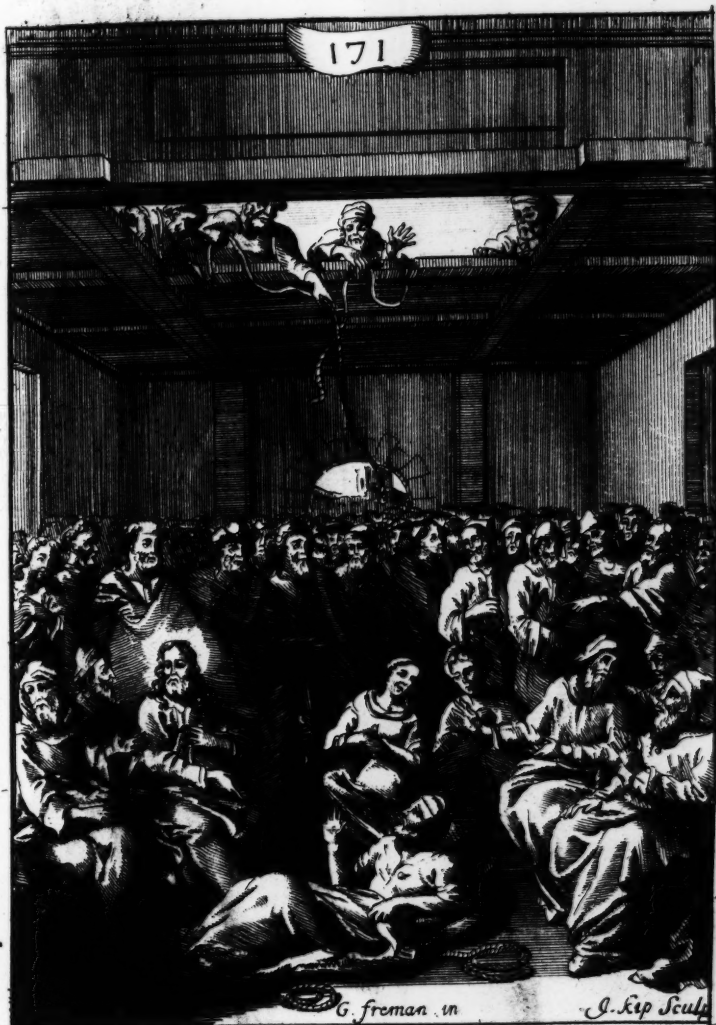
This Man had certainly good reason to be Cheerful; For what better News can any Man hear, what Words can be more comfortable, than these of our *Saviour*? Which made the *Psalmist* cry out as it were with an *Extracy*, Blessed is the Man whose Transgressions are remitted, and whose *Sins* are covered: And in the Sense of this he exults, saying, *Thou hast put Gladness into my Heart*, I will therefore lay me down in Peace, and take my Rest. Thou shalt open my *Lips*, O *LORD*, and my *Mouth* shall shew forth thy Praise. My song shall be always of the loving Kindness of the *LORD*; with my *Mouth* will I be ever shewing of thy Truth from one Generation to another.

The *Scribes* and *Pharisees* took these Words, immediately for *Blasphemy*, Muttering to themselves, that 'twas only *GOD* that could remit *Sins*. But our *Saviour* to convince them that he was *GOD*, assured them of the inward Health of this Man, by the outward Cure which he had wrought on his *Body*; and shewed them, that he had effectually remitted his *Sins*, by delivering him from the *Palsie*.

All the People admiring this double Effect of our *Saviour's* Power, and returning Thanks to *GOD*, in that he had given such great Power to Men.

As our *Saviour* intended the Healing of this Man should be a Proof that he had really remitted his *Sins*; so the Cure of the *Spiritual Sicknesses* of the *Soul*, must be the Proof that our *Sins* have been forgiven us according to this Rule of our *Saviour*. Considerable to this Purpose, are the Words of *St. Cyprian*, *To daub over a Sinner's Wounds instead of healing them, and to deprive him of the Remedies of a True Repentance, by a deceitful Assurance of an hasty Reconciliation*; This is not to be a *Physician*, but an Enemy of *Souls*. This Peace which is promised them is not a Peace; it is both dangerous to him that gives it, and unprofitable to him that receives it.

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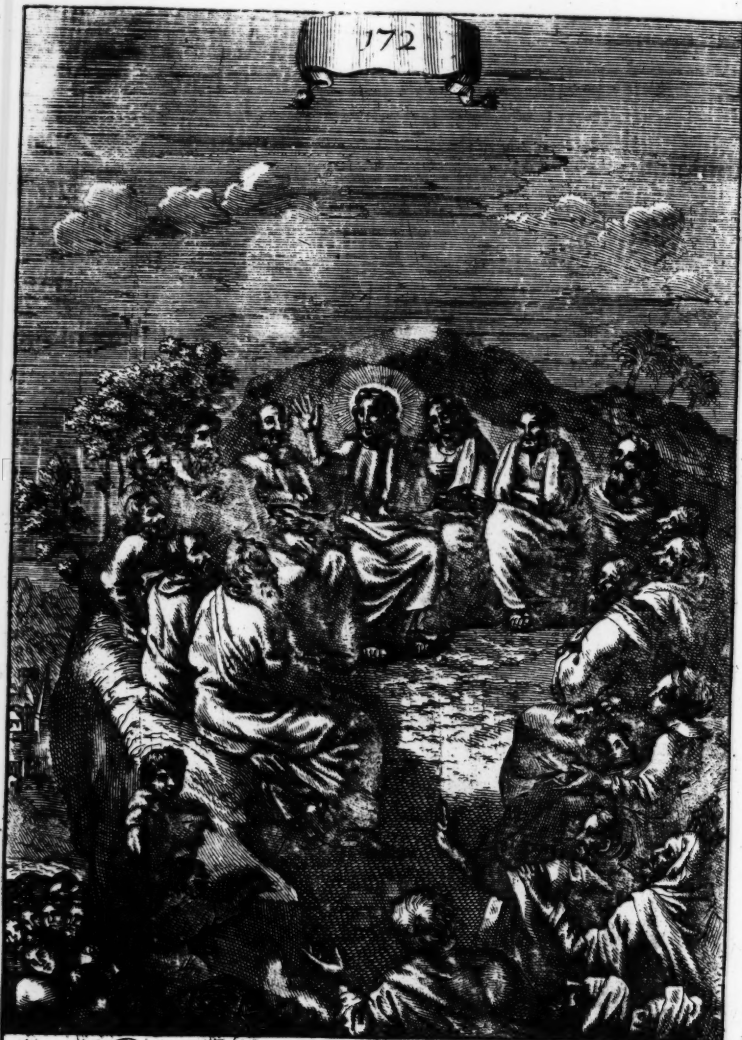


G. freman. in

J. Kip Sculp.

*S^r Thomas Mompeyson of Bathampton
in the County of Wilts Knight.*

For Advancement of this Worke. Contributed this Plate



*M^{rs} Henrietta Browne, 2^d daughter
of Edward Browne of London D^r in Physic.
For advancement of this work. Contributed this Plate.*

The Sermon on the Mountain.

OUR Saviour Christ's drawing Disciples after him, would have been of final Advantage to us, had not his Concern for the Church in future Ages, made him choose out of this

In the Year of the common Era of Christians 31 Second after Christ's Preachings.

number, twelve Persons, whom he designed for its Foundation, honouring them on this Account, with the particular Title of Apostles, as being to be sent to preach his Name and Gospel throughout all the World.

Having separated them once already from the rest of Men, he now again separated them from the rest of the Disciples; to make them understand by this double Separation, that they ought to have a double Perfection of Virtue; and to excel as much, the common Disciples, as those Disciples exceeded the common sort of Jews.

They had this Advantage above the rest; That they were (as it were) the Domesticks of our Blessed Saviour, and lived with him in the same House; For we know he kept the Passover, and eat the Lamb with them alone; so that they were Witnesses, not only of his Actions, and publick Preachings, but of his private Life and Secrets, after he had discoursed to others in Parables.

This Choice of the Twelve Apostles was preceded by Prayers, in which our Saviour is said to have spent the Night; to learn his Church what she ought to do in future Ages, in the Election of her Ministers; to distinguish those whom GOD had chosen.

As soon as he had made this Choice, he led them up a Mountain, being followed by a great Croud of People: And then he made them that famous Discourse, commonly called the Sermon on the Mount; which contains the whole Gospel, and all necessary Rules of Behaviour, as well for the Ministers, as for the People: Saying, Blessed are the poor in Spirit, for theirs is the Kingdom of Heaven. Blessed are they that Mourn, for they shall be Comforted. Blessed are the Meek, for they shall inherit the Earth. Blessed are they that hunger and thirst after Righteousness, for they shall be filled. Blessed are the Merciful, for they shall obtain Mercy. Blessed are the Pure

in Heart, for they shall see GOD. Blessed are the Peace-makers, for they shall be called the Children of GOD. Blessed are they that shall be Persecuted for Righteousness sake, for theirs is the Kingdom of Heaven. Blessed are ye when Men shall revile you, and persecute you, and shall say all manner of Evil against you falsely for my sake; rejoice and be exceeding glad, for great is your Reward in Heaven; for so persecuted they the Prophets which were before you.

Having at the beginning of this Discourse, overthrown all the Judgments of Men, and all the Notices of Natural Reason; in calling those Happy, whom the World esteems Miserable; He afterwards shewed, how inconsiderable the Ordinances of the Jewish Law, are in Comparison of the Precepts of his Gospel; plainly telling them he required of his Disciples, such a Righteousness, as far exceeded that of the Scribes and Pharisees, without which he declared they could not enter into the Kingdom of Heaven.

He taught us by these Words: That he will not be pleased with our abstaining from things, which are apparently Evil to others Sight; nor with the doing of such things, as have the Face of good Works, which may gain us Esteem from Men; this being a very common thing amongst the Pharisees.

And therefore he enjoyns us toward the end of his Sermon, not to lay up Treasures on Earth, lest our Hearts be there where our Treasure is.

That the Eye of our Intentions be Pure and Simple, that it may sanctifie the whole Body of our Actions.

That we have but one Master, and that we do not share our selves betwixt Jesus Christ, and the World: And that we seek only the Kingdom of Heaven, and the Righteousness thereof; to the end the rest may be given us as an Overplus.

Which clearly shews us, That the end of the new Law, is to give a new Heart to the new Man; because our outward Actions must be regulated by the inward Principles of our Minds; for the River cannot be Pure, if the Fountain be corrupted.

Judge

Judge not, lest ye be Judged.

After the general *Maxims* which our *Blessed Saviour* established on the *Mount*, where he instructed the *People*; he descended to particular *Instructions*, and shewed, that to satisfy this Abundance of *Righteousness*, which he required from his *Disciples*, he was not contented with their observing of the *Decalogue*, which forbids great *Offences*, but required the Avoiding the very beginnings of *Sin*.

He shewed his principal Design was, to regulate the *Heart*, and to reduce it to such an Order, that it should abominate the least Inclination to *Sin*. Wherefore having forbidden the entertaining the smallest *Desires* to Revenge, he afterwards prohibits *Injurious Words*; because a peaceable *Mind*, and a well governed *Tongue*, are the best outward Signs of a True *Christian Spirit*.

The *Jews* chief Endeavours were to satisfy the *Eyes* of *Men*; whereas True *Christians* seek only to do what is well pleasing in the Sight of *GOD*, who looks into the *Heart*. So that our Saviour *Jesus Christ* seems to respect the *Decalogue*, as containing only Precepts of lesser Excellency; whereas he gives the Name of *Great Commandments*, to this keeping of the *Heart* and *Tongue*; which stifle all Motions to *Wrath* and evil *Speaking*.

Our *Blessed Saviour*, under the Prohibition of two such small things, conceals all the greatness of *Christianity*. It seems, as if he did not much value the Forbearance from *Murder*, because this may happen without any inward Virtue, *Humane Reasons* often hindering it.

But that which he most esteemed was, not to murmur inwardly against ones *Brother*; because the Forbearance of this, must happen from an excellent Principle. For the rise of *Great Sins*, comes from these small Beginnings, of which we take no Notice.

It being certain, That he which fears to injure a Man in Word, cannot fall into the Sin of Murder.

And therefore do's our Saviour, in the latter Part of his Discourse, so greatly commend to us the Love of our *Enemies*; by

which he saith, we become like to 'his Father, who causeth his Sun to shine, both on the Just and Unjust.

But one of the *Commandments*, on which our Saviour do's most insist in this Sermon, is the Precept of not judging our Brother. For seeing a natural Inclination in the bottom of *Mens Hearts* of judging others, he bounds this Liberty, telling us, that by our rash Judgments, we are like unto a Man, that having a Beam in his own Eye, yet would pull out the Mote out of his Brothers Eye: As the Scripture saith, Judge not, lest ye be Judged; for with what Judgment ye judge, ye shall be judged; and with what Measure ye mete, it shall be measured to you again. And why beholdest thou the Mote that is in thy Brothers Eye, but considerest not the Beam in thine own Eye? Or how wilt thou say to thy Brother, Let me pull out the Mote out of thine Eye, and behold a Beam in thine own? Thou Hypocrite, first cast out the Beam out of thine own Eye, and then thou shalt see clearly to cast out the Mote out of thy Brothers Eye.

The World is full of Offences of this kind, say the *Fathers*; but the greatest Remedy they could find against them, is *Humility*: The having low Thoughts of our selves, which will hinder us from having mean Thoughts of others. So that either our *Charity*, or *Humility* must suppress in us, all these rash Judgings; and if neither of them will do it, then will Fear constrain us, by remembering the Day, in which *Jesus Christ* shall come to judge the smallest Defects, which are to be found in our good Works, which often deceive both our selves and others.

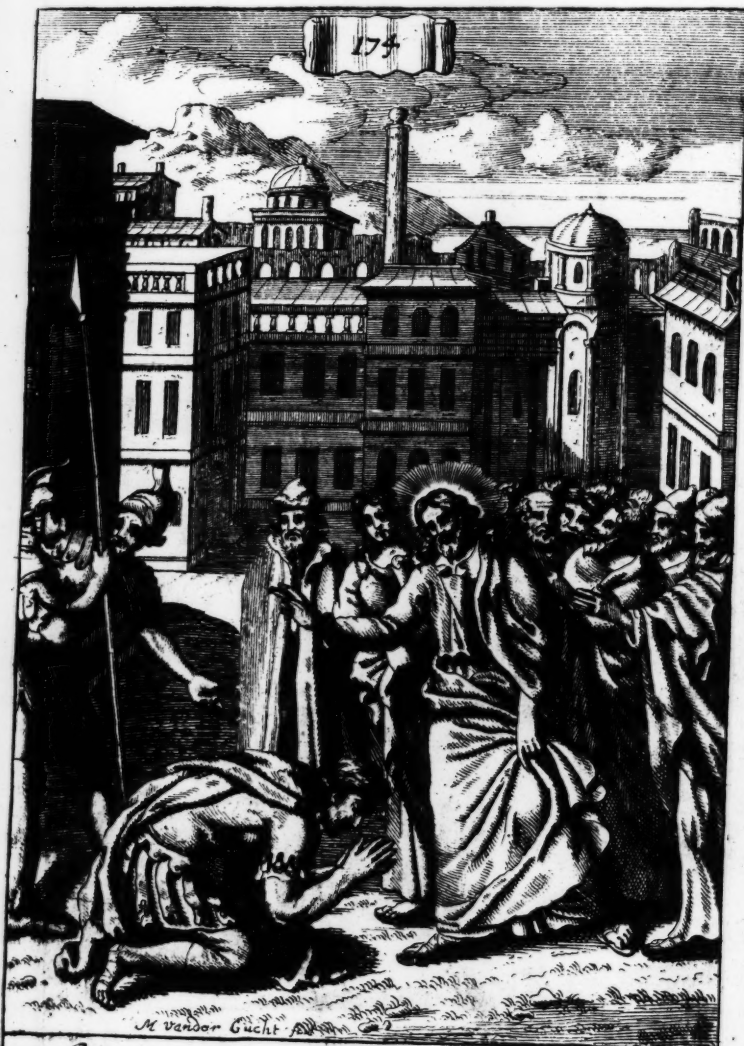
He do's assure us, he will deal out to us, the same Weight and Measure, we have given others.

He that seriously thinks on this Judgment, cannot judge his Brother, much less make himself a pleasant entertainment of his Faults. *Charity* makes us take all things by the best Handle, and practise the Advice of an Holy Bishop, who tells us, that if an Action had an Hundred Faces, we should always look upon it by that which is fairest.

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*Archibald Primrose of Deumenie
in the County of Linlithgow in the Kingdom
of Scotland Esq.
For advancement of this work. Contributed this Place.*



*Andren. Riccarne alias Whaler of
Datchet in the County of Bucks Armiger
For advancement of this Worke. Contributed this Plate.*

A Leprous Person besought our SAVIOUR to cure him of his Leprosie; and a Centurion that sent some Jews to request our SAVIOUR to come and heal his sick Servant.

OUR Saviour, being come down from the Mountain, where he had established all the Rules
The same Year 31.

of Christian Morality, wrought two Miracles related in the Gospel.

The first was the Leprous Person, who in the manner he approaches our Saviour, gives us an excellent Model of Prayer. For as soon as he had perceived him, he acknowledged him his Saviour, and by Vertue of this Faith, he saith to him with an inward Humility of Soul, which he testified by his outward Gestures, LORD if thou wilt thou can'st make me Clean; Shewing on the one Hand, what was his Faith, and on the other his Submission to the Will of GOD.

Our Saviour had Compassion on him, and stretching out his Hand to touch him, saith unto him, I will, be thou clean; to approve what this Man had declared, and to shew us, that his Will alone, is the Source of all those Graces which they receive, whom he has loved with an everlasting Love, when he saw nothing in them but Bruises and Putrified Sores.

Having Healed this Man, and forbidden him to make known this Miraculous Cure, (which teacheth us to conceal the secret Graces that he bestows on us,) as soon as he was entred into Capernaum, a Centurion, who was extremely troubled at the Sicknes of his Servant, who was at the Point of Death; sent some Jews to request him, to come and heal this Sick Person.

The Jews came to him, to entreat this Favour at his Hands, and urged in his Commendation, that this Centurion had built them a Synagogue: Our Saviour yielded to their Request, and went with them to the House where this Sick Man lay. But as he drew near, this Centurion, who had a more lively Faith, than all the Jews; sent his most intimate Friend to our Saviour, to entreat him, not to be at the trouble to come to his Lodging, because he was unworthy of so great an Honour; and that it was for that reason, he dared not wait upon him himself; That he knew, he needed but speak

the Word, and his Servant would be Healed.

Our Blessed LORD admired the Faith of this Centurion; and the Church has so admired it, after his Example, that she offers it continually as a Model to her Children, and puts the Words of this Holy Man, into the Mouths of her Ministers and People, when they are ready to receive the same LORD, to whom this great Man spake.

Wherefore to draw the Instruction which our Saviour Jesus Christ and his Spouse, would have us to draw from so great an Example, we ought to have in Imitation of this Centurion, a profound Humility of Soul; and to believe our selves unworthy to offer up the least Request to our Saviour. For he must hear us, for his own Merits sake, and not for any thing that is in us, to make our Prayers acceptable.

We ought also to believe, as say the Holy Fathers, That the least Word of our Saviour, can Operate, if he pleaseth, as great Effects in our Souls, as his Divine Body. For this Centurion, did in effect, receive by the sole Word of our Saviour, the same Grace, as if he had received his Presence.

Our Blessed LORD would surrender himself, to his Humility; and in some sort, be Obedient to Him: He abstained from coming to him, because he would not render him confused.

But in not entering the House himself, says St. Austin, he made an invincible Vertue enter in, which cured the Sicknes of his Servant; and if he visited him not in Person, 'twas to visit him more happily by his Graces and Mercy.

The ancient Fathers have taken occasion, from the Charity of this Centurion, towards his Servant; to recommend to all Persons in the World, the care of their Domesticks, especially when they are Sick. 'Tis in these Occasions, wherein they must testify to GOD, that they know both Poor and Rich are equal; and that if they will have him to have pity on them as the Servants of GOD; they ought also to be Compassionate to those that serve them.

G g

A

A Dead Man restor'd to Life.

The Widows Son of N A I M restor'd to Life.

After the cure of so many several *Disca-*
ses, our blessed *Saviour* did that which
The same Year 31. was more surprizing;
which is, the Miracle
of the *Resurrection* from the Dead. The first,
which the *Holy Gospel* denotes, that *Jesus*
Christ raised up to Life, is a young *Damsel*,
aged Twelve Years, who was Daughter to
to a Ruler of the *Synagogue*, named *Jairus*.

There appeared nothing extraordinary in
this *Miracle*, nor in the *Faith* of the *Father*,
who being on this Account, of a Temper
different from the *Centurion*, suffered our
Saviour to come to his House; nor in the
Faith of this *Damsel* that was raised up, of
whose acknowledgment, the *Gospel* makes
no mention; nor in that of those, who
were present; seeing on the contrary they
derided our blessed *LORD*, for saying this
young *Damsel* *lept*, and was not dead.

The second *Resurrection*, we read of in
the *Gospel*, contains something more partic-
ular, as will appear by what follows.

When our blessed *Saviour* went into the
City of *N A I M*, accompanied by his *Disciples*,
and a great Croud of *People*, he met with a
dead *Corps* at the Gates of the *Town*, that
was going to be buried, which was the on-
ly *Son* of a *Widow*, who much lamented
his Death. Our *Saviour* was moved with
Compassion at the Sight, and though she
spake not to him, yet her Tears called aloud
for *Compassion*. He drew near to her, and
bid her hold her Peace; and then stopping
those that carried this dead Body, he tou-
ched the *Bier*, whereon this young Man lay,
and bid him arise, which he immedi-
ately did, and he delivered him to his *Mother*.

This *Miracle* contains great *Instructions*,
as is observed by the *Ancient Fathers*. We
hence learn, that nothing happens by
Chance; and that whatever appears to Men,
to be a meer *Accident*, is a real *Design* in
GOD; for our *Saviour* came by on purpose,
to raise this dead Man to Life. We may
here Remark, That these *Beavers* whom *Je-*
sus Christ stops in the Way, are the *Devils*,
which carry the *Soul* into *Hell*, which is its

last resting Place; and the *Sinners Grave*.

These *Beavers* are really horrible; whence
we may truly judge, that the *Soul* of a *Si-*
ner is but a meer inanimate *Corps*, that is not
able to stir it self, unless the *Devils* bear it
up and move it, as they are said to enter
into the dead Bodies of wicked Persons to
appear visible to our Sight.

And therefore this Circumstance of the
Gospel, agrees with what is said in another
Place of the same *Writings*: That *Jesus*
Christ must first bind the strong Man, to
spoil him of his *Vessels*, which is to say, the
Soul, in which he inhabits, as in his com-
mon Dwelling. And in effect when we con-
sider the Difficulty there is in converting a
Soul, that is a Slave to *Lust*; we find it so
great, that it cannot be done, unless our *sa-*
vour do's first tie up the *Devils*, to make this
Man love that, which before he abhorred.

Our blessed *LORD*, having restored this
young Man to Life, he gave him to his *Mo-*
ther, to whom he belonged; as well for that
she had brought him into the *World*, as like-
wise, because she had restored him again to
it by her *Prayers*, which shews us our great
Obligation to the *Church*; and that we are
not able sufficiently to require the great
care she has took of us. And therefore the
Holy Fathers have said, That these dead be-
ing again raised up by the *Prayers* of the
Church, ought after their Conversion, to
be in Mourning with the *Divine Mother*, to
obtain altogether the *Resurrection* of their
Brethren, whose Death she still bewails.

'Twere well if *People* would consider the *Ob-*
ligations they have to their *Parents*, to whom,
next to *GOD* they are most Indebted. We
have more reason to love them, than they have
to love us. But 'tis true, they are led by *Nat-*
ure to be infinitely kind to us, and we should
be led by *Reason* to be infinitely grateful to
them. Yet we see, when *Parents* grow old, and
need their *Childrens Assistance*, how seldom is it
cheerfully given them? For what answer they do
for them, seems to be more Burdensome, than what
they will do perhaps for those to whom they have
no *Obligation*.

M A R Y



*Bridget the wife of John Blake of the
Tower of London Gentleman
For advancement of this Worke, Contributed this Plate.*



*Thomas Lewes of the Parish of Hackney,
in the County of Middlesex Gentleman.
For advancement of this Work, Contributed this Plate.*

Mary Magdalen Washeth our SAVIOUR's Feet with her Tears, and Obtains Pardon of her Sins.

THE Fame of the Resurrection of this young Man of Naim from the Dead ; together with the other

The same Year 31. Miracles which our Saviour wrought, spreading over all Parts ; the Disciples of S. John, informed him of them in Prison, where Herod had thrown him.

This Holy Man having no other intention than the discovering of our Saviour to the World, as knowing he had his Life for that purpose ; he continued still, in some sort, to do the Work, he came for ; at least, as much as he could ; and therefore, he designed to force, as it were, our Saviour himself to declare, that he was the Messiah, in the Presence of some of his Disciples, which he sent to him, not to entreat him, to deliver him from Prison ; but to enquire of him, if he were the Person, the World had so long expected. Our Saviour knowing that the Disciples of S. John did, in some sort, envy him, as excelling their Master, he therefore would not say any thing, which might appear advantageous of himself, but rather chose to do some Miracles before them, and enjoined them to relate to S. John what they had seen.

When they were gone, our Saviour took occasion from this Deputation, to speak of S. John before the People, and to praise that Firmness and Constancy of Mind, wherewith he was endued ; That is not like our Tempers, which are as Reeds shaken with the Wind.

And as the Life of this Holy Man had been attended with great Austerities and Mortifications ; so our Lord declared, that it must be with great Strivings and Watchfulness that a Man can be saved : That the Kingdom of Heaven, could not be taken, otherwise than by a long Siege, and violent Storm.

He declared the miserable Circumstances, which some Cities lay under, where he had shewed great Joy, at the hearing of his Doctrine ; because they had not given any Tokens of their Amendment ; saying, that it will be more tolerable, for Sodom and Gomorrah, at the Day of Judgment, than for them.

But the generality of Men, being strangely hardened, and bare Discourages not being sufficient to work a Reformation in them ; our Saviour therefore, would bring them to it,

by a Famous Example, which was that of the blessed Mary Magdalen.

This Holy Sinner, moved by the Divine Grace, came running to Jesus Christ, as the only Physician of her Soul. And therefore knowing that he had entred into the House of Simon the Pharisee, to Eat there ; she came thither with an Holy Boldness ; and without Blushing, at so many Witnesses, she threw her self at his Feet, Embraced them, Kissed them, Wash'd them with her Tears, and wiped them with the Hair of her Head.

The Pharisees, who knew this Woman, (for the Irregularity of her Life, had made her infamous, throughout all the Town ;) began to doubt, whether our Saviour Christ was a Prophet, seeing he knew not who she was, that had dared to touch Him ; doubting not, but if he had known her, he would have rejected her. But our blessed Saviour, confounding the vain Imagination of this Doctor of the Law ; learnt him, how much he preferred the Feruent Love of this Sinner, to the Lukewarmness of those who had not committed such great Crimes. And having shewed that the Multitude of her Sins were forgiven, because she loved much, he sent her away in Peace, after this holy Action.

This Woman, as is observ'd by the Fathers, has given in her Person a compleat Pattern of Repentance, in which there is nothing wanting but Words ; to shew, That GOD doth not much value them, in such a case ; seeing they are only the Leaves of Repentance.

She now employs to a Vertuous use, whatsoever she had before abused to Vice. She now offers to Jesus Christ, as many Sacrifices, as she before had made to the Devil ; and now Sacrifices to Repentance, whatever she had heretofore offered up to Luxury.

This so admirable a Conversion may be called the Glory of Repentance ; for it shews us, that the greatest Sinner, becomes pure in the sight of GOD, when his Repentance is Sanctified by Humility : and that on the contrary, the Chastest Soul is impure in his sight, when this Heavenly Gift, which should render him the most humble of Men, does on the contrary, make him Proud.

The Parable of the SEED.

OUR blessed Lord, being one day surrounded with great Crowds of People Entred into a Ship; and putting off, some small distance from the Land, he sat down in it, and thence taught the People, instructing them by many Parables.

He told them in that of the Sower, that the Husbandman sowing his Seed, part of it fell out of the Field, into the way side; and there was trodden under foot, or eaten by the Fowl. And afterwards Explaining privately this Parable, to his Disciples; he told them, that these Persons are those, who hear the Word of GOD, and from whose Hearts, the Devil at the same time comes and takes it away; lest they should believe, and be saved.

For this Spirit of Darkness who often mixes his Tares with the Wheat, as our Saviour observes in the following Parable, always endeavours at the same time that GOD Sows his good Seed in our Souls, to produce their Conversion, to destroy it, either by himself, or by Men that are his Instruments, lest it should take deep Root in our Hearts.

The second Parable of the Seed is, that which fell on Stony Ground; which not being able to take Root, soon withers at the Sun's Appearance.

And these are those, says our Saviour Jesus Christ, who hear the Word with gladness; but taking no Root, are discomposed, and lost, at the least Affliction, or Persecution, which may happen, because of the Gospel.

'Tis easie for those Persons to be deceived, and to be Ignorant, that notwithstanding this delight which they have in the Word of GOD, yet their Hearts are as hard as Stone, and that they have need of softening them by continual Exercises of Faith and Repentance.

The third part of the Seed, falls among Thorns, which grow up with the good Grain, and Choke it. And these Persons, says our Saviour, are those, who hear the

Word; But the Cares and Troubles of this World, the deceitfulness of Riches, and an infinite number of inordinate desires, stifle this Word, and render it fruitless. For 'tis too evident, that the Cares of this World, make us apply our Minds with less Attention to what GOD, or his Ministers speak to us.

We cannot sufficiently enough Lament before GOD, the mischief which these secular Concerns bring along with them; killing in us so frequently this Precious Seed, after several Acts of Devotion have made it spring up in us. For all the Miseries which respect the Body, as Plague, War, Famine, &c. are not Subjects worthy of our Tears, so much as the loss of this Divine Seed.

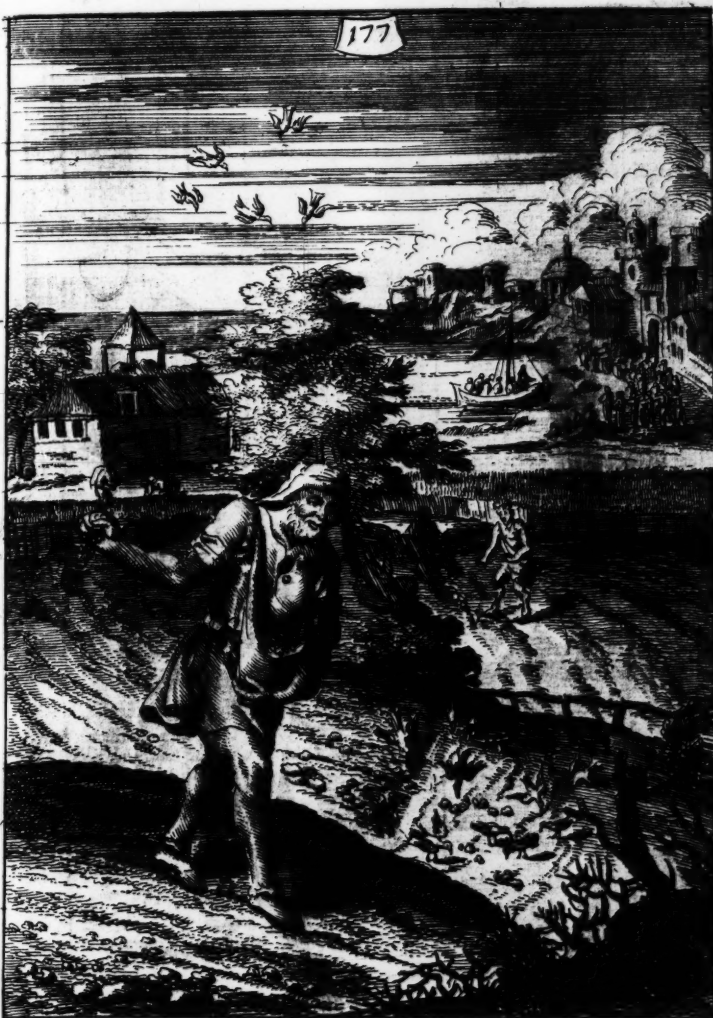
In fine, the fourth part of this good Grain falls on good Ground, which soon springs up, and brings forth good Fruit, although not all alike; some Grains yielding one Hundred fold for one, others Sixty, and others Thirty.

These Persons, says our Saviour Jesus Christ, are those who have their Hearts not only good, but very good. If the Heart be simply good, it is exposed to two great Evils, to one, that it bears small Fruit, and the other, that it easily becomes Bad: Wherefore we must endeavour, how good soever it is, to make it better; which is done by increasing in Charity.

But our Saviour Jesus Christ doth himself observe, that 'tis only by Patience, that we bear much Fruit, that is to say, in enduring many Afflictions, which do in some sort Cultivate our Fields, and renders our Charity more Vigorous. For she is the Root of all good Fruit, and the stronger that this Root is, the more excellent is the Fruit, which springs from it, proportionable to the Condition and Rank of each true Believer.

Thus Afflictions overthrow the Weak, as 'tis observable touching the second Seed; but become, on the contrary, the Exercise and Crown of the Strong.

The



*John Rossiter of Somerby in
the County of Lincoln Esq^r
For Advancement of this Worke Contributed this Plate.*



*The Right Honourable Ann Lady Morpeth,
daughter of the Right Honourable Arthur
Capell, Earle of Essex deceased.
For Advancement of this Worke Contributed this Plate.*

The Beheading of S. John the Baptist.

When our Saviour's Fame was spread throughout all Parts; *Nazareth* being the Country where he chiefly resided, shewed more Incredulity than the rest of *Judea*.

They could not reconcile what was said touching the great things he did, with what they beheld in his Person. They saw on one hand his Poverty, the mean condition of his Mother and Kindred; and on the other, the great Miracles which were publish'd of him; and the Applauses of the People. In fine, their Pride (being offended at this extraordinary Fame of our Saviour) made them contrive to precipitate him from the Top of the Mountain whereon their Town stood.

But our Saviour's hour was not then come, neither was it in the power of any Man to hasten it; so that passing through the midst of them, he rendred ineffectual their wicked design.

Our blessed Lord well understanding the Aversion they had to him, would not immediately preach in *Nazareth*, but in *Caper-naum*, and other circumjacent Towns; as well to humble himself, as to shew us, that we ought to avoid all pompous Appearances in a place where we have before lived in obscurity; as also to dispose by degrees those of *Nazareth*, by his Absence, to believe in him, as well as others, and to respect him for the time to come whom they had before despised.

But the hardness of their Hearts being insuperable, our Saviour contented himself with Working some few Miracles to shew that he did not slight them; and he did no more, lest he should make them more Criminal.

He past then from them, and leaving *Nazareth*, he had News brought him of the Death of S. John the Baptist, which hapned in this manner.

The Devil having instigated Herod to cast him into Prison for having represented to him, how scandalous his incestuous Cohabitation was with *Herodias*, his Brother's Wife; (who not contented with this good mans Imprisonment, moved Herod to put him to Death:) He brought to pass whatsoever was necessary to this Design; and shewed,

how well he could manage occasions, and dispose all requisite Circumstances, for the execution of his Malice, on this Holy Man.

Herod's Birth-day being come, this Prince made a great Feast to all the Grandees of his Court; and the Daughter of this incestuous *Herodias* dancing in the midst of this Assembly, she so extremely pleased Herod, that he at the same time commanded her to ask of him whatever she would, and he would give it her, tho it were half of his Kingdom. She went presently to her Mother, to know what she should demand; who preferring the gratifying her Revenge on S. John, above whatever her Ambition or Covetousness could desire, enjoined her to ask only of him the Head of S. John the Baptist.

Herod was much troubled at this demand, as having a great esteem for S. John: But the Devil lessening the Reverence he had to this Holy Man, and encreasing his fond Affection to *Herodias*, caused him at length to yield, that he might not break his Word.

S. John's Head was cut off in Prison, and delivered to *Herodias*'s Daughter in a Charger, who immediately came, and brought it to her Mother.

Thus did this truly great Man die; and thus at length ended the high Opinion which Herod had of him; who having been the great Admirer of this holy Person, became at length no less than his Murderer. His first Enormities served him as a passage to this hainous Crime; and this barbarous Cruelty was the Punishment of his Incest.

'Tis strange, says S. Gregory, that such infamous People should have that Power over so Divine a Person as S. John: But if his Life was precious in the eyes of GOD, it was not so in his own; and one may say that GOD seconding his Humility, and considering how little he valued it, gave it therefore for a Dance; by which, adds this Holy Father, the Servants of GOD may learn to despise their own Lives, and be willing they should be at the Mercy of cruel and wicked People; for in sacrificing them to GOD for and to whom alone they live, their Death, like S. John's, will be the more estimable, and acceptable in the sight of GOD, by how much it may appear more shameful in the Eyes of Men.

THE

The Miracle of the Loaves.

OUR blessed LORD and Saviour, having been informed of the Death of S. John the Baptist, withdrew thereupon into the Desert; taking his Disciples along with him, to learn his Church to retire to places of Retreat in times of

Danger. And this was the more necessary, by how much the Miracles of Jesus Christ began to be taken notice of at Court: and Herod Antipater, the Son of him who had put the Innocent Children to Death, was in trouble to know who this man should be that was so powerful, both in Word and Deed; Imagining some times, he was S. John the Baptist whom he had put to Death; who being Risen from the Dead, wrought all these wonderful things.

Such Imaginations as these trouble the Repose of this wicked Prince; whilst our Saviour was Retired into the Wilderness, where Herod could not hinder the People from Running after him: for he was followed by near five thousand Persons, who were continually attentive to his Doctrine and Miracles. Their Minds, were so taken up with what they saw and heard from him, that they forgot to take along with them their necessary Provisions. And three Days being already past since they left their Habitations to follow Jesus Christ in the Desert; our Saviour was moved with Compassion in seeing these Persons, and spake to his Disciples about the procuring of them Sustenance: They answered him, that the place, where they were, was a Desert, far distant from Towns, and that they had no other Provision than five Barly Loaves, and some few Fishes.

Our blessed Saviour commanded the Disciples, to cause them to sit down, in divers Companies; and when this was done, lifting up his Eyes to Heaven, he blessed these Loaves and gave them to his Disciples, that they might share them amongst the People.

These Loaves Multiplied themselves in our Saviour's Hands; for all the People Eat of them, and were satisfied; and our

Saviour commanded his Disciples to gather up the Fragments with great care, with which were filled Twelve Baskets.

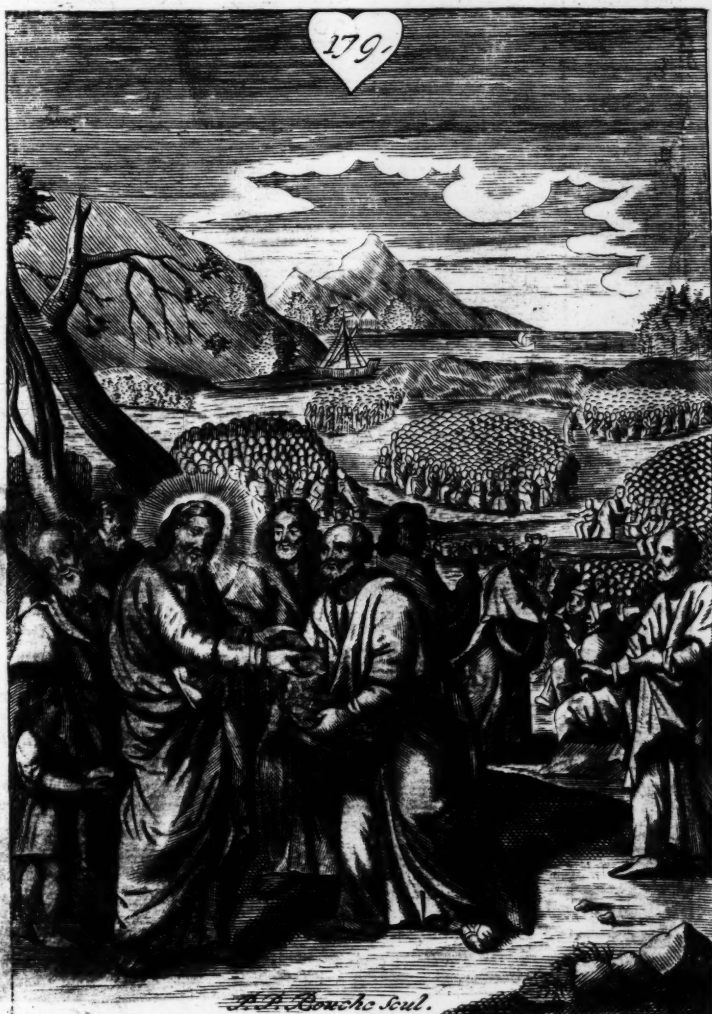
The Ancient Fathers, have ever regarded these five thousand Men that followed our Saviour Jesus Christ, as a Type of true Christians, who forsake the World, at least their Hearts, to follow Jesus Christ wherever he calls them.

There is observable in their whole Conduct, an excellent Image, or Representation of the Church. They are attentive to the Words of our Saviour, and expect no relief on Earth, but from his Bounty. They all appear but as one single Man. They have all the same Affections, the same Inclinations, and the same end, whereto they tend by the same means. They continue in this Desert, and grow not weary of our Saviours Company. They persist therein, till they Faint, without Murmuring for Sustenance. And therefore our Saviour Christ seeing their great Faith, stays till the third day before he feeds them, and though his Charity was great, yet he would not do it presently. He then shewed that Pious Conflict, which oft happens between GOD, and Elect Souls; when on the one Hand, GOD will not yet succour them in their Distresses; because 'tis not the time; and on the other, his Elect feeling such Joy and Comfort, in the Accomplishment of his Will, remain Stedfast and Firm in that Condition, without desiring to get out of it.

Prayer, in all other occasions, is the effect of Faith; but 'tis the effect of a very small Faith, to be earnest with GOD, to deliver one out of any Temporal Affliction.

Ought not this to satisfy us, that GOD himself, keeps account of the Days and Minutes of our sufferings? He, I say, who assures us, that he numbers the very Hairs of our Heads.

We should let him alone, to do with us as he thinks fitting; for the best remedy in our griefs is to commit our selves wholly to his Will and Pleasure, and to remain quietly in the condition he has placed us, not desirous to depart out of it, until his due time.



*Richard Whitworth of Tobaston,
in the County of Stafford Esq^r
For advancement of this Work. Contributed this Plate.*



G. Freman inv

J. Lepp Sculp

S. Peter's Faith fails him.

S. Peter Walks on the Sea to Meet our SAVIOUR, and
sinking, Cries out to him for help.

When our Saviour had done this great Miracle of the Loaves, the People would needs lay hold of him, and make him a King by Force; But our blessed LORD, though he presented himself of his own accord, when he was to die, yet Fled, when they offered him this Dignity: to teach his Disciples to Fly Ecclesiastical Promotion, when Men do offer them; even as Jesus Christ would not receive Honour from Men, but from his Father.

When 'twas night, he came to his Disciples, at the place where this Miracle was wrought; and to put the Remembrance of it in their Minds, which were puffed up at the thoughts thereof, He made them enter into a Ship, and pass the Sea, that the Tempest which soon after happened by his Order, might make them sensible of their Weakness in the absence of their Master; and that this Knowledge might keep them in Humility, which was to be (as it were) the Foundation, on which he would Erect this solid Vertue, which was to render them the Pillars of the Church.

He left them for some time, in the midst of the Waves, being driven up and down the whole night by the Weather, without his hastning to deliver them. But when the day appeared, he drew towards them, Walking on the Surface of the Waters.

When they beheld him, thus coming on the Floods, as on dry Land, they thought him to be a Spectrum, and their Fear made them send forth strong Cries.

But our Saviour spake to them to Encourage them, saying, Fear not, It is I. S. Peter was the first that felt the Efficacy of this Divine Word; and having his Heart full of an Assurance, which placed him above all fear of danger, he said to Jesus Christ, if it be thou LORD, Command me to come upon the Waters to thee. Our Saviour bad him come; and S. Peter leapt immediately into the Sea, with a Confidence which can-

not be sufficiently enough admired; and which then denoted, That GOD would make his Church in future Ages Victorious throughout all the World; and that she should tread under Foot, whatsoever should oppose Her.

But as S. Peter thus went to joyn himself to Jesus Christ, a great Wind arose, which put him into an Astonishment; Fear overwhelmed his Spirits, and his Faith failing, he began immediately to Sink.

Then did he Address himself to our Saviour, who had already given him some power, entreating him to succour him. And Jesus Christ stretching out his hand, took hold of him, and blaming the Weakness of his Faith, bid him not be afraid. And when they were entred into the Ship, the Wind immediately ceased, and the Waves melted themselves into a Calm Smoothness.

The Ancient Fathers who have always regarded the Actions and Words of our Saviour, as full of Mysteries; have admired, he should suffer S. Peter to be in danger of drowning, after he had Commanding him to come on the Waters.

He designed, say these Ancient Writers, to convince this good Disciple, by his own Experience, That 'tis he only can Save, lest his natural assurance should Tempt him to Pride.

Even our Fears in the Service of GOD, are of use, when they be Moderate. They inform us of our Weaknesses, and make us depend more on him, and expect all our Safety from him.

There are few sincere Christians in the World, for whom GOD has not done more than he did on this Occasion for S. Peter. There are other Depths, and Tempests, whence he has delivered them, and does yet daily and hourly deliver them by his powerful Word: And they cannot be wanting in the acknowledgment, which they ought to have of so sensible a Protection without the greatest Stupidity and Ingratitude.

Our

Our SAVIOUR admires the Faith of the CANAANITISH Woman, and Heals her DAUGHTER.

OUR Saviour, having left the place where he had Miraculously Fed so great a Multitude of People; these Persons were in great trouble the next Day, to know what was become of him.

They knew there was in this place but only one Bark, or Vessel; and they also knew that Jesus Christ had not entered therein, nor his Disciples. Wherefore not finding him along the Rivers side, and having past over again the Water to go to Capernaum; they ask'd him, when they had found him, when and how he came there. But our Saviour not lifting to satisfy their Curious Humour, and concealing the manner of his Walking on the Waters: only told them, who were so Zealous in their search after him, That they followed him, merely for the Loaves sake, and not out of any real Love to his Person, or Doctrine. And therefore he Exhorted them, to Labour after other Food; and not to seek so greedily after the Meat which perisheth.

He discoursed to them of the Eucharistical Bread, whereat many were Scandalized, even of his own Disciples. When they went away, Jesus Christ, without shewing any Concern, at the seeing himself thus Abandoned by his Disciples. Addressed himself to the Twelve Apostles, Demanding of them, whether they would also leave him? To which St. Peter answered with his usual Fervor; LORD, to whom shall we go, seeing thou hast the Words of Eternal Life.

Our Saviour also plainly shewed, 'twas no wonder that several of his Disciples left him, seeing of the Twelve, which he had chosen particularly, there was one of them, which he assured them was a Devil.

He left then Judæa, to avoid the Rage of his Enemies, who began openly to declare themselves against him, and departed to the Coasts of Tyre and Sidon; where he did more than he had done in Judæa.

For a Canaanitish Woman (arriving from those Parts, where our Saviour Christ would not go himself, lest he should scandalize the Jews) came by a Secret Instinct of Jesus Christ, who called her to him, though unknown to her, who shewed him with great

Cries, that her Daughter was tormented with a Devil, and entreated him to have Pity on her. But our Saviour although so Compassionate to others, yet seemed to give no Ear to the Complaints of this Woman, to the end he might give us in her Person, an excellent instance of the Prevalency of Prayer, and to shew us by her example, with what Humility we ought to persevere in it, when it seems to us that GOD Almighty is Deaf to our Requests, and rejects all our Petitions.

This humble Woman, being not able to obtain any thing of Jesus Christ, Addressed herself to the Apostles, who interceded for her to our Saviour. But he answered, he was only sent to the lost Sheep of Israel, and not to the Gentiles. And they being urgent with him, because the Canaanitish Woman Importuned them, with her entreaties; our Saviour therefore to shew the Solidity of her Faith, would not yet yield to her. When at length she came up to him and cast herself at his Feet and Worshipped him, Imploping his Assistance, with great Lamentations. Our Lord still Repell'd her, and using her as a Dog, said to her, That it was not Lawful, to take the Childrens Bread, and cast it to Dogs. This usage which would have sufficiently provoked a Proud Spirit, served only to encrease her Confidence in our Saviour. She confessed indeed she was but a Dog, yet that the Dogs were permitted to Eat of the Crumbs which fell from the Childrens Table, and that she desired no more.

She put herself into the Condition of such a mean Creature, and acknowledged the Jews to be her Masters, and the Children of the true GOD. This humble Confession in the midst of such a rude Treatment in Appearance, made our Saviour immediately Cry out, O Woman, great is thy Faith, and changing his Roughness into an Admiration of her Faith, immediately granted what she desired.

The Holy Fathers have much extolled this Faith in a Pagan Woman; and S. Gregory the Great saith, that as this Idolatrous Woman confounded the Incredulity of the Jews, so it may often happen in the Church; That Persons who are engaged in Worldly Business, shall make those Blush, who make Profession of a more Heavenly Calling.

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*Elizabeth the wife of Edward Hubbard
of the Tower of London Gentleman,
For advancement of this Works Contributed this Plate.*



*Jane Lady Spencer, relict of S^r Thomas
Spencer, of Yarrington in Oxfordshire Baronet.
For advancement of this Work, Contributed this Plate.*

The TRANSFIGURATION of our Saviour JESUS
CHRIST on the Mountain, in the presence of his
Three Disciples, St. Peter, St. James, and St. John.

OUR Saviour Jesus Christ, being alone with his Disciples, and passing with them over most of the *The same Year 32.* Cities of *Cæsarea*, demanded of his Disciples, what the World said of him? They answered, that some thought he was *John the Baptist*; others that he was *Elias*; others, that he was *Jeremiah*, or one of the ancient Prophets. And you, said our Lord, whom think ye that I am? St. Peter then without Hesitating, answered; Thou art Christ the Son of the Living GOD. Our Saviour called him *Blessed*, because his Father had revealed to him this Truth, and assured him, he would so firmly establish his Holy Church, on this his Confession, That the Gates of Hell should never prevail against it.

This was a proper and ingenuous Profession of St. Peter's Faith; yet this hindered not our blessed LORD, from calling him *Satan*, when he would have dissuaded him from suffering and yielding unto Death: Which shews us, that GOD seldom raises up his Saints, but he immediately abates them; for Humane Weakness is so great, that if the Divine Goodness dealt not thus with us, we should be puffed up, either with our temporal or spiritual Prosperity; which might prove of dreadful Consequence to us.

Eight Days after this had hapned, our Saviour took Three of his Disciples, viz. St. Peter, St. James and St. John (who ever seemed to be the chiefest Favorites, and to whom he shewed most Tenderness.) He led them up a high Mountain apart, and when he Prayed there, he was immediately Transfigured: His Countenance shined like the Sun, and his Garments were white as Snow: At the same time Moses and Elias appeared, who discoursed with Jesus Christ touching what was to happen to him at Jerusalem.

The Three Disciples that Slept, immediately awaked; and were surprized at the Glory of our Saviour, and at the Sight of the

two Prophets who were talking with him. St. Peter being transported with Joy, thus spake to our Saviour, Master, it is good for us to be here: Let us make here three Tabernacles; one for thee, another for Moses, and another for Elias. But whilst he was yet speaking, a Cloud came and o'er shadowed them, and a Voice was heard, saying, This is my Beloved Son, hear ye Him. Whereupon the Disciples fell immediately on the Ground with Astonishment; when Jesus Christ drawing near unto them, touched them, saying arise and be not afraid; they then arose, and saw no one save Jesus Christ, who strictly charged them, as they were coming down from the Mountain, to tell no Body, what they had Seen and Heard.

This Transfiguration full of Mysteries, was one of the Means which our Saviour made use of, to strengthen the Faith of his Disciples; and for a more sensible Persuasion to them that he was GOD, He intended by this Anticipation of his Glory, to shew them, what they should one Day be themselves at the Resurrection of the Dead; and that Maugre all the Labours, Tryals, and Sufferings of this Life, they should certainly enjoy the Glory of which they had been Eye-witnesses on this Mountain. And 'tis this Sight which made them strong in their greatest Conflicts.

When the Holy Spirit came upon them, he made this Vision more useful to them, than it then appeared, comprehending by its Light, that this ineffable Glory of Jesus Christ, which they had seen with their own Eyes, should be communicated to their own Body; so that we may say the Design of Jesus Christ in this Transfiguration, was not only to render his Apostles strong in the Day of his Passion, and to remember his Glory in the time of his Humiliation; but even to make them strong themselves in the time of their Sufferings, and to encourage them in their Afflictions, by the sight of the Glory with which they were to be attended.

H h

Infants

Infants the Type of Humility.

Our SAVIOUR proposes to his Disciples a Child for an Example of Christian Humility.

OUR Saviour Christ being come down with his Three Apostles from Mount Tabor; found his other Disciples environed with a great Croud of People; and a certain Person, whose Son was vexed with an Evil Spirit, was entreating them to heal him, in the Absence of their Master.

Now although our blessed Lord had given them Power over these Spirits, yet could not they drive out this; wherefore our Saviour Christ having done it himself, and restored this Son to his Father, his Disciples asked him privately, why they could not do it. He answered them, Because of their Unbelief; adding, That if they had Faith, they might remove the Mountains, and place them in the midst of the Sea. He afterwards informed them, that this kind of Devils, went not out but by Fasting and Prayer.

Thus did he teach them their Mistake, in pretending to exercise an absolute Authority over the Devil, without using the ordinary Means which GOD had prescribed, such as were Fasting and Prayer.

Our LORD after this went to Capernaum, where those that gathered Taxes, ask'd St Peter, whether his Master was for paying Tribute; and he answered he was: And they had no sooner entred into an House, but our Saviour prevented Peter with this Question; From whom do Princes require Tribute; from their Children or Strangers? But added he, that we may give no Offence Go thou to the Sea, and open the Mouth of the first Fish thou shalt take; and therein thou shalt find a piece of Money, give it for me and thee.

Our Saviour teaches us by this Example, to submit to the Laws of the Place where we Live, and to obey Magistrates when the things they require of us be not sinful.

Our LORD being seated in an House, with his Disciples, he demanded of them the Subject of their Discourse in the way; for he knew they had been disputing, which of them should be the greatest. And intending to overthrow in their Minds all proud Conceptions, and Desires of Preheminency, he told them, that he that would be the first

of all, should be the last: And to give them a more lively Image of this Disposition of Soul, he took up a little Child, and placed him in the midst of them, saying, That if they endeavoured not to become like this Child, they could in no wise enter into the Kingdom of Heaven. For the Scripture saith, that the Disciples coming to him, asked him, who was the greatest in the Kingdom of Heaven? And our Saviour called to him a little Child, and set him in the midst of them, and said, Verily I say unto you, except ye be converted, and become as little Children, ye shall not enter into the Kingdom of Heaven; whosoever therefore shall humble himself, as this little Child the same is greatest in the Kingdom of Heaven, and who so shall receive one such little Child in my Name, receiveth me: But who so offends one of these little ones which believe in me, it were better for him that a Mill-stone were hung about his Neck, and that he were drown'd in the Sea.

The Holy Fathers have much reflected on this Saying of our Saviour; and considering how difficult this is to the proud Spirit of Man, their only Hope has been, in the Grace of him who uttered this Sentence.

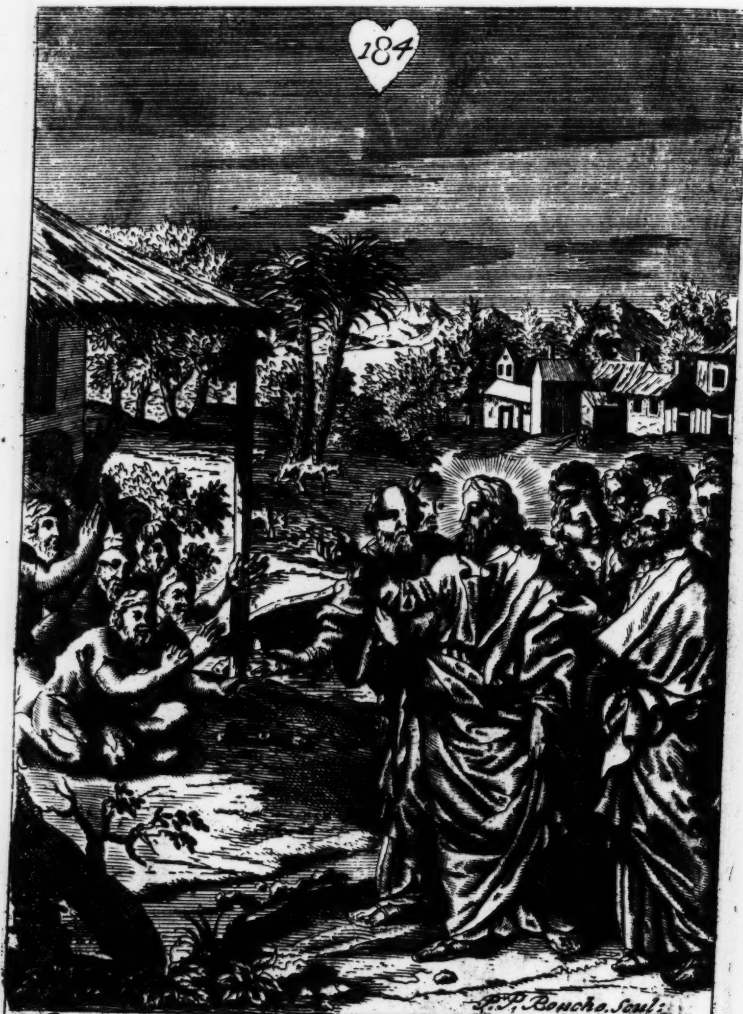
Hence they have discoursed how necessary it is to stifle all those ambitious Desires of appearing Greater than others; And that a true Christians Study ought to be to conceal himself; and to be willing, that others should be preferred before him. One Man is no greater than another; but only as he has more Charity, or more Humility; for all the rest is meer Vanity before GOD. And should a Man extol himself above other Men, because he has more Charity, this Glory would Rank him amongst the Lowest.

Our Blessed Saviour stifles Pride, and plucks it up by the Roots, by reducing his Disciples to the Condition of a little Child. And if a Man would judge whether he shall be of the number of the Blessed in the other World, he need only to consider whether he be humble as an Infant in this, and whether he endeavours by Christian Simplicity by Humility, by Obedience, and other Virtues, to be as little in Spirit, as Children are in Body.

The



*M^r. David Hamilton son of David Hamilton of the City of London D^r. in Physick.
For advancement of this Worke. Contributed this Place.*



*Elizabeth Lady Onslow, wife of the
Honourable F. Richard Onslow, of Clarendon
in Surrey Baronet, &c.^a
For advancement of this Work, Contributed this Plate.*

The Ten Lepers Healed.

Our SAVIOUR heals the Ten Lepers.

OUR LORD taking occasion from his *Disciples Disputes*, to recommend to them the Practice of *Christian Humility*, and to make them respectful to *Children*, and to the *Weak*, whom he said to offend was extream Dangerous, he left *Galilee*; and the *Fest of Tabernacles* drawing nigh his *Kindred and Brethren* exhorted him to go into *Judea*, whence he had Retired on the Death of *S. John*. They told him he had nothing to Fear, and speaking to him as a *Man* that affected Popularity by his great *Miracles*, they shewed, as the *Gospel* Testifies, That they did not believe in him.

Our *Saviour* did not set himself to Refuse their *Vain Imaginations*: He only told them, their time was always ready, whereas his was not yet come, and that he would not go yet into *Judea*. His *Kindred* assisted at the *Fest* before him; But having remained some days in *Galilee*, he went into *Judea*, not Publickly, and with a Concourse of *People* as he was wont, but in *Private*. When passing through the midst of *Samaria*, he entered into a certain *Village*, and there met him 10 men that were *Lepers*, who stood a far off; and they lifted up their *Voices*, and said, *Jesus, Master, have mercy on us. And when he saw them, he said unto them, go shew your selves to the Priests, in obedience to the Law: And it came to pass, that as they went they were cleansed*; Thereby teaching those that should believe in him, what Respect they ought to have to the *Customs* and *Practices* of the *Church*; and how great a deference they ought to pay to the *Rulers* therein Established. For no sooner had these *Persons* shewed themselves to the *Priests*, but they found themselves Cured of their *Leprosy*. One of the 10 immediately thereupon returned, loudly Glorifying *GOD* for so Miraculous a Cure; and went to our *Saviour*, throwing himself at his *Feet*, and Bowing his *Head* to

the Ground, gave him thanks for the Mercy, which he came from Receiving. Our LORD ask'd him whether they had not all been Cured and what were become of the other *Nine*?

The *Gospel* tells us only one of the *Ten* returned to our *Saviour* to give him thanks, and he was a *Samaritan*. Our *Blessed Saviour* sent him away, telling him his Faith had saved him, sufficiently shewing how greatly the Ingratitude of the rest did displease him.

The *Holy Fathers* considering this Example, have ever taken hence occasion to exhort *Men* to fly Ingratitude and to receive no favour from *GOD*, without shewing him, by all the signs they are able, how greatly they desire to make their acknowledgments suitable to the Benefits they Receive.

'Tis not sufficient for us to rejoice at the inward Cures of our *Souls*, seeing 'tis not to be Questioned, but that these 9 *Lepers* were thus Affected. They had beyond all question a perfect sense of their Cure, and even admired from their *Hearts*, him that was the Author of it. But this was not enough. They ought to have returned and prostrated themselves, giving him Thanks in a be-coming manner.

These ungrateful *Persons* have become by their Ingratitude, *Leprous* in their *Souls*, in ceasing to be so in their *Bodies*; and have been in this particular like those, who forbearing sometimes to commit *Gross Sins* in the Sight of *Men*, increase by their Ingratitude their *Secret Sins* before *GOD*.

Happy is he, says *S. Bernard*, who always lies prostrate at our *Saviour's Feet*, giving him Thanks for the smallest *Graces*; and who considering himself as a *Stranger* in Imitation of this *Samaritan*, believes that all the Favours done him, are the more Obliging, in that he deserves only *Shame* and *Punishment*.

The Woman taken in Adultery.

Our SAVIOUR wisely escapes the Snare, laid him by the Jews, concerning the Adulterous Woman.

OUR Saviour Christ having Healed these ten Lepers, as he past along, *The same year 32.* found, when he arrived in Judea, all Jerusalem in trouble, in that he was not come to the Feast, and all the People were divided in the Judgments they made of him; some saying he was a Good man, others maintaining he was a Seducer. But eight days after the Feast, our Saviour appeared in the Temple, and there Taught the People with such Wisdom, as Astonish'd all those as knew he had not been brought up in Human Sciences, and the Study of the Law.

Speaking then publickly with great Freedom, those that heard him Admired, his Enemies that heard him, did not seize on him, Imagining sometimes they believed he was the Christ.

But 'twas not long before Designs were laid against his Person, which yet proved Fruitless, because his Hour was not then come. For the Pharisees seeing the People speak of his Miracles with Admiration, loudly affirming, that when Christ came he could not do greater things: They could not suffer this Testimony which was given him, wherefore they sent Officers to seize on his Person: But whereas hitherto he had often hid himself, he did not so now; to give Examples of the different motions which God's Spirit should produce in those who should be Persecuted in following Ages.

Those then who came to take him, were with-held by a secret Stroke from GOD; so that instead of seizing him, they stood still and became his Auditors. And when the Pharisees, who sent them, blamed them for not bringing him, they answered, *That never man spake as he did.*

Our Saviour Retiring afterwards on the Mount of Olives to Pray there, he came thence the next Morning very early into the Temple, where a great Croud surrounded him; But whilst he was Preaching, the Pharisees laid a Snare for him, by presenting him with a Woman taken in Adultery, to the end, that if he Condemned her to Die, he might be decry'd by the People as a Man ex-

treame severe; and if he condemned her not he might be charged as a Breaker of Gods Law.

Jesus knowing their Malice, Stood down, and wrote on the Ground; and they persisting to know his Opinion, he lifted up his Head, and said; *He amongst you that is without Sin, cast the first Stone at her.* Then began he again to write on the Ground, and in the mean time the Pharisees slunk one by one away, and the Woman was left alone, to whom our Saviour said, that seeing no one had Condemned her, neither would he; and thereupon immediately sent her Home in Peace, charging her to Sin no more. Whereby our Lord shews us, he would rather have Men to condemn themselves than accuse others, and to Examine their own Lives, rather than to Censure the Faults of their Brethren.

Men generally abhor gross Sins because they make them uneasy; but make little regard of Spiritual Sins, which do more Offend GOD, who is all Spirit: The Sin of the Fallen Angels, and that of the first Man have more Offended GOD, than the Crime of this Adulteress. And this is that which ought to humble us in the sight of GOD, and make us Gentle and Moderate to those who fall into these Dreadful Excesses: This Gentleness being many times a Means to withdraw them from these Disorders. The mildness wherewith our Saviour treated this Woman, had perhaps a greater effect upon her to disengage her from this Evil Course, than all the Severity of the Law. *Nothing does more effect, and persuade a good Natured Person than Meekness and Gentleness, where they expected Rigor and Severity.*

The Church therefore in Imitation of our Saviour, discourages not the greatest Sinner, from hopes of Mercy, on the least signs of Contrition. She has thought fitting, that this sentence of our Saviour, *Let him that is without Sin cast the first Stone*, should have at least as great effect on the Hearts of Christians, as it had on the Jews; and that the Piety of such should yield to those Words to which the others hardness was obliged to yield.

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P. P. Boucho. Scul.

*Godfrey Kneller of Lubbeck in Saxony, and of St Pauls
Cobhit Garden in Middlesex Esq. Principall Painter
in ordinary to their Majesties King William and Q. Mary.
For advancement of this Worke, Contributed this Plate.*



*M^{rs} Anne Browne 3^d daughter of Edward
Brown of London D^r in Physick —
For advancement of this Work. Contributed this Plate.*

The Man Born Blind, restored to his Sight by our SAVIOUR.

OUR Saviour Christ having delivered by his Goodness the *Adulterous Woman*, and freed himself from the Snare which his *Enemies* had laid for him, he continued to Preach to the People in the Temple, several Important Truths, and reproach the *Pharisees* with their design of destroying him. He shewed them from whence they were the *Devils Ministers*, who delighted in Blood from the beginning of the World, and had slain the *Prophets*. He ask'd them openly which of them could Convince him of Sin; and why they did not believe him, seeing he Preached the Truth.

The *Jews* answered these just Reproaches, not with *Reasons*, but with *Injuries*, calling him a *Samaritan*, and one possessed with a *Devil*. Our Saviour answered these *Blasphemies* with great Meekness; But seeing them take up *Stones* to throw at him, he privately payout of the Temple.

In his passage thence, he saw a Man who was Born Blind. His *Disciples* asked him, whether this Man had *Sinned*, or his *Parents*, in that he was Born Blind? But our Saviour answered them and said, that neither this Man hath *Sinned* nor his *Parents*, but that the Works of GOD should be made manifest in him; and told them, *That he must work the works of him that sent him, whilst it is day; for the night cometh when no Man can work; and as long as he was in the World, he was the Light of the World.* When he had thus spoken, he spat on the Ground and made Clay with the Spittle, and anointed the Eyes of the Blind Man therewith, and bid him go wash in the Pool of Siloam, which he no sooner had done, but he received his Sight.

Those that knew him, were strangely surprized when they saw him. All who demanded of him in what manner so great a Miracle was wrought on him, were told, that a Man called *Jesus* had made Clay, and putting it on his Eyes, sent him to the Pool to wash them, which he had no sooner done but he recovered his Sight.

He was hereupon carried to the *Pharisees*, who asked him the same Questions, and had the same Answers.

Some of them would needs have it That a Man who had made Clay on the Sabbath-Day could not be a good Man. Others who were Astonish'd at the greatness of the Miracle replied, that an ill Man could not Cure one that was Born Blind.

Being thus divided one against another, they made the Blind Man speak again, and, demanded of him what he thought of this Man? To which he answered, That he was without doubt a Prophet. Angred with this reply, they would not believe he had been Blind. They therefore made his Parents come, who fearing such Passionate People, managed themselves with address, asserting nothing else but that this was their Son, and that he was Born Blind; but as to the rest, they said, their Son was of Age to answer for himself.

Having again made this Blind Man come to them, they spake to him with greater Earnestness, bidding him give Glory to GOD, for they well knew our Saviour Christ was a Sinner. I know not, answered he, whether he be a Sinner; but this I know, that having been Born Blind, I now see. The *Jews* said, That as for their parts, they were *Moses Disciples*, but they knew not what this Man was. This I cannot but wonder at, said he, that ye know not who he is, and yet he has opened mine Eyes.

The *Pharisees* after this put him out of the Synagogue, and our Saviour having found him ask'd him whether he Believed in the Son of GOD? adding he was the Person who spake to him. The Man fell on the Ground and Worshipped him.

An happy Blind Man, say the Fathers, who Discovered the true Light. He was not only the Worshipper of Jesus Christ, but his Defender. He confounded the Doctors of the Law, and shewed, that a Simple Faith which is Humble, is more Enlightened, than Science which puffeth up. The *Jews* drove him out of their Synagogue, but our Saviour Christ received him into the Communion of the Faithful, and made his Heart his living Temple.

The

The Parable of the Good Samaritan.

After the Cure of the Man Born Blind, the Gospel relates what *Jesus Christ* said to the *Jews*, of the *Charity* which the *Pastors* ought to have for the Flock committed to them; in imitating that of the Sovereign *Pastor* of our Souls, who laid down his Life freely for the safety of his *Sheep*. He gave in the few Words which he spake on this Subject, all desirable Marks to know, whether one be of the number of the true *Pastors* of the *Divine Flock*; seeing we need only to know whether we be ready to part with, not only our *Estates* and our *Ease*, but our *Lives* also, in losing them immediately, or by a long sequel of *Sufferings*.

He shewed how greatly opposite in this Point to the true *Pastor*, is he that is an *Hireling*, and flies away, when he espies the *Wolf* coming, that is, who keeps a Cowardly silence, when he should Vigorously oppose those who destroy the *Flock* of *Jesus Christ*.

But having instructed the *Pastors* in this Discourse, of the *Charity* which they owe their *People*; he afterwards instructs all Men, in that which they ought to have for one another. For a *Doctor* coming to demand of him, tempting him, which was the greatest *Commandment* of the *Law*? Our Lord answered him in one Word, That it was to love *GOD* with all ones *Heart*, and ones *Neighbour* as ones *Self*.

This *Doctor* asked our *Saviour*, who are our *Neighbours*? and was informed by this *Parable*.

A certain *Man* went down from *Jerusalem* to *Jerico*, and fell among *Thieves*, which stripped him of his *Raiment*, Wounded him, and departed, leaving him half Dead. And by chance there came down a certain *Priest* that way, and when he saw him, he passed by on the other side.

A *Levite* did the same thing, both shewing, that great *Virtues* are not inherent to

the highest Offices; and that one may have the Dignities of the *Church*, without having that *Charity* which should always accompany them.

In fine, a *Samaritan*, which is to say, a *Pagan*, and an *Idolater*, passing near this place in his Journey, saw this *Man*, and having Compassion on him, went to him, bound up his *Wounds*, pouring in *Oyl* and *Wine*, and set him on his *Beast*, brought him to an *Inn*, and took care of him; and on the *Morrow* when he departed, he took out two *Pence* and gave it to the *Inn-keeper*, saying to him, take care of him, and whatsoever thou spendest more, when I come again, I will repay thee.

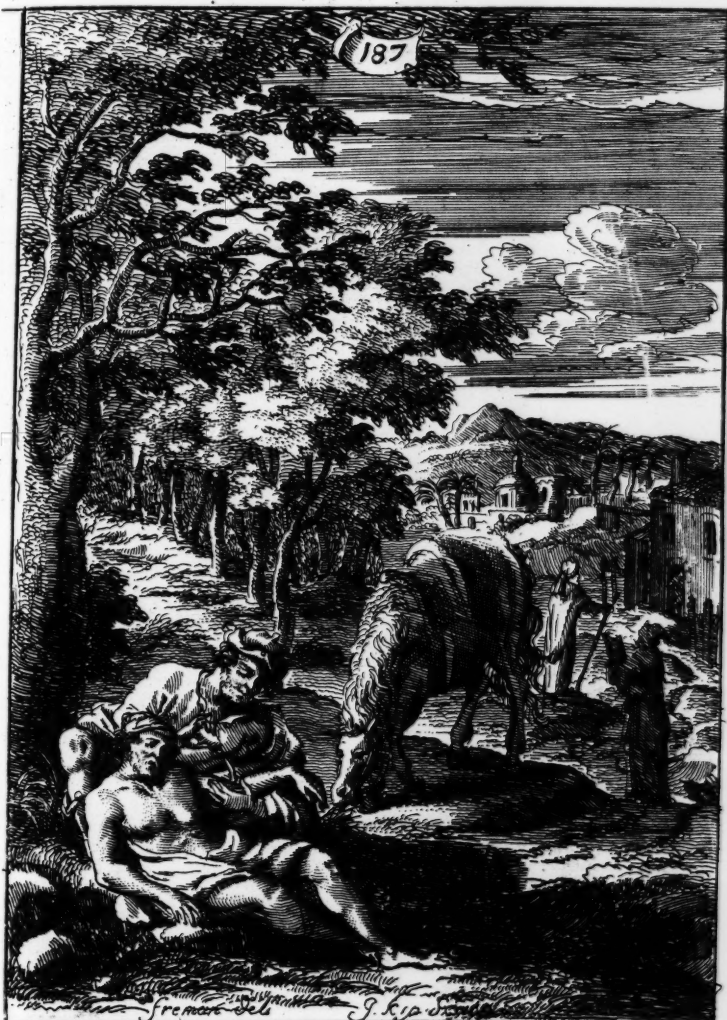
Our *Saviour* Demanded of this *Doctor*, who of these three *Men* had been his *Neighbour*, who fell amongst *Thieves*? To which he answered, That 'twas he who had Compassion on him. Go then, reply'd our *Saviour Christ*, and do the same thing.

Our *LORD* commands us in the Person of this *Doctor* to be always ready to succour those whom we see in *Misery*, and to spare neither our *Cares*, nor our *Pains*, nor our *Estates*, when an occasion of *Charity* offers it self. The *Holy Fathers* complain, that *Men* are too cautious in these occasions.

This *Priest* and *Levite* thought they had good reasons to pass on: They were also seemingly affected in seeing this *Pitiful Object*; but this *ineffectual Compassion* hindred them not from being *Cruel*, in being wanting to so pressing a *Duty* of *Charity*.

The *Samaritan* reasoned not much on the matter, he acted more *Naturally* and more *Charitably* than they; he thought the sight of this *Pitiful Object* obliged him to use his utmost endeavours to assist him. Thus ought we to do; for how shall we be ready to succour those miserable *People*, who are at a distance from us, if we do not assist such as lie languishing before our *Eyes*?

Martha



*Catherine wife of John Dormer of Ncote in Oxford-
Shire Esq^r, and Daughter and Coheyr^{ss} of S^r Thomas
Spencer of Yarlington in the said County Barret. deceased.
For advancement of this Worke Contributed this Plate.*



*Elizabeth Tichborne. wife of St. Benjamin Tich-
borne of Woodnicks in Hertfordshire Knight, descended
from the ancient family of Tichborne in Hants shire.
For advancement of this Work. Contributed this Plate.*

Martha and Mary.

Our SAVIOUR enters into Martha's House, who busies her self in making Preparation to entertain him, whilst Mary her Sister hears his Holy Discourses.

OUR Blessed LORD, did not only select twelve Apostles; but moreover chose seventy and two Disciples, whom he sent two by two before him, wheresoever he was to go; and who living Content in their Condition, without envying the Apostles who were above them, they then gave us to understand, that those who should be one day in the inferior Degrees in the Church, should live therein satisfied, without Grudging at those who are in higher Places, where they must not think to ascend by their Pride, but remain with an humble resignedness in their Condition, unless GOD draw them thence, as he drew out Matthias from the seventy and two Disciples, to promote him to the Apostleship. Having sent them with Power to cast forth Devils they returned transported with Joy, telling our LORD, that these Unclean Spirits were subject to them by Virtue of his Name. But our Saviour Christ inspiring them with the Contempt of these lower Gifts, tells them, they ought not to rejoice at this Empire, which they had over the Unclean Spirits, but in that their Names were written in Heaven. And thereupon immediately by a Motion of the Holy Spirit, he gave thanks to his Father, in that he had hid these things from the Wise and Prudent, and revealed them to Babes. And turning himself at the same time to his Disciples he said unto them, Blessed are the Eyes which see those things which they saw; for many Prophets and Kings had desired that Sight but could not obtain it; whereby he shewed to those that had received from the Apostles, the knowledge of the same Mysteries, how great their Crime would be, in losing them; or not esteeming them as they ought for want of applying themselves to the serious and continual Consideration of them.

And therefore Jesus Christ designing to give us an Instance, how Christians should spend their time, went into a Castle, where

a Woman named Martha, received him, which Woman had a Sister named Mary; who lying at our Saviour's Feet heard attentively his Holy Word, whilst Martha was busied in making Preparations for his Entertainment: She was also dissatisfied that her Sister did not help her, in the Perplexity she found her self in, and therefore she makes known her Complaint to our Saviour Christ, who was so far from sending away Mary, from this her important Attention, that he took her part against her Sister, and told Martha, that whilst she was employed with so great Earnestness about several Matters, Mary had chosen the better part, and which should never be taken from her.

The Fathers have hence gathered, That though the external Actions of Charity, be necessary during this Life, yet those whom GOD gives Dispensations from them, for to keep them in a calm State of Life, wholly employed in the Meditation of his Word, are always in the most happy Condition.

Nothing appears more befitting, than to prepare fit Entertainments for our LORD himself; and yet Jesus Christ prefers the Repose of Mary before the Employments of Martha.

This Saying of our Saviour, *That there is but one thing necessary*, has had a great Influence on the Conduct of the Saints. They have seen, that all things else are comparatively Superfluous, and that 'tis difficult to apply ones self to them, without Prejudice to this one thing. Wherefore they have affirmed, that this Sentence should moderate the Activity of those, who place all their Piety in external Actions; and tho' these Works of Charity be excellent in themselves; yet they should fear, lest the Trouble and Passions wherewith they be circumstanced, do not insensibly lessen the inward Purity, and Union of Heart with GOD; in which doth properly consist this one thing necessary, which our Saviour Christ would have preferred before all things.

☩

The Folly of Riches.

OUR Lord having learnt us, by the Answer he made to *Martha*, how much he preferred the Life that *The same Year 32.* was peaceable and always attentive to *GOD*, before that which is active, and always employed in Works of *Charity*; he also shewed us, how greatly we may be deceived in these External Actions of *Piety*, by the Reproaches he made the *Pharisees*, who were very circumspect in the outward Actions of Religion, but neglectful of the inward parts thereof. For the *Holy Fathers* considering the Conduct of these *Persons*, and what *Jesus Christ* says in the Gospel, have found that the Devil loves nothing more, when he has gotten sure Possession of a *Man*, than to make him do several good outward Works, which glister in the Eyes of *Men*; provided that whilst he gives the outside to *GOD*, he become Master of the inside.

That if these External Engagements are always to be dreaded by all sorts of Persons; Our Saviour shews how much more they are to be so, by those he has chosen to be his Ministers. For two Brethren having entreated him to accord them, and to divide to each his Portion, he said to them with a kind of Indignation, Who made me a Judge, or Divider over you? Shewing by this Answer, that he would not concern himself in the Affairs of this World; and that a True Christian, and especially a Minister of *Jesus Christ*, should avoid these secular Employments, and not deceive themselves by a Pretence of *Charity*, with which they are covered.

He took occasion from the Difference between these two Brethren touching the Division of their Estate, to warn Men to avoid Covetousness, and to assure them, that *Man's Life* consists not in the Abundance of these things which he possesseth; whereupon he told them this Parable.

The Ground of a certain Rich Man brought forth Plentifully; and he thought within himself, saying, What shall I do, having no Room to bestow my Fruits? I will pull down my Barns and build greater, and there will I bestow all my Fruits and Goods, and will say to my Soul, Soul thou hast much Goods laid up for many Years; take thine Ease, Eat, Drink, and be Merry.

But *GOD* said unto him, thou Fool, this Night shall thy Soul be required of thee; Then whose shall those things be which thou hast provided? So is he that layeth up Treasure for himself, and is not Rich towards *GOD*. And our Saviour said to his Disciples, take no thought for your Life, what ye shall Eat; neither for your Body, what ye shall put on; the Life is more than Meat, and the Body more than Rayment; consider the Ravens, for they neither Sow nor Reap, nor have Store House or Barn, and *GOD* feedeth them; how much more are ye better than the Fowls? And which of you by taking thought, can add to his Stature one Cubit? And again our Saviour saith, Consider the Lilies, how they grow; they toil not neither do they Spin, and yet Solomon in all his Glory was not arrayed like one of these. If then *GOD* so cloths the Grass which is to Day in the Field, and to Morrow is cast into the Oven; How much more will he Clothe you, O ye of little Faith.

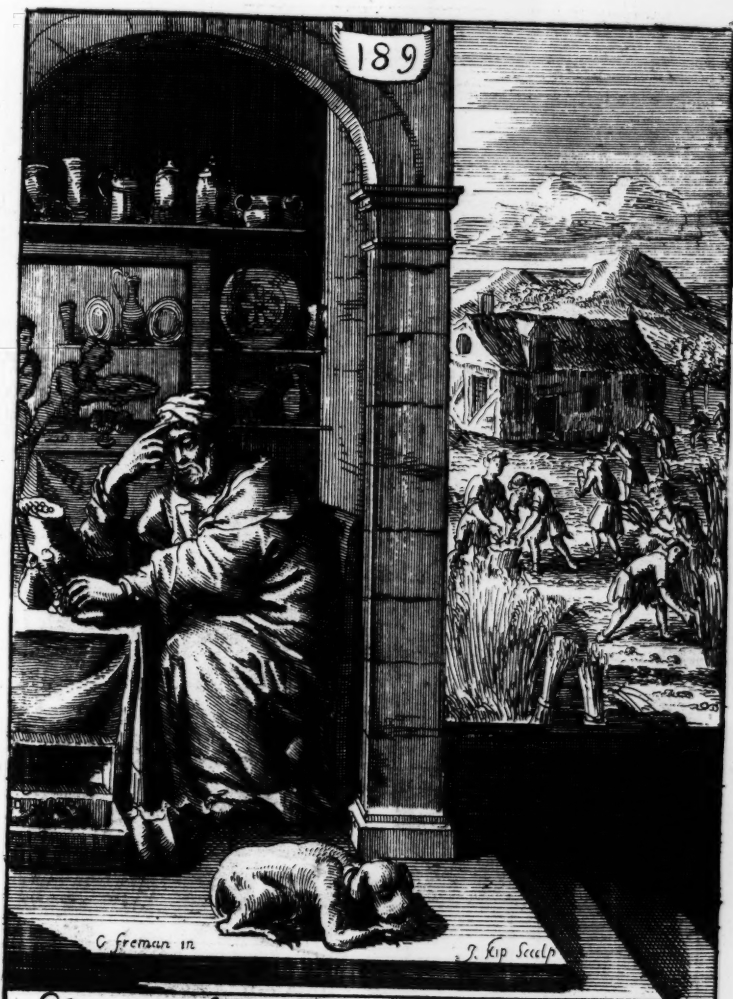
Our Saviour Christ will have those which belong to him, to labour after the acquiring of other Riches, than those which all Men must leave behind them. He will have them to be Rich, but with the Goods of Heaven, which perfectly discover the Vanity of the Goods of this World, for which he forbids them to have the least Thought.

The Rich Man whom our Saviour calls Fool, intended not to enrich himself by unlawful means; his Folly consisted in making such Provision for many Years, when he was presently surprized by Death. So that our Lord would have us stifle in our selves, all immoderate Desires after things below, by the continual foresight of the Moment, wherein we must leave all these things.

There is nothing, which a Man sooner forgets than his Mortality; nay scarce any Body thinks of it, as he ought, though nothing is more likely to make us renounce all things.

Jesus Christ who knew the Importance of it, here learns us to have this Consideration perpetually in our Minds; and 'tis one of the chief Effects of Christian Humility, to nourish our Souls with the Meditation of Death, and to say with David, Lord make me to know my End, and the number of my Days.

The



Elizabeth Lady Coryton, relict of St. John Coryton
 of West-Newton-street in Cornhill Bar. nat.
 & daughter and Coheyr of St. Richard Chiveron
 dec. 1722.
 For Advancement of this Works. Contributed this Plate.



G. Froman Del.

J. Shipley Sculp.

John Jeffreys of Llywell in the
County of Brecknock Esq^r
For Advancement of this Worke. Contributed this Plate.

The Parable of the Prodigal Son ;

Who returning to his Father, was received with great Joy.

THE Son of GOD often Exhorting Men unto Repentance, would shew them again by divers Parables, how pleasing this was both to GOD and his Holy Angels. For he sometimes proposes the Rejoicing of a Shepherd, who had found a lost Sheep ; otherwhiles the Joy of a Woman, who having long searched for a piece of Money, invites, (when she had found it,) her Neighbours to rejoice with her.

But the most cogent Instance which our Saviour has given us on this Subject, is that of the Prodigal Son.

A certain Man, says he, had two Sons, the younger of them desired his Father to give him his Portion of goods that was fallen to him, and the Father divided his living unto them ; and not many days after the younger gathered all together, and took his Journey into a far Country, and there wasted his Estate with Harlots, and in other Debaucheries. And having spent all, a great Famine arose in the Land, so that he began to be in want : Whereupon he was constrained to Pin himself upon one of the Inhabitants of that Country, who sent him into the Field to feed Swine : And his Hunger was so great, that although he earnestly desired to Eat what the Hogs did Eat, yet no body would give that unto him.

And when he came to himself, he sighed at the Remembrance of his Father's hired Servants, to think that they had Bread enough, and to spare, whilst he was ready to perish with Hunger. I will therefore arise, leave this Wretched Condition, and go to my Father.

His Father perceived him, when he was a great way off ; and being moved to Compassion, he ran to meet him, and Embraced him ; being not ashamed to acknowledge him for his Son ; Suppressing, by the Joy, which he had in possessing him, the Repentment of the injury he had done him in separating himself from him.

This Young Man being then more than

ever, effectually sensible of the Offence which he had committed, in forsaking so good a Father, said to him, with the deepest Sorrow,

Father, I have Sinned against Heaven and against thee, and am therefore no more worthy to be called thy Son.

But this good Father, willing to Re-establish him in his former Condition of a Son, of which he acknowledged himself so unworthy, commanded his Servants to bring forth the Best Robe, and to put it on him, and to put a Ring on his Hand, and Shoes on his Feet, and to bring forth the Fatted Calf, and kill it, that they might Eat and be Merry ; For this my Son, says he, was Dead, and is Alive, he was lost, and is found ; and they began to Rejoice.

Now his Elder Son was in the Field, and as he drew nigh to the House, he heard Music and Dancing. And he called one of the Servants, asking him what was the meaning of this Mirth ; who told him, that his Brother was come, and his Father had killed the Fatted Calf for Joy. Whereupon he was Angry, and would not go in, therefore his Father came out and entreated him, saying, that although all he had was his, yet he might Rejoice at the recovery of his other Son from the Grove.

'Tis a difficult matter, say the Fathers, to add any thing to this Parable. seeing it explains it self in such a full and lively manner.

The Eye sees therein, and the Heart therein feels what is above all Words. The Marks of a true Conversion are here admirably well exprest. This Son sees his Misery, and leaves it, he returns to his Father, and gives himself to him. Let us also forsake Sin, and turn we to GOD from the Bottom of our Souls, and he will have Bowels of Compassion for us ; Let us be sorrowful like this young Man, for having forsook our Father's House ; and let us esteem our selves happy for having again been received into it. Thus will our Repentance be always Enlivened with a Regret mixt with Love, and accompanied with Peace and Joy.

The Parable of Dives and Lazarus.

OUR LORD having Condemned the desire after *Riches*, was not contented with the *Maledictions* he *The same Year 32.* Pronounced against it, but he produces also an Example of their Condition, which must needs make all those tremble that have but the least Grain of Faith.

There was, says he, a certain Rich Man, that was Cloathed in Purple, fine Linen, and Fared sumptuously every day: And there was a certain Beggar named Lazarus, which was laid at his Gate, full of Sores; and so Indigent was his Condition, that he Begged only for the Crumbs which fell from the Rich Man's Table; yet no body took Care so much as to procure him the least Comfort.

The Dogs who were more Charitable than their Master, came and Officially licked his Sores; which Lazarus permitted; to learn us not to disdain the Consolations, which GOD sends us by the meanest of his Creatures.

But GOD at length Crowning his great Patience in so hard a Condition, and recompensing a constancy which had suffered without Complaints, Repinings, and Murmuring; at so unworthy usages, took Lazarus out of this World, whose Soul having been therein Purified by Afflictions, was after his Death carried by Angels into Abraham's Bosom.

The Rich Man also died, but his Condition after Death, was as different from that of Lazarus, as it had been during his Life: For he was Condemned to the Torments of Hell, where lifting up his Eyes, he saw Abraham afar off, and Lazarus in his Bosom; and he cried, in the Anguish which possessed his Soul, unto Father Abraham to have pity on him, and to send Lazarus, that he might dip the Tip of his Finger in Water, and Cool his Tongue, being horribly scorched with those Flames.

But Abraham bid him remember, that he had in his Life-time received his good things, whilst Lazarus lived in Want and Misery; but that now Lazarus enjoyed inexpressible Happiness, whilst he was enduring the saddest Torments. And besides, said he, between us and you, there is a great Gulph

fixed, so that they which would pass from hence to you, cannot; neither can they pass to us, that would come from thence.

Then said he, I pray thee at least Father Abraham, that thou wouldst send him to my Father's House; for I have Five Brethren, who if they were certainly informed of the Horrors of this place, would undoubtedly amend their Lives, to prevent their falling into such a state of Misery.

Abraham answered him, That they had Moses and the Prophets, whom if they did not hear, neither would they be persuaded, should one arise from the Dead to convince them.

This Parable has two different Countenances. Whatever concerns Lazarus is sweet and pleasant; and whatever relates to Dives, that is, the Rich Man, is dreadful and astonishing.

The one was really happy in appearing miserable; and if he desired Consolations, 'twas only Crumbs, the better to bear his after-Miseries, not to end them. The other on the contrary was truly miserable, when he appeared happy; and he found Lazarus as constant after his Death, in refusing him the least Consolations, as he had been Hard-hearted himself in his Life-time, in refusing Lazarus the Crumbs which fell from his Table.

After this Example, which Jesus Christ himself proposes, The Faithful Poor do not at all envy the Rich: But on the contrary, they have a secret Compassion for them; and so far are they from murmuring against the Rich, and desiring their Riches, that they bless GOD for their Poverty, and regard it as an excellent means to Humble them before GOD, for their Sins, which they have always before their Eyes, and which they feel as Lazarus felt his Sores.

Poverty suffered in this World in this manner, is a Spring of Happiness in the World to come; and the Rich are very unhappy, if they place not their Happiness in Succouring these kind of Poor, seeing that according to the Words of St. Bernard, the Poor's Friends, are the Friends of Kings; and the Voluntary Poor, are Kings themselves.

The



*Madam Elizabeth Jeffreys. Wife of John Jeffreys
of Llywell in the County of Brecknock Esq.
For Advancement of this Worke. contributed this Plate.*



*The Right Honourable Katherine, Lady
Dowager North, and Grey
For advancement of this Worko. Contributed this Plate.*

The Pharisee, and the Publican.

Of the Pharisee and the Publican who went to Pray in the Temple.

OUR Blessed Saviour having shewed in so remarkable a Manner, the miserable End of the *Rich Man*; *The same Year* 32. he yet more amazed his Disciples, by representing to them the Surprise, wherein all Men would find themselves, when he shall come to judge the Earth.

For he compares the Time in which he shall come, to that in which the Deluge drown'd the World; Men then, says he, Eat and Drank; they Married their Sons and Daughters, till the Day that the Flood happened, which Buried them all.

To avoid a Surprise of this dismal Consequence, our Saviour advises the Faithful to Pray without ceasing, and to do it with the same Earnestness and Constancy as a Widow, which is oppressed, entreats a Judge to do her Justice, and who importunes him in such a sort, by the assiduity of her Cries, that he is forced against his own Inclinations, to yield to her Requests, and do what he would have him.

But in exhorting us to frequent and earnest Prayer, and in giving us so excellent an Instance in this Widow he speaks of, he gives us in the same Parable, a double Model of two Persons that Pray, one of which he greatly dislikes, but the other's manner is very pleasing to them.

Two Men, says he, went to the Temple to Pray: The one was a Pharisee, that is to say, of the Number of those, who made profession of a greater Virtue; and the other was a Publican, that is, one of those who were counted the loosest sort of People amongst the Jews, as well for their Rapines and Covetousness, as other sort of Irregularities.

The Pharisee standing upright, gave Thanks to GOD, that he was not like the rest of Men, who live disorderly, without any certain Rule of Life; or else like meer Formalists, void of the Spirit and Power of Godliness; nor as this scandalous Publican, who he then beheld in the Temple. He told God Almighty he fasted twice in the Week, and gave exactly the tenth part of his Goods.

But whilst he offered to GOD these presumptuous Boastings, and laid before him his best Works; The Publican in a very different Temper of Mind, stood at the lower end of the Temple, and blushing at the Pravity of his Nature, and actual Transgressions, shewed outwardly the Confusion he felt within. He dared not to lift up his Eyes to Heaven; he smote his Breast, and opened his Mouth only to say these Words, GOD be merciful to me a Sinner. This Publican our Saviour saith went down to his House justified, rather than the other; for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

Our blessed Lord, shews us in the Relating of this Parable, how greatly different his Thoughts are from ours; and how greatly his Judgments are above those of Men. For Men would have been apt to have regarded this Pharisee with Admiration; whereas GOD only looks upon him with Contempt and Dislike: And whereas this Publican was despised by all the World, our Saviour assures us, that his Humility rendered him honourable, and acceptable in the Sight of GOD; For GOD resisteth the Proud, but gives Grace to the Humble; and that he is certainly a Proud Man, that prefers himself before others, on the Account of any advantageous Qualifications that they want.

St. Austin observes, that this Pharisee's Crime was, not that he attributed the good Qualities he was endowed with, to himself, as purely his own, Independent from GOD; seeing he thanked him for them; but in that he extolled himself above those, who seemed not to be so highly favoured of Heaven by the Participation of these Gifts.

External Virtues are dangerous, if they be not at the same time accompanied with great Humility; and 'tis better to be sensible only of Faults in ones self, than to behold like this Pharisee, a great number of good Works, which too often serve to inspire us with Complacency in our selves, and Contempt of others.

The Parable of the Laborers in the Vineyard.

Our SAVIOUR by the Similitude of Laborers in the Vineyard, sheweth that GOD is Debtor to no Man.

THE Son of GOD, intending to give to his Disciples, a Representation of what should happen to his Church in all Ages, spake to them this Parable.

The Kingdom of Heaven is like unto a Man that is an House-holder, which went out early in the Morning, to hire Laborers into his Vineyard : And having agreed with the Laborers for a Penny a Day, he sent them into his Vineyard.

And he went out about the third Hour, and saw others standing idle in the Market-Place, to whom he said, Go ye also into the Vineyard, and whatsoever is right I will give you, and they went their way.

Again he went out about the sixth and ninth Hour, and did the like; and about the eleventh Hour, he went out, and found others standing idle, and said unto them, Why stand ye here all the Day idle ? They said unto him, because no Man has hired us : He said unto them, go ye also into the Vineyard, and whatsoever is right, that shall ye receive.

When the Evening was come, the Lord of the Vineyard said unto his Steward ; Call the Laborers and give them their Hire, beginning from the last unto the first.

And when they came that were hired about the eleventh Hour, they received every Man a Penny : But when those that were hired first came, they supposed that they should have received more ; but they received the same Wages ; which made them Murmur against the Good Man of the House, saying ; These last have wrought but one Hour, and thou hast made them equal to us, which have bore the Burden and Heat of the Day. But he answered one of them and said, Friend I do thee no wrong ; didst thou not agree with me for a Penny ? Take that which is thine, and go thy Way. I will give unto this last, even as unto thee ; Is it not lawful for me to

do what I will with mine own ; or are you Wicked, because I am Good ?

Thus says our Saviour, *The last shall be first, and the first shall be last ; for many be called ; but few chosen.*

What Encouragement and Comfort does this Parable yield to such, the greatest part of whose Lives has been consumed in Folly and Wickedness, if they do but at length heartily bewail their ill-spent Time, and seriously betake themselves to the working out of their Salvation ? Who can sufficiently enough admire and extol the Goodness and Mercy of the Lord ? Who can shew forth all his Praises, as the Psalmist speaks ; for he does not deal with us after our Sins, nor reward us according to our Iniquities.

The ancient Fathers have taken occasion also from this Parable, to exhort Christians to fly Idleness, which GOD hereby shews to be disagreeable in his Sight. All Work in this Vineyard, though the Work be different ; 'tis sufficient to do therein what the Father of the Family commands us, contenting our selves both with the Work and Wages, which he thinks fitting to allot us. We should also take care not to be puffed up, or Pride our selves on the Account of the Excellency of our Work, and to expect thereof greater Recompence for it. We lose our Labour when we apply our selves too strictly to it ; and consume our Strength in Vain, when we build our hopes thereon. It is from GOD alone, and his Bounty, from whom we are to expect whatever we may receive. Whatever Goodness we do, 'tis not properly we that do it, but GOD, for 'tis he that worketh in us both, to will and do of his good Pleasure ; And GOD in rewarding us, will only Crown his own Gifts in us. Unhappy, saith S. Austin, would the best of Men be, should GOD leave them to themselves, and examine the best of Mens Works, according to the strict Rules of his Purity.

The



From an in

J. Kip Sculp

White Fitchborne of Aldershot in Hantsire Esq^r,
 descended of the ancient family of Fitchborne of
 Fitchborne in the said County.
 For advancement of this works Contributed this Plate.



*Samuel Aubery of the Parish of St
Martins in the fields in Middlesex. Their
Majesties Coachmaker
For advancement of this Work contributed this Plate.*

The Resurrection of Lazarus.

THE appointed time of our Saviour's Death drawing near, it seems as if he in some sort advanced it. *The same year 32* by the Resurrection of Lazarus. And this being one of his most Famous Miracles, it stirred up a greater envy in the Minds of his Enemies.

When Lazarus was sick in Bethany, his Sisters Martha and Mary, sent to our Saviour to give him notice of it. Our Lord who loved these two Sisters and their Brother Lazarus contented himself with saying then that this Sickness happened only for the greater glory of GOD. And that the Son of GOD might be glorified thereby. And therefore so far was he, from hastening to Cure him, that he remained 2 days on purpose in the same place, that Lazarus might Die; and to shew us at the same time, that his absence from us, is the cause of the Spiritual Death of our Souls.

After these two days, he told his Disciples that he must go again into Judea: But they fearing the danger of that Journey, Remembred him, that 'twas but a Moment since his Enemies, the Jews sought to Stone him, and take away his Life. Our Saviour said unto them, are there not 12 Hours in the day, in which if one walk, he stumbleth not as seeing the light of this World; but if he walk in the night, he stumbleth, because there is no light in him. Then he said unto them, that Lazarus sleepeth, but I go to awaken him; his Disciples answered, if he Sleep he shall do well; then our Saviour told them plainly that he was Dead, and was glad for their sakes that he was not there at his Death.

It was on this occasion that S. Thomas said those Words, which have been as it were the device of all Christians in all Ages, when they have seen Jesus Christ persecuted in his Members; *Let us go and die with him.*

When Jesus Christ was in Bethany, he found Lazarus Dead four days, and laid in the Grave. Martha understanding that our Lord was coming, made haste to meet him; and left Mary her Sister with those of the Jews, who came from Jerusalem to comfort her. Martha shewed her Grief to Jesus Christ, in that he was not present at her

Brother's Sickness; and she shewed also her Faith, by saying, she was certain, That notwithstanding the condition her Brother was in, our Saviour could obtain of GOD, whatever he desired of him; and confessed that he was Christ the Son of the Living GOD, who came into the World. She went also to Mary, and told her privately, that our Saviour was come, and asked for her. Mary arose at these Words, and ran to Jesus Christ, and the Jews which were with her to comfort her followed her, supposing the Violence of her Grief transported her to the Place, where her Brother lay Buried.

Our blessed Lord seeing Mary drowned with Tears, as also the Jews, which accompanied her, Wept also himself, and demanded where Lazarus was laid: They led him to the Sepulcher, where he made the Stone to be rolled away; and having given thanks unto GOD, in a Prayer which he offered him; he cried out with a loud voice, *Lazarus come forth*; And he that was Dead came forth bound Hand and Foot, with Grave-Cloths and his Face was bound about with a Napkin. Jesus Christ commanded them to unbind him, and let him go.

The Holy Fathers have all of them respected this Resurrection of Lazarus as a Type, or Figure of the Resurrection of the Soul, and the Conversion of a Sinner. Our Saviour Christ draws near to the Soul, as he drew near to Lazarus, and calls it with a loud Voice, to raise it by the power of his Word, by the power of Binding and loosing, which he has given his Church, and by the impressions of his Holy Spirit, which form in Mens Hearts a sincere Repent, and makes them bring forth Fruits worthy of Repentance.

These Tears, this Trouble, this Groaning, and this Prayer of Jesus Christ do shew, how painful a thing it is to raise up those Dead who have grown old in sinful Habits. But what difficulty soever there is in this Work, we ought not to despair of any Man, when we consider the Powerfulness of this Voice, which makes the Dead Rise out of their Graves, and the Bounty of him, who sometimes after makes him Eat at his Table who lay before in the Rottenness of a Sepulcher.

¶ The

The Conversion of Zachæus.

THE *Pharisees* being informed of the *Resurrection* of *Lazarus*, and seeing with sorrow, the Fame
The same Year 32. which this *Miracle* had

procured our *Saviour*; they thereupon immediately assembled together, to deliberate amongst themselves, what they had to do. If we let this *Man* go on, say they, in this manner, all the *People* will believe in him; and the *Romans* will come, and seize upon our *City* and *Estates*.

One amongst them, who was *High Priest* that year, being inspired of *GOD*, Prophesied, That 'twas expedient one *Man* should die for the *People*; and from that time they resolved on his *Death*. Which *Jesus Christ* knowing he privately retired, and would no longer remain in *Judea*. But a while after, the time of his *Death* approaching, he resolved to return to *Jerusalem*; and foretold as he was Travelling thither, what was to befall him.

When they drew near to *Jerico*, a certain *Publican* named *Zachæus*, hearing of *Jesus Christ* coming, had a great desire of a long time to see him, and therefore thrust himself amongst the Croud of those that went before him; but being a *Man* of low Stature, he was hindred, by those that attended our *Saviour*, whereupon he was forced to run before, and to get upon a *Sycamore-Tree* which stood in the way side, near to which our blessed *Lord* was to pass by.

Our *Saviour* being come to the place where he stood, and lifting up his *Eyes*, bid *Zachæus* to come down, for he would abide that day at his *House*.

Zachæus giving an Example of the readiness we ought to use in obeying *GOD's* *Commands*, immediately came down, and Entertained the *Son* of *GOD* at his Habitation with great Joy, although all the *People* murmured at our *Saviour's* chusing this *Man's* *House* for the place of his Retirement, when the Master of it, was of so Odious a Profession. But *Zachæus* being fully con-

verted from the Bottom of his *Soul*; and Renouncing from that very Moment his past *Life*, came and presented himself before our *Saviour Christ*, saying, with an humble Confidence, and Gracious liberty, that he would now distribute half of his *Goods* to the *Poor*, and with the rest make *Restitution*; and that if he wronged any body, he would restore them Four-fold.

Our *Saviour* having heard this *Holy Resolution*, which he himself had put into his *Heart*, said; that this day *Salvation* was come to his *House*; and that this *Man*, whom the *Jews* could not but regard with Horror, was of the number of *Abraham's* *Children*.

The *Holy Fathers* considered *Zachæus* as an instance of a true *Conversion*. He seems to be beforehand with our *Saviour*; But our *Saviour* had indeed been first dealing with him, by the Invisible Motions of his *Spirit*, whence followed all those Visible Signs of *Grace* which he had received.

Zachæus was so full of Faith and Joy in believing, that he would willingly have parted with all his *Goods* to the *Poor*; but only he considered, that necessity of reserving a part to make *Restitution*, to such as he might have wronged. For he knew that *GOD* did not approve of a *Man's* being *Charitable*, with what is not his own.

He thought it not enough, to Restore what he had taken away, but he would make a Four-fold return: And therefore *Jesus Christ* immediately declares the happiness of his Condition. For when the Darling and beloved *Sin* is parted with, as *Corruptness* and *Gripping* in these sort of *People*, all the rest do fall of course.

The *Gospel* shews us, by this remarkable instance, that we must always begin our *Conversion*, by removing the greatest Obstacles, such as are *Restitution* of *Goods*, or good *Names*. For *GOD* sooner pardons those Offences which are committed against himself, than those committed against our *Neighbours*.



Thomas Rawlinson, Esq^r, son and heyre of St Thomas
Rawlinson Knight, Alderman and Sheriff of London.
and M^cDeale 1686. Anno Domini 1686.
For Advancement of this Worke. Contributed this Plate.



The R^t Honourable Robert, Lord Lucas, Baron of Sheffield,
 Chief Governor of the Tower of London, and Lord Lieutenant
 of the Hamlets thereto belonging.
 For advancement of this Works, contributed this Plate.

*Our SAVIOUR Riding to Jerusalem, before the Passover
of the Jews.*

OUR Saviour Christ having left Jerico, after the Conversion of *Zachaeus*, advanced towards the City of *Jerusalem*; and six Days before the Passover, he went into *Bethany*; where *Mary* the Sister of *Lazarus*, which was raised from the Dead, received him, made him a

Supper, and *Martha* served, but *Lazarus* sat at the Table; then took *Mary* a pound of Ointment of *Spikenard*, which is very costly, and anointed our Saviour's Feet, and wiped them with her Hair; and the House was filled with the odour of the Ointment; for which cause *Judas* who bore the bag, was angry, saying, it might have been sold for 300 pence, and given to the poor: But our Saviour praised her Action, and said, that she had done it against the day of his Burial; and that the poor they had always with them, but him they had not.

The People knowing that *Jesus Christ* was in this place, came crouding, not only to see him, but also *Lazarus*, that was raised from the Dead: which further discontenting the *Pharisees*, they determined to put him likewise to Death; whose Resurrection encreasing the Fame of our Saviour, hindered the design they had formed of destroying him, and induced several among the Jews to believe in him.

The next Morning our Saviour Christ being near the City, sent his Disciples from the Mount of *Olives*, where he was, to a Neighbouring Village, and commanded them to loose an Ass with its Foal, and bring them both away; and to answer those that might offer to hinder them, that the Lord had need of them. The Disciples did as our Saviour had commanded them, and spread their Garments on this Ass, and let *Jesus Christ* thereon, as it is written, *Fear not Daughter of Sion, behold thy King cometh sitting on an Ass's Colt*. When immediately, all the People who were come to *Jerusalem* on account of the Passover, hearing that our Saviour was about

entring into the City, they took Branches of *Palm* in their Hands, and went before him, with loud Acclamations of Joy: Several threw their Garments on the Ground, in the places where our Saviour was to pass along; and others strewed the Road with Boughs of Trees, and cried before him; *Salvation and Glory to the Son of David; Blessed is he that cometh in the Name of the Lord.*

These Applauses and Acclamations of the People, more and more enraged the Enemies of our Saviour, which made them say amongst themselves, what shall we do, for all the People croud after him?

The Holy Fathers have made excellent Observations on this Miracle of our Saviour. He Triumphs, say they before-hand, as he died before-hand in the last Supper. He shews the real Power he was to gain on Mens Hearts, by the Merits of his Death, and by the Glory of his Resurrection.

He does what he will with these People; he forces the Wicked to adore him, even as they shall one day, be constrained with the Devils, to bow their Knees before him, and confess that he is GOD.

The Jews hate him; they would have destroyed him, yet they cannot hinder his Glory.

It hence appears, that 'tis GOD alone, that governs all things on Earth, as well as in Heaven; That the Wicked as well as the Good, are subject to his Power; and that we do in vain think to rule the Events of this World. We ought always to say, whatever happens, That GOD has thus ordained it, and after this, to lie down in Peace.

This is the sole advantage of Christians, and the best course they can take in all their affairs; seeing this Temper of Mind raises them above the Earth and Hell; above Men, Angels and Devils, nay, Heaven it self; to make them enter into the Sanctuary of GOD, and to remain firm and unmoveable, whilst they are on Earth, amidst all the Storms and Tempests of it.

The

The Buyers and Sellers Drove out of the Temple.

When our *Saviour* drew near to the *City of Jerusalem*, the Joy of his *Triumph* could not hinder him from shedding *Tears*, which the *Tenderness* of his *Charity* made him shed, at the prospect of those *Miseries*, which would soon come upon that unhappy *City*, as a Punishment for that *Deicide*, which she was ready to commit.

He declared, the causes of those future *Miseries* were, for that she had known the time of *God's Merciful Visitation*; by this means, learning *Christians* not to despise the *Grace of GOD*, in letting it lie useless, and of none effect. That if they know not how great *Punishment* they make themselves worthy of by this contempt they ought to tremble when they consider; that if *Jerusalem* was not punished immediately for its Crime, the delay which *GOD* used, hindered not the Sentence (which he in his *Wrath* had pronounc'd) from being punctually executed.

Our *Saviour* thus Discoursing, and going from place to place, and shewing the *Miseries* of great *Cities*, who almost, always reject, or pervert the Truths of *GOD*; He at length entred into *Jerusalem*, which was all in a Tumult, every one asking, who it was that came in after that manner?

Our *Saviour* went immediately into the *Temple of GOD*, and having found Persons that Bought and Sold, he drove them thence: He threw down all the *Tables* of the Money-changers, cast down the *Seats* of those that sold *Doves*; and said unto them, it is written, *My House shall be called the House of Prayer, but ye have made it a Den of Thieves*; And the *Blind* and the *Lame* came to him in the *Temple* and he healed them; and when the chief *Priests* and *Scribes* saw the wonderful things that he did, and the crying in the *Temple*, *Hosanna* to the Son of *David*, they were sore displeased; and said unto him, *Hearst thou what these say? And Jesus saith unto them, Yea, have ye never read, out of the Mouth of Babies and Sucklings thou hast perfected Praise? And our Saviour left them, and went out of the City into Bethany, and lodged there.*

The *Ancient Fathers* have much considered this Circumstance, and admired that *Jesus Christ*, having foretold the great *Miseries*, which were to happen to *Jerusalem*, should go immediately after to the *Temple*. But this was to shew without doubt, that 'twas the disorders which were there committed, and the neglect and irregularity of the *Priests*, that drew these *Miseries* on the whole *Nation*; and that to appease the *Divine Justice*, these *Guides* should have looked into themselves, to see whether there was nothing in them which might displease *GOD*.

'Tis enough to make any *Christian* tremble, when he considers with what Severity the Son of *GOD*, (who was the midst of all Men) used those who profan'd this Holy Place. He never entred into a *Passion* (as we read of) till this disorder, although this was only in the out-parts of the *Temple* and under the pretence of the Service and Worship paid to *GOD* in the *Sacrifices*.

The *Fathers* have attentively weigh'd all the Circumstances of this *History*, and warned us from hence, to have a care of Violating the Holiness of our *Temples*, by the least thing that may displease *GOD*; seeing they are, or ought to be infinitely more Holy, than that of which *Jesus Christ* could not suffer the Profanation. Wherefore they have ever recommended the Reverence which we owe to *Churches*; there being nothing, which doth more provoke *GOD*, than the disrespect which is shewed him in a place, where he dwells, as in his *Throne*.

They have exhorted the Faithful to stand in Awe, to watch over their *Hearts* and *Eyes*, when they meet in the Service of *GOD*. For *GOD* cannot be mocked, and if he for a time bears with the Indelicencies, which are committed in these places, we must not doubt but that he will one day pour out his Fury upon such Persons; then shall they Cry seriously for Pity, but he will not hear them, for he shall laugh at their Calamities, and mock when their Fear cometh.

The



M. Vander Gucht scul.
*Madam Bridget Danvers, daughter of Nicholas
Danvers of the City of London Gentleman
For advancement of this worke. Contributed this Plate.*



*Mr. Henry Hayward of the Parish of S.^t Saviours
Southwark in the County of Surrey.
For advancement of this Work. Contributed this Plate.*

The Parable of the Wedding Garment;

Or, The Marriage of the King's Son, &c.

ALL the time from the entrance of Jesus Christ into Jerusalem, till his Passion, was spent in divers Conferences which he had with the Jews, in which he Reproached them with their Infidelity, and foretold them that the Pagans and Idolaters, should take their place in the Kingdom of GOD.

But, to abate at the same time, the over-weaning Opinion which the Gentiles might have of themselves, by being preferred before a People, who were heretofore so beloved of GOD; he shewed in the same Parable, in what manner he rejected the Jews, and with what Circumspection the Gentiles should now possess their Place.

The Kingdom of Heaven, saith our Saviour, is like unto a King, who made a Marriage for his Son, and sent his Servants to call those which were bidden to the Wedding. But these Persons made light of this Invitation, and came not: He sent to them again other Servants, to tell them, he had prepared his Oxen, and Fatlings, and that all things were in a Readiness: But they still forbore coming, for some went to their Farms, and others to their Merchandizes; and there were others more ungrateful and base, who outrageously handled the King's Servants, and slew them. And when the King heard of this, he was wroth, and sent forth his Armies, and slew these Murderers, and burnt their City.

Which being done, he said to his Servants, You see, I have gotten all things ready, but those I had invited are not worthy of the Entertainment; Go then into the Highways, and as many as ye shall find there, bring to the Wedding. The Servants obeyed their Master, and gathered together a great number of Persons, both good and bad, so that the Table was filled with Guests.

When they were set down, the King entered into the Room, to see those that were Bidden; and having observed one who had not a Wedding Garment, he said to him, Friend, how camest thou hither, not ha-

ving a Wedding Garment? and the Man was Speechless. Then the King commanded his Servants to bind him Hand and Foot, and to cast him into utter Darkness. In fine, he concluded this Parable with these dreadful Words; There are many called, but few chosen.

Our Saviour by this Parable, which sets forth the Reprobation of the Jews, and the Election of the Gentiles, shews us, he expects we should use our utmost endeavours to make our selves worthy of his Grace: And though he be so kind as to prevent us by his Gracious Invitation to this mystical Marriage; yet he expects we should hasten thereto, with such Ornaments, as have some Proportion to the Majesty of him that called us.

The Ancient Fathers tell us, That this Nuptial Robe, is the New Man, which has bin created according to GOD, in true Righteousness and Holiness. If we do not endeavour to Cloath our selves with this Robe, 'tis to be feared that God will reject us from his Feast; and that the Nakedness wherein he sees by the Corruption of the Old Man, with which we were Cloathed, will force him to bid his Servants to put us away from his Table, and cast us into utter Darkness, that is to say, into such Darkness, as will hinder us from ever finding him.

This Man according to S. Austin, doth represent a great many others, to wit, the whole body of the wicked, who are ignorant of the shameful Condition they are in; who are Naked without knowing it; and Blind, though they think they see clearly; who believe they understand all things, whereas in truth they understand nothing; The GOD of this world, having blinded their Eyes, and laid them in a deep Sleep. Wherefore, we should do well ever to remember the Words of our Saviour in the Revelations; I will come as a Thief: Blessed is he that Watcheth, and keepeth well his Garments, that he walk not Naked, and expose his Confusion to the Eyes of others.

The Parable of the Talents.

Our SAVIOUR by this Similitude shews the danger whereinto a Man falls, if he goes beyond the Measures set him by the Gospel, and also if he does not walk up to the Rules of it.

BEfore our Saviour had ended his Preaching, he was willing to lay before Men the severity of GOD's *The same year* 33. Judgments; and therefore proposes to them the Parable of the Foolish and Wise Virgins; to shew us, That how good soever our Condition may be, and though our Works be never so Exemplary, denoted by those burning and shining Lamps; yet shall we be rejected of GOD, if we have not (as S. Austin says) this Oil of a true and perfect Humility; which shews us, That we are nothing in the sight of GOD, and that 'tis his Grace that doth all in us. But the Parable of the Talents, related afterwards by S. Matthew, instructs us in many important Truths.

The Kingdom of Heaven is as a Man Travelling into a far Country, who called his own Servants, and delivered to them his Goods: Unto one he gave 5 Talents, to another 2, and to another 1; to every Man according to his several ability, and straightway took his Journey. He that received 5 Talents, went and traded with the same, and made them 5 more; and likewise he that received 2, gained 2 others; but he that received 1, went and hid it in the Earth, which rendered it useless. After a long time, the Lord of those Servants being return'd, called his Servants to account; and he that received 5 Talents, came and brought other 5 Talents, saying, Lord, thou deliverest me 5 Talents, behold I have gained 5 more: His Lord said, Well done thou good and faithful Servant; thou hast been faithful over a few things, I will make thee Ruler over many things, Enter thou into the Joy of thy Lord. He also that had received the 2, brought also 2 others to his Lord, who likewise recompensed his fidelity, as he had done to the first. But he that received but 1 Talent, coming near to his Master, told him, Lord, I know thee to be an au-

stere Man, and that thou gatherest where thou hast not sowed; and therefore I was so afraid of thee, that I have hid thy Talent in the Ground, and lo here it is. His Master answered him, O thou wicked and slothful Servant, seeing thou knewest I gathered where I did not sow, why didst not thou put the Money I gave thee into other Hands, that when I returned, I might have received my own with Usury? Take therefore the Talent from him, and give it to him that hath 10; for unto every one that hath, shall be given, and he shall have abundance; but from him that hath not, shall be taken away even that which he hath; and cast the unprofitable Servant into outer Darkness, where shall be weeping and gnashing of Teeth.

The Holy Fathers have trembled in considering this Parable: They have seen the danger wherein a Man falls, if he goes beyond the Measures set him by the Gospel, and if he does not also walk up to the Rules of it.

It was as dangerous to these Servants, to design the serving their Master, according to the Talent which he had given to others, as not to serve him according to the Talent which they had themselves received.

For as there is no greater Humility, than not to set about works of Charity beyond the Grace that GOD has bestowed on us; so there is no greater Misery, than to keep the Gifts of the Spirit unemployed. For the Severity used towards that Person, who had hid his Talent in a Napkin, has to awed considering Christians, that it made them vanquish their own Natures, and humbly surrender themselves to the Decrees of Providence. 'Tis certain, GOD is no hard Master, yet is it not to be imagined, that he has given us our Lives to no other purpose, than to take in and let out the Air.

The



C. Freeman sculp.

J. Kip Sculp.

*Mr Thomas Jenney Citizen
and Mercer of London
For advancement of this Works. Contributed this Plate.*



Francis Ashenhurst of Barke hall in Staffordshire M. of Arts & Arch-Deacon of
 Darby Grandson to Ralph Ashenhurst of Ashenhurst in Staffordshire Esq.
 For Advancement of this Worke. Contributed this Plate.

The Last and General Judgment.

OUR Blessed Saviour having advertiz'd Men of the dreadful severity of his Justice, by the Parable of the Virgins, and that of the Talents; He afterwards exhorted them to Watch over themselves, by representing and reminding them of the Last and General Judgment; saying, *When the Son of Man shall come in his Glory, and all the Holy Angels with him, then shall he sit on the Throne of his Glory; and before him shall be gathered all Nations, and he shall separate them one from another, as a Shepherd divideth the Sheep from the Goats: And he shall set the Sheep on his right Hand, but the Goats on the left.*

This Instruction was very necessary, to awaken us out of that drowzy Colanese, whereunto we are all too subject during this Life.

For tho' our Saviour Christ has received from his Father a Sovereign Rule and Authority over all the World; yet he seems to let Men loose, and to suffer all things to be confounded, as if he concern'd not himself with them.

But 'tis certain, he exercises an Invisibile Power over them, and which he will one day demonstrate with all Solemnity. And therefore 'tis, that he inculcates it to be a Man's greatest Wisdom in this Life, ever to remember this Judgment that is to come, and to be before hand with it, by judging our selves, that is, our Consciences.

When (say he) the Son of Man shall come in his Majesty, attended by his Holy Angels, and all Nations shall come before his Presence; he shall then separate them as the Shepherd separates the Sheep from the Goats; for he shall set the Sheep on his right Hand, and the Goats on his left. Then shall he say to the one, *Come ye blessed of my Father, receive the Kingdom prepared for you from the beginning of the World: For I was an hungry, and you gave me to eat; I was a thirsty, and you gave me to drink: I was a Stranger, and you gave me entertainment; I was naked, and you clothed me; I was sick, and you comforted me; I was in Prison, and you visited me.*

Having said these comfortable words to the Righteous, which will surprize them, and

sensibly inform them, That when they did these actions of Charity to the least of those which belong to Jesus Christ, they did it to himself; neither will he less surprize the Wicked, in reproaching them with their hardness of Heart, in that having seen him an hungry and thirsty, and in other Extremities, they have not afflicted him. They will ask of him, *When saw we thee an hungred, or a thirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?* And Jesus Christ will plainly tell them, with the severest Anger, That when they refused all Kindness to the Poor, they refused it to himself, saying, *In as much as ye did it not to the least of these, ye did it not to me; therefore, Depart from me ye Cursed into everlasting Fire, prepared for the Devil and his Angels.*

Having thus publickly extolled the Charity of the one, and accused the Ingratitude of the others, he will bring the Good into everlasting Life, and throw the Wicked into everlasting Torments.

Our Saviour shews us in these words, That this Judgment will be a great surprize to most People, and that 'twill then be made manifest, how much we are deceived in our Accounts of Salvation. For 'tis plain from what our Saviour says both to the Just and Unjust; that 'tis not sufficient to avoid Evil, but we must do Good; seeing Jesus Christ condemning the Wicked, doth not reproach them with Crimes, but only with the want of Charity.

So that according as the Fathers have remarked from these words of our Saviour, Our greatest trust which we can have in the Mercies of GOD, must arise from the exercise of Charity towards our Neighbour, in all the occasions which do offer themselves. And those who set about the working out of their Salvation in good earnest, do easily find them.

We can no where turn our selves, but we see some Object or other, that does even force our Pity and Compassion. The lewd and debauched do need our Prayers, That GOD would open their Eyes, and purifie their Understandings by Faith and Repentance, that they may not receive the wages of their Sins, which is eternal Death.

The Last Supper.

Or, The Institution of the LORD's Supper.

OUR Blessed Saviour having finished his Discourses to the People, and there remaining only two days to the Passover, he commanded his Disciples to prepare all things in order to it. Which being done, and Judas having agreed with the Jews about the manner of betraying his Master to them, our Saviour went into a large Room, which he had enjoyed his Disciples to get for him; where being seated, he immediately declared to them the great desire he had to celebrate this Passover with them; and that in such a manner, as if that which he had already done for them was not worth mentioning, so great was his Love to them.

Having eaten the Lamb with them, according to the prescription of the Law; before he establish'd his Divine Supper, he so farabased himself, that he took Water in a Basin, to wash his Disciples Feet and wiped them with a Towel, with which he had girded himself; and finished this Act of a prodigious Humility with these words, which concern all the World, *I have given you an Example, which every Man that will be my Disciple, must follow.*

And being sat down with the Twelve Disciples, as they did eat, Jesus said, *Verily I say unto you that one of you shall betray me. At which words they were exceeding sorrowful; and began every one to say unto him, Lord! I it is!* And our Saviour said, *He that dipperth his hand with me in the Dish, shall betray me; but woe unto that Man that shall betray me, it had been better he had not been born.* Then Judas said, *Master, Is it I?* Our Saviour said unto him, *Thou hast said.* And as they were eating, Jesus took Bread and blessed it, and brake it, and gave it to his Disciples, saying, *Take, eat; this is my Body:* And he took the Cup and gave Thanks, and gave it to them, saying, *Drink ye all of it; for this is my Blood of the New Testament, which is shed for many, for the Remission of Sins. I will not drink henceforth of this fruit of the Vine, until that day that I drink it new with you in my Father's Kingdom.*

He distributed it to them with his own hands, and he refused not Judas this Favour: And although he well knew his Treachery, yet he would not plainly discover it to the rest, to the end, that the mildness he used towards him, might (if possible) make some impression on his hard Heart.

But he was an early Instance, that this Sacrament, which the Son of GOD then Instituted for the Comfort and Salvation of the Faithful, would only prove Condemnation to those who should receive it unworthily; and that the Devil would enter into their Souls at the same time, when the Holy Elements should enter into their Bodies.

This Disciple, who was guilty of shedding the Blood of our LORD and SAVIOUR, still continued his hardness of Heart and Impenitency; for when each of the Disciples were dismay'd, and demanded of Jesus Christ, Whether he was the Man that should do this horrid Deed? Judas had the boldness to ask the same Question. And immediately after, he went forth to put in execution this his perfidious Contrivance.

This Disciple's Treachery has made the Ancient Fathers admire and wonder at the goodness of our Saviour; who for all this desisted not from giving him his Body, even as to the rest, with the same patience where-with he a while after suffered his Perfidious Salutation.

The Church in all Ages has sigh'd and groan'd, in considering that her holy Spouse doth every day suffer the same Indignity at the Altar, as he suffered then. She has testified her deep Sorrow, to see her self forced (as it were) to give our Saviour's pure Body to impure Souls; and has admired the Humility of Jesus Christ, that he doth not come down from Heaven, to punish those who thus unworthily receive him.

He is present at this Day at our Altar, as an Example to us of Patience, and if we be faithful to him, we must endeavour in Receiving his Body, to be the Imitators of his ineffable Humility; and to lament the wretched blindness of those who dishonour him by so many Sacrilegious Communions.

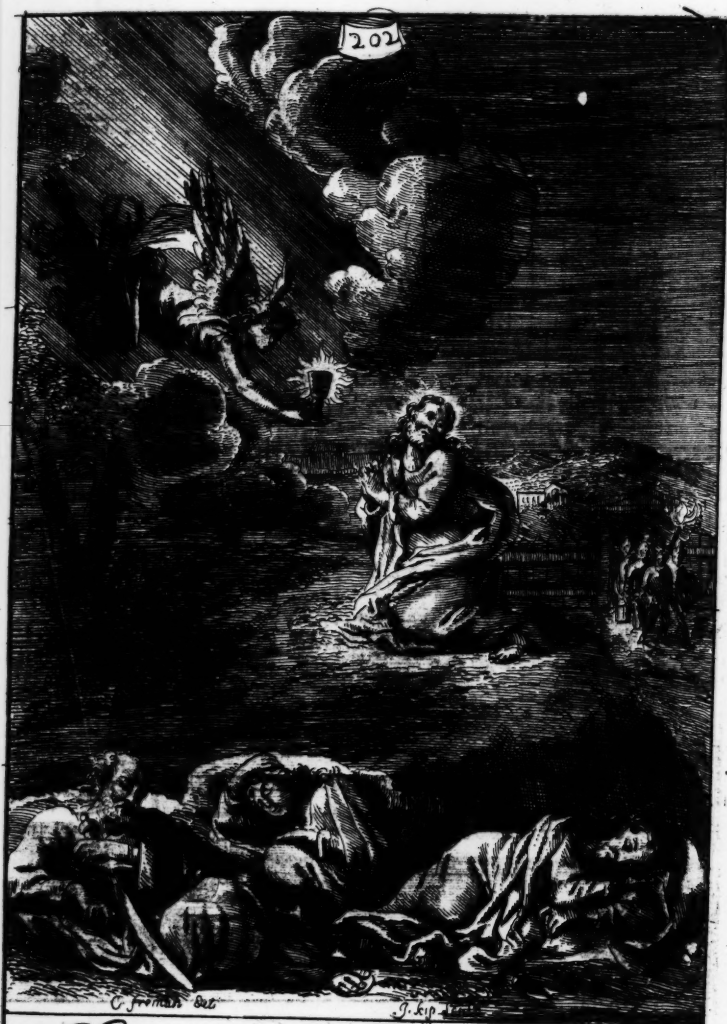
Our



C. fremar in.

J. Kip Sculp

*Sr James Tillie of Pentillie Castle
in the County of Cornwall Knight.
For advancement of this worke. Contributed this Plate.*



*Mr. Edward Jeffreys, eldest son of Jeffrey
Jeffreys of Lynwell in Brecknockshire Esq^r,
For advancement of this Work contributed this Plate.*

Our SAVIOUR's Agony and Bloody Sweat, when he Prayed in the Garden, before his Betraying and Apprehension.

After *Judas* had left our *Saviour*, to execute the design he had contracted with the *Jews*, our *Blessed* *Lord* made an admirable Discourse to his *Apostles*; whereby he shewed us, in joyning the *Word* to his *Body*, that it also is the nourishment of our *Souls*, and that we ought not to part them, according to our *Saviour's* own Example.

He at the same time said to *S. Peter*, That the *Devil* had desired to tempt him; but that he had prayed his *Father* for him. This *Apostle*, instead of humbling himself at these words and prayers of the Son of *GOD* in his behalf, grew conceited of himself, as it soon after too plainly appeared. For our *Saviour Christ* formally foretelling him, That he would Three times deny him before the *Cock* Crowed: He boldly answered him, He would never do it; and that he was so far from Renouncing him, that he was ready to go to *Prison* with him, yea, to die with him; so that the terrible prediction of his *Fall*, not being able to humble him, there was a necessity of doing it by the *Fall* it self.

Our *Saviour Christ* then having said these admirable Truths to his *Disciples*, contained in this last *Sermon*, he commanded them to take *Arms* with them; and thus they pass over the *Brook Cedron*, to go (as he was wont) to the *Mount of Olives*.

His *Disciples* followed him, and being come to a place called *Gethsemane*, he caused them to tarry there, that he might go alone into the *Garden* not far off, to pray there, according to his usual custom, and on this occasion was well known to *Judas*.

He took only *Peter*, *James*, and *John* with him, who were his chiefest Favourites, and who more immediately attended him. Being with them, he told them, That he was in great anguish of Spirit, even unto death, and therefore he desired them to watch with him whilst he prayed. He afterwards went from them about a *Stones-cast*, and falling upon his *Face*, he prayed, saying, *My Father, if it be possible, let this Cup pass from me; nevertheless, not as I will, but as thou wilt.*

And when our *Saviour* came to his *Disciples*, he found them asleep, and said, *Could ye not watch with me one hour? watch and pray lest ye enter into Temptation; the Spirit indeed is willing, but the Flesh is weak.* He went away the second time, and prayed as formerly, and returning he found them asleep, for their Eyes were heavy. Again our *Saviour* left them and prayed the same words. Then he came to them and said, *Sleep on now, and take your rest, behold the hour is at hand, and the Son of Man is betrayed into the hands of Sinners. Rise let us go, he is at hand that betrays me.*

Our *Saviour's* Agony was so great, altho' there was an *Angel* appeared to strengthen him, that he sweat drops of *Blood*.

This our *Saviour's* Passion in the *Garden*, has been the admiration and astonishment of *Christians* in all Ages; especially when they considered, how many People have gone joyfully to suffer *Death* but this might well happen to them, seeing their *Cafe* and our *Saviour's* extremely differed. For our *Saviour* bore on him the *Iniquity* and *Punishment* of us all; the *Sins* of the whole *World* lay on his *Shoulders*, and he was to undergo the penalty of them.

It is moreover to be considered, that being a *Man*, he was liable to all the infirmities of that state: For he was subject to *Grief* and *Sorrow*, to *Hopes* and *Fears*, as we are. For it behoved him to be in all things, like unto us, *Sin* only excepted.

The *Prayer* he thrice offered up to his *Father*, to remove this *Cup* from him, concluding at each time with submission to his *Will*, should serve as an excellent Instruction to us in all our *Prayers*.

Having shewed throughout his whole *Life* a perfect resignation to his *Fathers* *Will*, he seems to renew this Disposition at his *Death*. By which he learns us, That we ought chiefly to labour after this Temper of Soul in all *Afflictions* and *Sufferings*, but more especially at the *Hour of Death*; for then we shall have most occasion to put his excellent Example in practice, and to say, *Not my Will, but thy Will be done.*

Judas

Judas's Treason.

Our SAVIOUR being Sold to the Jews by Judas, is Betrayed and Taken by him with a Kiss.

OUR Saviour being o'erwhelmed with Sadness, when he was in an Agony in the Garden, gave us a great instance of his Humility; for he came to his Disciples, to try, if peradventure he might find any Consolation in them, or any mitigation of his Grief. But he found not them in any fort disposed to wise Counsels, for they were fallen into a dead sleep.

He came thrice to awake them, with these important Words, *Watch and Pray, the Spirit is willing, but the Flesh is weak.*

He had no sooner done speaking to them the third time, but Judas appeared at the Head of a great Company of People bearing Arms. Judas had given them a Sign, whereby they should know, which was the Person they should lay hold on, to the end he might not make his escape from them, and so occasion more trouble in taking him.

He came then boldly up to the Saviour of the World, and treacherously kist him, saying, *Hail Master*; which our Blessed Lord patiently endured, and with the same kindness as heretofore, to teach us, To bear gently with such Persons as are like him, and not to be sharp and spiteful at the ill usages of Friends and Domesticks. Yet he said to him, *Wherefore comest thou hither? Dost thou betray the Son of Man with a Kiss?* Which Words were rather spoken, to bring him to a thoughtfulness of what he did than to complain of his Ingratitude.

After this Kiss of Judas, our Blessed Saviour (who had heretofore fled, when the People would have made him a King) went to meet those who came to take him, asking them, *Whom they sought?* and that with so powerful a Voice, as made them all to fall flat on the Ground; shewing by this means, That 'twas not want of Power made him suffer Death; but that he underwent it of his own free will. He then surrendered himself to these wicked People, having an eye to the Power which GOD had given them.

S. Peter endeavoured to defend Him from them, drew out his Sword, and cut off the Ear of Malchus, who was a Servant to the High Priest: But our Saviour was so far from delighting in this Resistance, and permitting this just Revenge, that immediately he healed the Wound, and reprehended S. Peter for making it; saying, *Put up thy Sword into his place; for all they that take the Sword, shall perish by the Sword.*

He told him he needed not his Arm to deliver him; for had he not fully determined to drink of this Cup, He could pray to his Father, and he would presently give him more than 12 Legions of Angels, to assist him; But how then shall the Scriptures be fulfilled, that thus it must be?

He suffered himself then to be bound only saying to the Officers, That they needed not to have come out against him, as if he were a Thief, or a Murderer; seeing he was every day in the Temple, where they might have laid hold on him.

Being then secured in their Hands, all his Disciples fled, and left him alone with them; And when they had laid hold on him, they led him away to Caiaphas the High-Priest, where the Scribes and Elders were assembled, and Peter followed afar off. Our Saviour designed by this, To comfort those who should fall by surprize into the hands of their Enemies.

He knew, that they were to come to take him, and he did not avoid them, because he knew it was his Father's Will; to the end, that those who should fall into a like condition, without knowing it, should adore (as he did) the Power of GOD in Men; and not suffer themselves to be carried away by fruitless Complaints and Repinings. For there is nothing comes amiss to him, who considers, That he suffers nothing, but what a most Divine Person suffered before him; and that the Sufferings of this present Life, are not worthy to be compared to the Glory which shall be revealed.

Christ's



*Mr. Nicholas Jeffreys, second son of Jeffrey
Jeffreys of Lynwell in Brecknockshire Esq^r.
For advancement of this Worke, Contributed this Plate.*



*M^{rs} Ann Jeffreys, eldest daughter of Jeffrey
Jeffreys of Lynwell in Brecknockshire E^g.
For adornment of this work contributed this Plate.*

Christ's Examination, and Peter's Denial.

Our SAVIOUR is Carried and Examined before Caiaphas the High Priest, and is Denied there by Peter.

OUR Blessed LORD being in the Hands of the Jews, was carried before *Annas*, Caiaphas his Father-in-Law, who was High Priest that Year. *Annas* interrogated him touching his Disciples and Doctrine; whereunto our Blessed Saviour replied, *That he had not Taught in Secret, so that he might be informed by every Body of that matter.*

But this freedom of Speech displeasing an Officer which stood near our Saviour, he gave him a blow on the Face, and ask'd him, Whether it became him, to answer the High Priest in that manner?

Jesus Christ suffered this Indignity with a Divine Patience, and only bade this Person, to tell him what he had spoke amiss, otherwise he that smote him would shew himself to blame.

Annas after this sent him to *Caiaphas*, at whose House the Chief Priests were assembled, to confer about the Charge they were to exhibit against him; and, if need were, to find false Witnesses; who being brought, they could make out nothing that was sufficient to take away his Life: But at last, one amongst them accusing him for having said, *That he would destroy the Temple, and build it up again in Three Days.* The High Priest arose, and ask'd him, Why he made no Defence against this Accusation? *Jesus Christ* observ'd still a profound Silence, which made the High Priest command him, in the Name of the Most High GOD, to tell them, if he were the Christ? Tho' I should tell you (saith he) that I am he, ye will not believe me, neither will you let me go; but You shall see the Son of Man coming in the Clouds, and sitting at the right Hand of GOD.

The High Priest having heard these words, rent his Cloaths, and cried out, He has spoken Blasphemy, What need have we of further Witnesses? You your selves have heard his Blasphemy. What think ye?

They all answered, He had deserved Death. Then the Soldiers began to misuse him; for they spit on his Face, and blinding him, struck him, and then bid him prophesie and divine who it was.

The Night being thus spent, in the Morning they led him to *Pilate*, to pronounce Sentence on him. St. Peter, who had followed *Jesus Christ* at a distance into the House of the High Priest, and warmed himself by the Fire with the Officers, lost that Heat which he had shewed before, and his Courage changed into an excessive Fearfulness; when a Servant Maid asked him, Whether he had not been with *Jesus Christ*? He answered, No. And having a while after charged him with the same Question, he renounced him, (as he had done before) saying, That he knew not the Man. In fine, About an Hour after one of the High Priest's Servants, a Kinsman of him whose Ear Peter had cut off, positively affirmed, that he was with *Jesus Christ*. But Peter denied it again the third time with horrid Oaths and Imprecations; and immediately the Cook Crew; and our Blessed Saviour looking on him, touched him to the Quick, and made him remember what had been said to him; and thereupon he went out and wept bitterly.

Whence we learn, That those who turn to GOD, owe their Conversion to the gracious Look of our Saviour. We have no knowledge of the wretchedness of our Condition, neither do we think of a Remedy, till GOD doth enlighten our Minds by his Grace.

The Relation of St. Peter's Sin, and his Sorrow for it, has been of great Consolation to the Faithful in all Ages. His Repentance has no Words, because they are superfluous when Works speak.

I hear not St. Peter's Voice after his Sin, (saith St. Ambrose) but I see his Tears. Happy Tears, which do not only beg Pardon, but do (in some sort) deserve it.

PILATE

PILATE to assuage the Rage of the Jews, condemns our Saviour to be Scourged, and delivers him to them to be Crucified.

Jesus Christ was led from Caiaphas to Pilate, who demanded of the Jews, What were the chief Heads of their Accusations against this Man? But the Jews answered him confusedly, That if he had not been a wicked Man, they would not have brought him before him.

Pilate not being accustomed to judge People upon such slight Grounds, would have remitted him into their Hands again, that they might judge him according to their own Law. But to satisfy him they produced false Witnesses, who making no mention of Religion, or Temple, as they did before the High Priest, affirmed, That he was a seditious Fellow; that he stirred up the People to Rebellion, and hindered them from giving Tribute to Caesar, Calling himself a KING.

Whereupon Pilate came to Jesus Christ, who spake freely to him touching himself, and of his Kingdom, and that 'twas not of this World; his only Business amongst Men being to instruct them in the Way to everlasting Life.

Pilate not being prejudiced with Malice against his Person, as the Jews were, easily discovered our Saviour's Innocency, and went to the Jews again to tell them, that he found him in no sort culpable.

But the People being impatient at the hearing of this, he was constrained to return to Jesus Christ and question him again; but he remained in a deep Silence. Pilate shewed him what a great number of Accusations were laid against him; unto all which Jesus Christ answered nothing, so that he astonished the Judge with his Silence.

This Governour understanding, that our Saviour Jesus Christ was of Galilee, he would make this a Pretence to be discharged of him, and sent him therefore to Herod, who was King of that Province, and was then at Jerusalem.

Herod was at first overjoy'd at the Sight of him; for having of a long time heard much of him, he was glad of this opportunity to converse with him, and expected also, that he would do some Miracle before him. But

having offered to him several Questions, to which our Saviour made no answer: This Prince therefore despised him, and esteemed him a Fool, and caused therefore a white Robe to be put on him, and sent him thus arrayed back again to Pilate, with whom he was then reconciled, so that they became Friends.

Pilate having received our Saviour, went out the third time to tell the Jews, That he found no Fault in him, and that Herod himself, to whom he had sent him, could not find him guilty of any thing. But the Jews being resolved to put our Saviour to Death, shewed by the Shouts and Uproars they made that they liked not Pilate's Opinion of him.

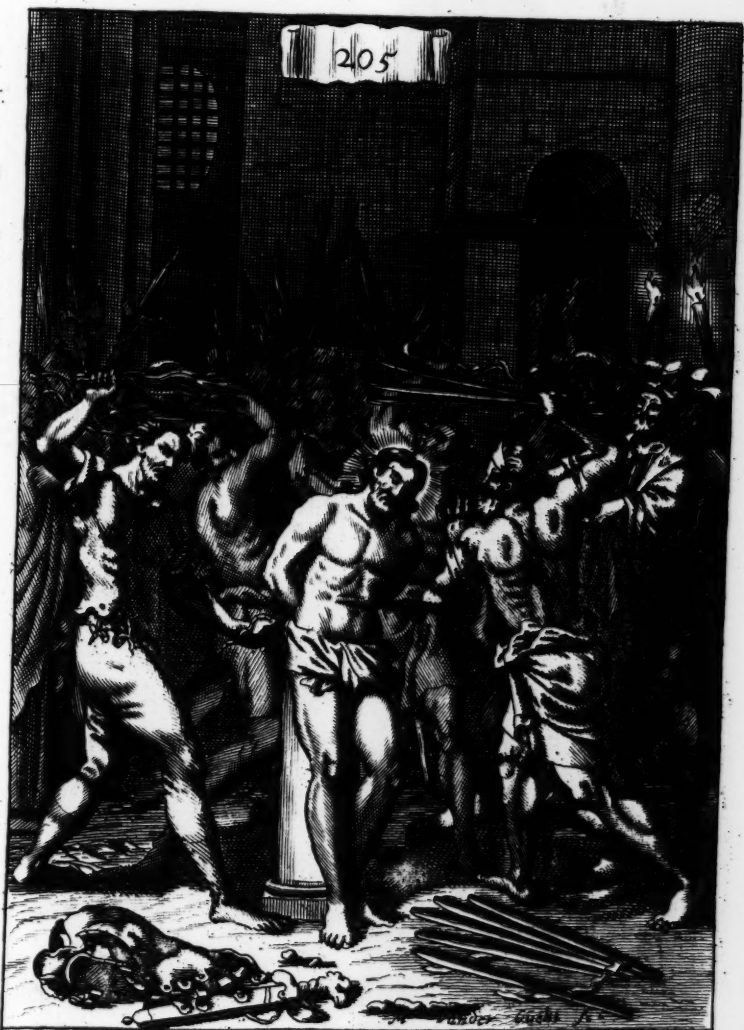
Pilate therefore thinking to assuage their Rage, and to gratify their revengeful Spirits, condemned our Saviour to be scourged, imagining that this Punishment might be a means to make him escape Death.

Then Judas when he saw how far the Enemies of our Saviour began to carry their Revenge, came to himself; and considering the Crime he had committed, was seized with Despair, which made him bring back to the Jews the Thirty pieces of Money which he had received of them; telling them, He had sinned, in betraying Innocent Blood; and having thrown his Money into the Temple, immediately went away, and hanged himself.

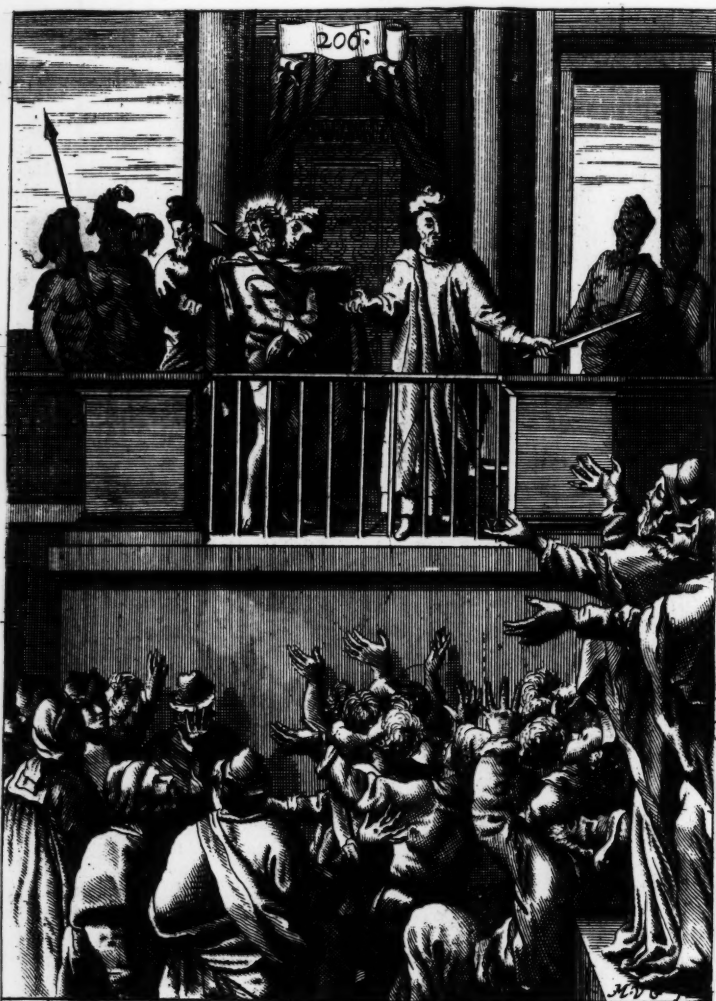
This Disciple, whose Heart the Devil had corrupted, and whose Malice GOD had made subservient to his Eternal Designs, is a terrible Example of the manner of the Devil's imposing on Men. He disguises the Mischief whereunto he would cast them, he blinds their Eyes lest they should behold it, and so artificially colours it, that they cannot discern the ugliness of it. But as soon as they have committed it, he makes use of a quite contrary Course; aggravating their Sin, with the severe Justice of GOD; and thus brings them to Despair.

Those Christians that would escape his Snares, must be sensible of their Sins, which are innumerable, and also be sensible of the Mercies of GOD, which knows no bounds; for there is no Malady incurable to the Omnipotent Physician.

PILATE



*M^{rs} Jane Jeffreys, second Daughter of Jeffrey
Jeffreys of Llynwell in Brecknockshire Esq^r.
For advancement of this Work, Contributed this Plate.*



*M^{rs} Sarah Jeffreys, third daughter of Jeffrey
Jeffreys of Lynwell in Brecknockshire E^g.
For advancement of this Works, Contributed this Place.*

PILATE *shows our SAVIOUR to the People, saying,*
Ecce Homo!

PILATE having delivered *Jesus Christ* to the *Soldiers*, they added cruel *Mockings* to the punishment *The same Year 33.* of *Scourging*; and in derision of his Royal Dignity, they put a *Crown of Thorns* on his *Head*, a *Reed* in his *Hand*, and clothed him in a *Purple Robe*. They afterwards bowed the *Knee* before him, and buffeting him, said, *Hail King of the Jews*.

In fine, They had so pitiously used him, that *Pilate* thought the shewing him to the *People* would be sufficient to mollify them, and to make them lay aside their thirst after his *Death*.

But he was much mistaken in his Expectation; for as soon as he had presented *Jesus Christ* before them, saying, *Behold the Man!* there arose such Cries and Clamours from all the *People*, that much troubled him. Even the offer which he made them of delivering our *Saviour* on the account of the *Passover*; at which time he was wont to set at liberty one certain Person; was by one common Voice rejected; so that our *Blessed LORD* saw *Barabbas*, who was a *Thief*, a *seditions Person*, and a *Murderer*, preferred before him.

The knowledge that this *Judge* had of the innocency of *Jesus Christ*, held him in suspense, and hindered him from blindly following the fury of the *People*: He was also further disturbed by the Advice of his *Wife*, who charged him not to be any ways concerned in the Death of that *Just Man*, for she had been much troubled on this occasion with *Dreams* in the Night.

In the mean while the *Jews*, who would not give over their prosecution; cunningly told *Pilate*, That he shewed but small affection to the *Emperour*, in taking such a *Man's* part, who had declared himself a *King*, in opposition to *Cæsar*.

This *Governour*, who was very careful of his Fortune, and very little concern'd for justice, could not hold out any longer against these words. Wherefore finding all his unwillingness were fruitless, and that the more he endeavoured to save him, the more he raised a Tumult, he caused *Water* to be brought him, and thought to do away the horrible Crime he was about committing, by washing his *Hands* before all the *People*, in saying, He was not guilty of the *Blood* of this *Man*.

He soon after pronounced the Sentence of *Death* on our *Saviour*, delivered him into the hands of the *Jews*, and set *Barabbas* at liberty.

There was never any greater instance than this Action of *Pilate*, to shew how far the desire which the *People* of the World have to satisfy their *Ambition* and *Interests*, will carry them. He sets at naught whatever he knew of the Dignity and Innocency of *Jesus Christ*: He neglects the Advice of his *Wife*, which he ought to have respected as the warnings of *Heaven*; and treading under foot all the equity and good inclinations which he had to protect a *Just Man* oppress; he condemned *Jesus Christ*, not out of *Passion*, as the *Jews* did, nor out of *Covetousness*, as *Judas*; but only out of a *timorous humour*, that he might not expose himself to the danger of being out of favour at *Court*.

In the 27th. Chapter of *Matthew*, is set forth our *Saviour's* being delivered to *Pontius Pilate* the *Governour*; how *Judas* which betrayed him, when he saw he was condemned, repented, and brought the 30 pieces of *Silver* which he received for betraying him to the *Chief Priest*, and *Elders*, telling them he had sinned in betraying *Innocent Blood*; they answered him, What is that to us? see thou to that. Then casting down the *Silver* in the *Temple*, he went out and hanged himself: That with this *Silver* they bought a piece of Ground, called the *Potters-Field*, to Bury Strangers in, which was called the *Field of Blood*. How *Pilate* was admonished by his *Wife*, not to have his hands in the *Blood* of that *Innocent Man*, notwithstanding the Clamours of the *People* prevailed on him, that he pronounced Sentence of *Death*, which accordingly was *Executed*.

The Holy Fathers have observed on this passage of the Gospel, That there's nothing but Charity which can make us prefer our Conscience and Salvation, to whatever we may lose in the World.

Words are vain, Thoughts are weak, Resolutions are too often broken; it must be GOD that works in us by the secret motions of his Holy Spirit, to keep us in any thing that is good. Let us then earnestly implore his Divine Goodness to guide us, to counsel us, and to stablish us; for without him we can do nothing.

L I

Our

Our SAVIOUR bearing the Cross to Mount CALVARY.

THE Jews seeing they had at length gotten our Saviour into their Power, immediately put in Execution the Sentence of Death, which they had with much difficulty obtained. And their Fury being not able to admit of delays, they loaded him with his Cross, and made him thus depart out of Jerusalem, to go to Mount Calvary, which was the usual place where Malefactors suffered death.

But seeing our Blessed Lord (whose Spirits were exhausted by the undergoing of so many Miseries) fainted under so great a Burden (as was the Cross) which they had laid on him; they therefore constrained one Simon to carry it after our Saviour, who thus went to Calvary, attended by the insulting Shouts of the People that followed him.

Our Saviour suffered until he fainted, to teach us, not to be discouraged in less Afflictions, and to persevere unto the end. His Cross is carried by himself and Simon; and this Mystery is an Instruction, and an admirable Consolation to all the Faithful, For this shews us, That the Cross, as well as the Yoke of Jesus Christ, is always born by two; by Jesus Christ himself, and by the Christian who suffers for him.

Here is a Man given to the Son of GOD, to ease him; but 'tis GOD himself who eases us. And as in the Figure, Simon the Cyrenian eased Jesus Christ in appearance (yet 'twas our Saviour himself that bore the greatest weight of the Cross, for he had a divine Strength, which suffered his Body to be weakened only as he thought fitting) so 'tis we that appear to carry the Cross which GOD lays on us; but if we suffer by the Spirit of Jesus Christ, 'tis he in effect that bears it, and hinders us from fainting, by proportioning it to our Weakness.

The Son of GOD assures us, That whoever takes not up his Cross, and follows him, is not worthy to be his Disciple, for he hath first carried it himself, to the end we might be persuaded by his Example, if we could not be so by his Words.

The holy Women that had followed Jesus

Christ, and had assisted him during his Preachings, attended him when he thus carried his Cross to Calvary, shewing by their Sighs and Tears what a share they had in his Sufferings; and therefore the Son of GOD speaks only to them, saying, *Daughters of Jerusalem, weep not for me, but rather for your selves.* He will not be lamented, though his Cross excessively deserved it; teaching us thereby, That we ought not to bewail our selves in our Afflictions above measure, whether they be little, or great, nor suffer others to lament for us.

The time, says he, will come, in which it will be said, *Blessed are the Barren, and the Breasts which have not given Suck;* Then shall they say to the Mountains, *Fall on us;* for if these things be done unto the green Tree, what will become of the dry?

If any thing be able to stop the impatience of mens Hearts, it must be these last words of our Saviour Jesus Christ. What Christian but must humble himself under the Hand of GOD, when he considers who Jesus Christ was, and what himself is; what he has suffered, and what he suffers? A Man must acknowledge after this, That if he falls now into Impatience and Murmuring, he is guilty of a more extravagant Pride than words can express, and makes himself infinitely more faulty than the worst of Creatures.

The Crucifixion of our Saviour, is thus taken notice of in the 27th. Chapter of S. Matthew. After the sentence of Death was past, the Soldiers took him into the Common Hall, Strips him, vested him with a Scarlet Robe, put on his Head a Crown of Thorns, and a Reed in his Right Hand, and bowing the knee in derision, said, *Hail King of the Jews;* then they Spit on him, and Smote him, with deriding Words, and disrobing him, led him to Golgotha, the place of Execution. Then they gave him Vinegar to drink, mingled with Gall; they set up over his Head his Accusation, which was, *This is Jesus the King of the Jews.* For his Garments they cast Lots, which fulfilled that which was spoke by the Prophet, They parted my Garment amongst them, and upon my Vesture they cast Lots.

The



*Madam Elizabeth, the Wife of Major
John Cass of Hackney in Middlesex Esq^r.
For advancement of this Work, Contributed this Plate.*



*Mary Barington, daughter of Thomas Barington, of
Barington Hall in Essex Esq^r, by his wife the Lady Anne
Rich. daughter of the R^t Honourable Robert late Earle of Warwick
For advancement of this Works, Contributed this Plate.*

The Crucifixion of our Saviour.

OUR Blessed LORD being come to Mount Calvary (where this great Sacrifice was to be offered, which *The same Year 33.* was prefigured in the Creation of the World, and whose efficacious Vertue was from thenceforth to communicate it self to all Ages,) he was first given to drink *Vinegar*, mingled with *Gall*; but when he had tasted it, he refused it. At length they strip'd him of his Rayment, and nailed him to the Cross between Two Thieves, who were led to Execution along with him, that he might the better pass for an Evil-doer.

Our Blessed Saviour like a Sheep (that before his Shearers is dumb) opened not his Mouth, unless it were to pray for his Persecutors; because they knew not what they did.

But whilst he was thus tenderly affected towards his Enemies, they forbore not their insulting over him, saying, shaking their Heads; *Thou that destroyest the Temple of GOD, and rebuildest it in Three Days, now save thy self. If thou be the Son of GOD, come down from the Cross.*

All the People gazed on him, and mocked him; also the Rulers and Chief Priests reviled him, with Reproaches of his weakness in saving others, when he could not save himself. The Soldiers likewise mixed their Scoffs with the rest; and besides their cruel and brutish Speeches, they offered him *Vinegar* to drink. Neither did the Maltactors spare him, who suffered with him, for one of them blasphemingly said; *If thou be Christ, Save thy self, and us that suffer with thee.*

But the other being on a sudden enlightened in his Soul, and changed in his Heart by a Conversion, which has proved of admirable Consolation to Multitudes of Christians, and an Occasion of Ruin to many others; maintained our Saviour's Cause against his Companion, and loudly pronounced. That as for their parts they suffered justly; whereas our Blessed Lord had done nothing amiss. And addressing himself to Jesus Christ, (whom he knew to be King in another sort than Pilate did, when he caused that his Title should be fixed

over his Head on the Cross;) he entreated him to remember him when he came into his Kingdom.

Which Request of his our Saviour graciously granted, and promised he should be that Day with him in Paradise; then executing the Office of a Judge, he saved one of these Two Thieves, whilst he left the other in his Impenitency.

Our Saviour Christ having seen the Blessed Virgin standing at the Foot of the Cross with S. John, said to her, pointing to this Disciple, *Woman behold thy Son*; and he said to S. John, shewing him the Holy Virgin, *Behold thy Mother*. About the 6th Hour there was Darkness over all the Land, unto the 9th Hour, and about the 9th Hour Jesus cried with a loud Voice, saying; *Eli, Eli, Lama sabachthani*? That is to say, *My GOD, my GOD, why hast thou forsaken me?* Some of the Spectators hearing these Words, said he calls for Elias, let us see if Elias will come to save him.

And knowing he had accomplished all things to the least Circumstance of whatever had been foretold by the Prophets concerning him; for a Conclusion of all, he said, *I thirst*. And having tasted a little *Vinegar*, and recommended his Soul into his Father's Hands, he held down his Head, and yielded up the Ghost.

The Holy Fathers tell us, That only the Saints are able to understand the Mystery of Jesus Christ Crucified, We may properly say concerning this Mystery, That Holy Things are for Holy Persons. The Holy Spirit must himself take off the Veil from our Eyes, to give us entrance into this impenetrable Mystery to all Humane Wisdom, according to these Words of St. Bernard: *Jesus Christ dies on the Cross, and he deserves to be beloved: He gives his Holy Spirit, who makes him be beloved. But if the Holy Spirit be not given to a Man, he will see Jesus Christ Crucified, and he will not love him.*

What Shame and Confusion of Face will it be to a Christian, to see Jesus Christ dying, with ungrateful Eyes, without being devoutly affected towards him, who gave up his Life for us all?

Christ's Body begg'd and entomb'd.

*Our LORD and SAVIOUR laid in the Sepulchre by
Joseph of Arimathea.*

JESUS CHRIST having accomplish'd his Sacrifice on the Cross, and continued Obedient unto Death; *The same Year 33.* there happened several things which plainly discovered who he was, and made the Jews to know what manner of Crime they had committed.

The Heavens were o'erspread with thick Clouds of Darkness, during Three Hours; the Veil of the Temple was rent from top to bottom; the Earth quaked; the Rocks split; and Graves were opened; the dead Bodies of many Saints which slept, arose and left their Burying-Places, and appeared to many in Jerusalem.

So many extraordinary Signs made the Centurion, (who commanded the Soldiers) and they that were with him to watch our Saviour, say, That doubtless this Man was the Son of GOD. The rest affrighted at these Prodiges spake the same things; and this great Assembly of the People, which came to this Spectacle, beholding such strange things, changed their Insultings into Sighs, and returned back, smiting their Breasts.

In the mean while the Jews (whose Temper it was to be scrupulous in things of no Weight, yet forward to commit the most palpable Injustices) not being able to suffer, that these dead Bodies should remain on the Cross during the time of the Passover, entreated Pilate to cause their Thighs to be broken, and be taken down from the Cross; which Pilate granted.

The Soldiers having found the two Thieves still alive, broke their Leggs; but our LORD being already dead one amongst them pierced his Side with a Lance, whence issued out both Water and Blood.

At Night one of our Saviour's Disciples, tho' unknown, named Joseph, of the City of Arimathea, who was a good Man, and was not any ways concerned in the Death of Jesus Christ, but one of his Disciples, came boldly to Pilate, to beg our Saviour's Body,

which Pilate granted; whereupon Joseph, together with Nicodemus, took the Body of our LORD, and embalming it with precious Spices, and shrouding it in a fine Linen Cloth, they buried it in a new Tomb, or Sepulchre, which he had hewed out of a Rock; and he rolled a great Stone to the Door of the Sepulchre, and departed. And there was Mary Magdalen, and Mary the Mother of James, and Jesus, sitting over against the Sepulchre.

St. Chrysostom admires the Zeal of those two Persons, who having till then lain hid, discovered themselves in so important an Occasion. This Holy Father often exhorts his Hearers, to imitate them, and to strow (like them) Perfumes on the Body of Jesus Christ. He endeavours to confound those who are insensible of the Afflictions which our Saviour Christ still every Day suffers in his Members: who are the Faithful that are in Want, by the Love which these Two Men shew him after his Death. Their generosity spares no Cost; they bring Perfumes in abundance; they expose themselves to great Dangers, in making themselves publicly known to be the Disciples and Protectors of a Man who had Enemies, whose Hatred was as lively after his Death, as it was during his Life.

There is no Body (says this Father) but are apt to envy these two happy Persons, and are willing to render unto our LORD's Body the same good Offices of Charity. And yet (says he) we may do the same good Offices every Day with as much Satisfaction, and more Faith, in the Persons of his Members, in strowing our Perfumes, that is to say, in shewing our Compassion to the Poor and Miserable, who are the living Members, and real Bodies of Jesus Christ, and which he has loved more than that which he took of the Virgin, as is observed by S. Bernard, seeing he has yielded the one to the Cross, to save the other from Death and Eternal Destruction.

Etc.



*Mr Robert Pierce, son of Richard Pierce, Esq^r,
 Receiv^r of the Coale Duty granted by Act of
 Parliament for rebuilding the Cathedral Church of
 S.^t Pauls.
 For advancement of this Work, Contributed this Plate.*



*The R^t Hon^{ble} the Lady Elizabeth Seymour,
daughter to his Grace Charles Duke of Somerset &
For $\frac{1}{2}$ Advancement of this Works Contributed this Plate.*

The Resurrection of our Saviour.

And his Appearing to Mary Magdalen, &c

ALtho' our Blessed LORD lay buried in the Sepulchre, yet this did not satisfy the Jews; for they were afraid lest it should be publish'd, That he was Risen; and therefore they went to Pilate, telling him, that this Impostor had said, when he was living, That he would Rise again after his Death. And therefore they entreated him to set a Watch by the Sepulchre, lest his Disciples should steal away his Body, and afterwards give out a Report amongst the People, That he was Risen.

They blinded themselves with their own Wisdom; for designing to hinder beforehand (as much as in them lay) our Saviour's Resurrection, they confirmed the Belief thereof by notable Proofs.

For the Sepulchre being thus guarded, and the Stone which secured it, sealed; there immediately arose a great Earthquake. The Angel of the LORD descending from Heaven, roll'd away the Stone which lay before the Sepulchre, and sat thereon: His Eyes shined like Lightning, and his Garments were as white as Snow.

The Guards that lay near the Sepulchre were struck with Terror, and became as Dead Men; wherefore they hastned to Jerusalem, and told the Priests what had happened. Whereupon they immediately assembled, to consult together what they had to do in this Case.

They could not find out a better Remedy against a thing so evident, than to corrupt these Soldiers with a great Summ of Money which they gave them; for which they were to say, *That whilst they slept, his Disciples came and stole it away.*

In the mean time Mary Magdalen, and some other Holy Women, whose Love was the same to Jesus both living and dead; being come early to the Sepulchre, to perfume our Saviour's Body with Spices, argued amongst themselves, who should roll away the Stone that shut up the Passage to the Sepulchre. But they were greatly surpriz'd, as they drew near to it, to see it open; and yet more, when they were entred in, not finding him whom they searched for.

Mary Magdalen ran immediately to give notice of this to the Apostles; and S. Peter being come to the Sepulchre with S. John, saw the Linen Cloaths wherewith the Body of Jesus Christ was wrapped. But they going away in an Astonishment; Mary Magdalen tarried behind, shedding Tears in the Sepulchre. When two Angels clothed in white Raiment, one of which stood at the Head, and the other at the Foot of the Place where the Body of Jesus Christ lay, ask'd her, Why she wept? To which she answered, They had taken away the Body of her LORD; and she knew not where they had laid it. And the Angel said, Fear not, I know that ye seek JESUS that was Crucified: He is not here, but is Risen, as he said, Come, see the Place where the LORD lay, and go quickly and tell his Disciples, That He is Risen from the Dead; and behold he goeth before you into Galilee, there shall ye see him: Lo, I have told you.

Turning about, she saw Jesus Christ in the Form of a Gardener, who ask'd her, What she cry'd for? She answered, That if he had taken her Master's Body, he would be pleased to tell her where he had laid it. Jesus said unto her, Mary; and immediately being transported with Joy, she ran to embrace our Saviour's Feet; who hindred her, charging her to go and tell his Disciples what she had seen.

This is the first Appearance which the Gospel denotes of our Saviour's Resurrection; and thus happily was the persevering Love of this happy Sinner recompenced.

Our Saviour's Resurrection hath appeared such a great Mystery to the Saints; that it has made them say, 'Tis better humbly to adore the Greatness of it, than to pry over curiously into it. Nothing can sooner inspire us with an aversion to all worldly Glory, than the Circumstances which accompany it; seeing they all discover to Christians, that they be not what they are for this Life, but for another, of which Jesus Christ arising, has opened us the Entrance, in making us victorious over the Death, not only of the Body, but of the Soul.

Ch

The Disciples of E M A U S.

After our *Blessed Lord* had shewed himself to *Mary Magdalen*, he appeared the second time to the *Holy Women*, who having been informed by the *Angels*, that he was *Risen*, and that they should not search for the *Living* amongst the *Dead*, they went immediately to give notice of this to the *Disciples*. But whilst they were in the way, *Jesus Christ* appeared to them: They cast themselves at his Feet, who bad them go to his *Apostles*, and assure them of his *Resurrection*. But the *Apostles* took whatever they told them, for idle Tales. The third Appearance is, that to the two *Disciples* going to the Village of *Emaus*, which was about sixty furlongs from *Jerusalem*.

When they were discoursing in the way, of whatever had happened to our *Saviour*; our *Lord* taking on him the form or habit of a *Traveller*, drew near to them, and dimm'd their *Eyes*, that they should not know him. He asked the Subject of their Discourse, and why they were sad?

One of them answered him, He was astonished that he alone should be ignorant of what had past at *Jerusalem* lately, touching *Jesus of Nazareth*, who was a *Prophet* mighty in *Word* and in *Deed*, before *GOD* and all the *People*, and how the high *Priests*, and *Rulers* delivered him to be condemn'd to *Death*, and have *Crucified* him: And we hoped, added they, that he should have delivered *Israel*; but this is the third day since this happen'd. Not but that, said they, some good *Women* have started us, in affirming, That having been at the *Sepulchre* before day, they could not find his *Body* there: They also say, that they saw *Angels* there, who told them, That *Jesus Christ* was *risen*. And some from among us being gone to the *Sepulchre*, found what these *Women* told us to be true, and could not in effect find his *Body*.

Our *Saviour* admiring the *Disciples* should tell him all that was necessary to induce them to believe, when as yet they persisted in their *Incredulity*, cried out, O insensible and incredulous to all which the *Prophet* has foretold! Ought not *Christ* to have suffered these things, and thus enter into his

Glory? And beginning from *Moses*, and going through with all the other *Prophets*, he expounded to them whatever had been said of him.

Whilst he spake to them after this manner they drew near to *Emaus*; and our *Saviour* made as if he would have went farther, but they constrained him to tarry with them; it being already late, our *Saviour* yielded to their *Entreaties*, and entred with them into the *Tan*, and being at *Table*, he took *Bread*, blessed it, and gave it to them.

At this instant their *Eyes* were opened, and they knew our *Saviour*, who vanish'd from them, leaving them full of astonishment, and asking one another, Whether their *Hearts* were not inflamed, whilst he expounded to them the *Scriptures*? They arose at the same time, and went to *Jerusalem* to find the *Eleven Apostles*, to whom they declared what had happened, and in what manner they had known *Jesus Christ* when he gave them *Bread*; and as they thus spake, *Jesus* stood in the midst of them, and said unto them, *Peace be unto you*. But they were terrified and afrighted, as supposing him a *Spirit*.

Our *Saviour* learnt these two *Disciples*, that we should never lose our *Hopes* in extraordinary Events. There could not be a greater Disorder than the *Death* of a *GOD*, yet 'twas by that, *GOD* prepared the renovation of the *World*.

When we think that all is desperate, then 'tis we ought to raise our selves up by *Faith*, and consider the *Wisdom* of *GOD*, which is so much the more admirable, that it acts by the most opposite ways in appearance to what it deligns to do.

The warmth which *Jesus Christ* kindled in the *Hearts* of these *Disciples* by his *Word*, before he gave them his *Body*, is of great Instruction. It shews in what disposition one ought to be in Communicating; and that true *Piety* consists more in the Love of *GOD*, than in external Knowledge, seeing that these *Disciples* sooner felt this heat in their *Souls*, than they knew *Jesus Christ* with their *Eyes*.

The



*M^{rs} Susanna Henshaw, daughter
of Charles Henshaw Esq^r.*

For advancement of this work. Contributed this Plate.



*The Right Honourable Katherine Count-
ess of Rutland, Daughter of the Right
Honourable Baptiste Noel, Viscount Camperdown.
For advancement of this Work, Contributed this Plate.*

The Ascension of our SAVIOUR.

After the particular Appearances which our Saviour made to some of his Disciples, and the devout Women, he shewed himself to his Eleven

*The same Year 33.
Thursday May 14*

Apostles, and immediately entred into the Chamber where they abode, when they were all at Table. He gave them his Peace, and reproached them with their not believing those who had seen him Risen. They were at first astonished, and thought they saw a Phantasm; but Jesus Christ corrected their Feats, by telling them that a Spirit had no Bones nor Flesh; and to put them out of all Doubts, he shewed them his Feet, his Hands, and his Side.

When then they were o'erwhelm'd with Joy to see him, Jesus Christ, to persuade them more fully of the truth of his Resurrection, asked them, whether they had any thing to eat? and he did eat in their sight a morsel of broyl'd Fish, and a little Honey.

S. Thomas was not then with them; but when he returned, the rest told him that they had seen their Master. He answered, That he would never believe it, if he saw not with his Eyes the marks of the Nails, and if he did not touch them with his Finger.

Having remained firm in this his Incredulity, which has prov'd since so useful to cure us of ours, eight days after our Saviour appeared again on a sudden in the midst of his Disciples, Thomas being with them. And having given them his Peace, he plainly signified, that he shewed himself only to them to dispossess this Disciple of his Incredulity.

For at the same time that he shewed his Feet and Hands, he said unto him, Put thy Finger into these Wounds, and thy Hand into my wounded Side, and be not incredulous, but believe.

Thomas being immediately hereupon enlightened in his Soul, and believing more than he saw, cried out, my LORD and my GOD.

But our Saviour Christ said to him, Thou hast believed Thomas, because thou hast seen; happy are they who have not seen, and yet believe.

In fine, having appeared several times together for the space of forty days, either to all of them, or to some of them in particular, when the time of his Ascension was come, he stood in the midst of his Disciples, declaring to them, He had received from his Father all Power both in Heaven and in Earth, and he sent them into the World to preach the Gospel, to Baptize all Nations; and teach them to observe whatever he had told them, promising them to be with them to the end of the World. And said unto them, behold, I send the promise of my Father upon you, but tarry ye in the City of Jerusalem until ye be endued with Power from on high.

Having said this to them, He was taken up into Heaven before their Eyes. And in ascending he stretched out his Hand on the Apostles, and blessed them, and immediately a Cloud received him, and hid him from his Apostles.

Whilst they stood gazing on him, two Men cloathed in white appeared to them, who asked them, why they held their Eyes thus fixed towards Heaven? assuring them, that this same Jesus who thus ascended up into Heaven before their Eyes, should one day in like manner descend to Judge the whole Earth. And they worshiped him, and returned to Jerusalem with great joy, and were continually in the Temple, praising and blessing GOD.

The Holy Fathers have wished, that the Faithful would imitate the Apostles in this attentive looking up towards Heaven, that the consideration of Christ's Glory may make them raise their Affections from things below, by remembering, that the Country whereunto they tend, that the Bread which nourishes them, that the Grace which upholds them, that the Happiness which they expect, and that the Head, whose Members they are, is in Heaven; and that he promises them the same Kingdom, which he has obtain'd by the Holiness of his Life, and Merits of his Death, and by the Glory of his Resurrection.

D. M. Croft.

P E N T E C O S T.

Or, the Descent of the Holy Ghost.

OUR Saviour Christ Ascending up into Heaven, commanded his Apostles to wait in Jerusalem for the Gift of the Holy Spirit, which had been so many times promised them, and which was to be the effect of his Glory.

And therefore being returned from the Mount of Olives, where our Lord and Saviour had left them, they kept themselves shut up in an House, where they past the Day in continual Prayer, to draw down the Holy Spirit, although they were already certain they should receive him.

During this time, St. Peter being inspir'd of GOD, said to the other Disciples, that to fill the place of Judas, who had betray'd our Saviour, they should elect one from amongst those who had been always with Jesus Christ since the Baptism of S. John, to his Ascension; And therefore two Disciples having been chosen from amongst others, Joseph surnamed the Just, and Matthias; they prayed to GOD, who presides over Lots, to shew which of these Two he had chosen to be an Apostle, and the Lot fell on S. Matthias.

When the time of Pentecost, that is to say, of Fifty Days after Easter, was accomplish'd Ten Days after our Saviour's Ascension; they were all with one accord in one place, and suddenly there came a sound from Heaven, as of a rushing mighty Wind, and it filled the whole House therewith; and there appeared (as it were) Cloven Tongues like Fire, which rested on each of them. And they were all filled with the Holy Ghost, and began to speak divers Languages, as the Spirit gave them utterance; at this time all Jerusalem was filled with a great number of different People, who were strangely surprized at this Miracle, in seeing Persons whom they knew to be of Galilee, to speak so many different Languages; Asking one another whence this Prodigy could happen; and others mocking them, said they were full of Wine. But S. Peter

standing up with the other Apostles, lifted up his Voice boldly to refute this Calumny; telling them they were not Drunk, being but the third hour, and that what they saw, was the accomplishment of the Oracles of the Prophets, and the works of Jesus, whom they had Crucified. And this is that which the Prophet Joel speaks of; In the last days (saith GOD) I will pour out my Spirit upon all Flesh, and your Sons and Daughters shall Prophesy, your young Men shall see Visions, and old Men dream Dreams; and on my Servants and Hand Maids I will pour out my Spirit, and they shall Prophesy; I will shew wonders in Heaven, and Signs on the Earth, Blood and Fire, Vapour and Smoak, the Sun shall be turned into darkness, and the Moon into Blood.

Then was known the truth of which S. John said in the Apocalypse, That the Church was really descended from Heaven, and that our Saviour Jesus Christ as an eternal High Priest, as David calls him, built in this day a Temple to the Glory of his Father. He would make this Mystery sensible, that his Enemies who came in Crowds to Jerusalem, might not doubt of it. He then shewed himself Victorious over those that had Crucified him, and that their Fury served only to accomplish his designs. He made his Church Holy, as an everlasting Monument of his Victory, which will shew to the end of the World, that Men and Devils shall be all confounded in the Enterprizes which they form against Jesus Christ, and against his Members. The Admiration which all the Saints have shewed, at the Gift which GOD bestowed this day on Men, will easily make us judge, That one ought to desire nothing on Earth, but the Holy Spirit; and the delays which GOD has used in sending his Holy Spirit on Earth doth clearly enough shew us with what earnestness we ought to ask it, when we have it not as yet, and with what care it ought to be preserved, when one has received it.



At Vander Gucht Seal:

*M.^{rs} Mary Forbes. the wife of M.^r Francis
Forbes. of the City of London Merchant.
For advancement of this Worke Contributed this Piece.*



*The Right Honourable Barbara
Viscountess Fitz-Harding &c.^a
For advancement of this Work. Contributed this Plate.*

The Lame Cured.

St. Peter miraculously Cures a Man Lame from his Birth.

WHEN GOD blessed the first Establishment of his Church by the divine Life of the Primitive

The same Year 33. Christians, who immediately had all things in Common, that they might not be troubled with worldly Matters, but only attend to Prayer, and the Word of GOD; The Apostles, who diligently laboured to enlarge this Holy Edifice, wrought several Miracles in Jerusalem, which filled all the Jews with Astonishment, and increased the Number of the Faithful.

One of the most Remarkable was that wrought by S. Peter, when going into the Temple to Pray, he saw a Man lying at the Gate of the Temple called Beautiful, who was Lame from his Mothers Womb, to ask Alms of those that entered into the Temple. This Man seeing S. Peter and S. John looking on him, he looked also on them, expecting that they would give him Money.

S. Peter told him, he had neither Silver nor Gold, but what he had he would give him, and thereupon bad him in the Name of Jesus Christ to arise immediately and walk.

He took him at the same time by the Hand, lifted him up, and immediately his Feet and Ankle-bones received strength, so that he stood firmly, and walked steddily. He also leaped for Joy, and entered into the Temple with S. Peter, to praise GOD in the Sight of the People for this Favour, who were greatly surprized at the Miracle, as having known this Man of a long time.

S. Peter and S. John observing, that all the People gazed on them, asked them why they beheld them with such Admiration, as if they had been the Authors of this Miracle; which made S. Peter to tell them, 'twas in the Name of Jesus, through Faith in his Name, that this Man is cured and made strong, which ye see and know; hence S. Peter took Occasion, to represent to them the Crime they had committed in putting our Saviour to Death; which he yet in some sort extenuated, in saying, They did it through Ignorance. He after-

wards exhorted them to Repentance, shewing them, as an Encouragement, That 'twas to them GOD had first sent his Son, and that they were the Children of the Prophets.

Five Thousand were converted by this his Discourse, and then the Rulers came, being much troubled at their Exhortations to the People, and preaching our Saviour's Resurrection.

They seized on the Apostles, and threw them into Prison, till they had finished their Consultations. The next Morning they caused S. Peter to be brought before them, and ask'd him in whose Name they had done this Miracle?

S. Peter boldly replied, in the Name of the Lord Jesus, whom they had Crucified. These Priests observing the Constancy and Wisdom wherewith they spake, whom they knew to be Illiterate and Ignorant Men, they caused them for a while to withdraw, that they might have further time to deliberate what to do with them; and considering how publick this Miracle was, which they came from doing; they thought it best to have them recall'd, and to give them a strict Charge, never to speak in this Man's Name any more.

But S. Peter and S. John appealed to themselves, whether it was more just to obey them than GOD, who had commanded them to declare what they had seen and heard. But these Priests making no reply, sent them away with great Threatnings.

This Answer of S. Peter, when he was in the Hands of his Enemies, shews such an unshaken Courage, together with such Wisdom, as all the Saints have admired; who when they have seen themselves in such like Occasions, where GOD on the one hand, and Men on the other, command them contrary things, they have imitated the Wisdom of this Holy Man, in saying, with as great Humility as Constancy; We must not obey Men rather than GOD.

M m

The

*The Death of ANANIAS and SAPHIRA
his Wife.*

Saint Peter being come out from the Assembly of the Jews came with Saint John, and the Apostles, to *The same Year 33.* the Disciples, who were in great Trouble for them. They informed them how all things had past, and the Threatnings which the Priests had used towards them; which the Disciples having heard, they all unanimously lifted up their Voices to GOD, entreating him to consider the Threats of these Men, who had conspired against his Son; and to give Grace to his People, to preach the Word with all Boldness.

When they had ended their Prayer, the Place shook where they stood, and they were all filled with the Holy Ghost, and preached the Word of GOD with great freedom. All those that received the Faith had but one Heart, and one Soul, no Body amongst them possessing any thing in private, all that which they had being in common, so that there were no Poor amongst them; for when any one of the Faithful had Lands, they sold them, and brought the Money, and laid it at the Apostles Feet, who afterwards distributed it according as every one had need.

The whole City had an extream respect for these first Faithful, and when they were in the Temple, no Body durst joyn himself unto them. In the mean time S. Peter (both by his Miracles and Preaching) increased the Number of the Disciples, healing the Sick with his Shadow only. All Jerusalem, and the Cities round about, came and placed their Sick in the Streets, to the end, that in passing by, his Shadow might light on them and heal them.

Thus when the Faithful were filled with the Consolation of the Holy Spirit, there happened an Action which troubled their Joy, and shewed the Power of S. Peter in another manner than the miraculous Cures that he had hitherto done.

Ananias having sold an Estate, resolved with his Wife Saphira, to retain secretly a part of the Money, and came and brought the rest, and laid it at the Apostles Feet. S. Peter was wounded at the Heart at the Sight of this Covetousness, joyned with a

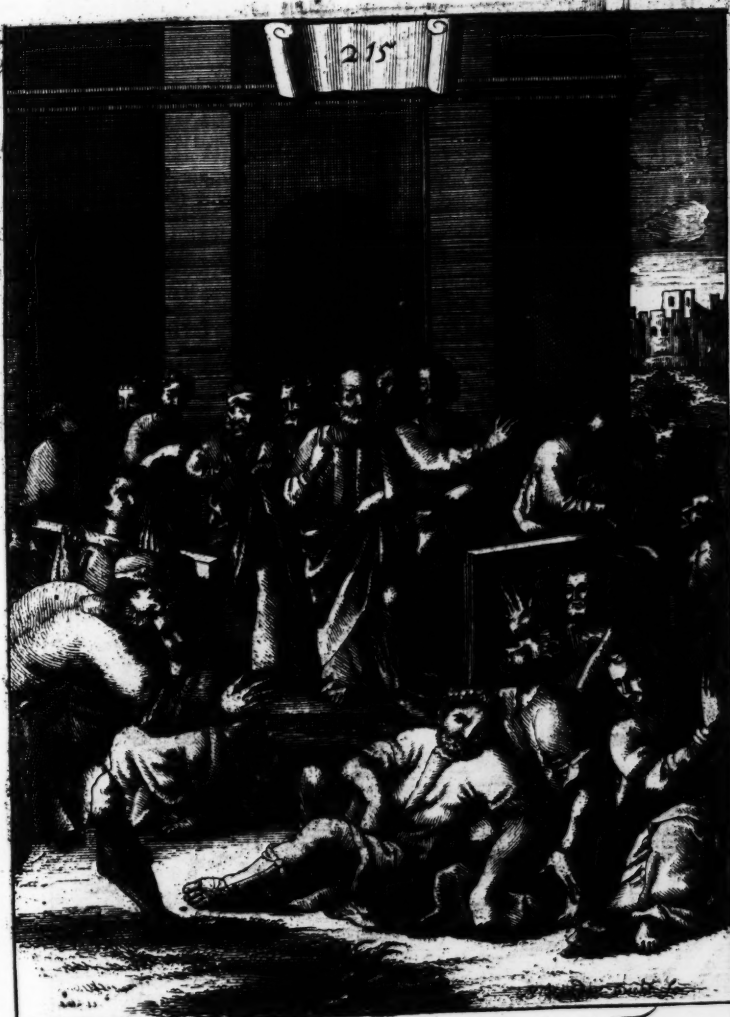
Disimulation, which seemed to put upon GOD himself: He therefore demanded of Ananias, why he suffered himself to be so surprized by the Devil, as to lye to the Holy Spirit, in keeping back part of the Money. Could you not (said he) have kept your Estate without selling it; or keep the Money after you have sold it? You have not attempted to deceive Men, but GOD.

These Words, were Words of Thunder for Ananias, and he fell down dead at the same instant. Three Hours after, his Wife Saphira (not knowing of the Death of her Husband) entred in where S. Peter was, of whom he demanded, Whether 'twas true they had sold their Estate for so much? She answered, It was. S. Peter said the same to her as to her Husband; and added, that the Persons which came from carrying away her Husband were at the Door, and would carry her away in like manner. This Woman fell down dead at the same instant, and these Men entring, carried and buried her with her Husband.

What hapned to these Two Persons, caused a great Terror amongst the Faithful. They learnt from so visible a Judgment of GOD, how displeasing Covetousness is in his Sight, and how contrary to that Spirit of Charity, which he has spread among Christians. If the Process of Time, and the Corruption of Manners have introduced it since; the Church has no less Horror at it at present, than she shewed then in the Person of S. Peter. She strikes no longer with a Temporal Death those who are subject to her, because she would have too many Persons to punish. She knows that GOD speaks but one, and after this retires, to give place to Faith, who believes also as certainly what was seen but once, as if it should happen every Day.

In the mean time, this Espouse of Jesus Christ laments continually the invisible Death of so many covetous Persons, who dishonour her Spouse, and who make of the Church, (according to the Gospel, and Words of S. Bernard) a Den of Thieves, who live on Prey and Labour only to enrich themselves with the Spoils of Passengers.

Sr.



*Samuel Criche of the Tower
of London Gentleman
For advancement of this Worke, Contributed this Plate.*



St. Stephen (the first Martyr) Stoned to Death.

When the Church daily increased, the Sadducees were those who shewed most displeasure at it :
The same Year 33. They seized on the

Apostles, and caused them to be imprisoned; but at Night an *Angel* came and delivered them, and commanded them to go and Preach boldly the Gospel to the People. The next Morning the Priests being assembled, gave order to have the *Apostles* brought before them; and were greatly surprized to hear, that the *Prison-doors* were fast shut, but that the *Prisoners* were not there to be found. At the same time other Persons came and told them, That they spake publickly to the People. Order was immediately thereupon given, to lay hold on them, and bring them into the Assembly.

The High Priest demanded of them, Why they Preached in the name of Jesus? To whom S. Peter returned the same Answer as heretofore, That they ought rather to obey GOD than Men.

At these Words they became furious, and consulted together, to put them to Death: But Gamaliel, one of the most considerable Persons amongst them, recommended to them the taking heed of what they did. He remembered them of some Passages which lately hapned; by which he shewed, That if this Enterprize and Doctrine were of Men, they would dissipate of themselves; but if of GOD, all resistance would be in vain.

They were somewhat cooled by these Remonstrances, contenting themselves with causing the *Apostles* to be Scourged, and forbidding them to speak ever hereafter of Jesus.

The *Apostles* came out from the Council full of Joy, in that they had been judged worthy to suffer for the Name of Jesus.

Some time after there arose a Misunderstanding among the Faithful. The Greek Converts supposing their Widows were neglected, and that only those of the Hebrews were admitted to certain Offices to which they were appointed, complained of this Slighting to the *Apostles*, who had them choose seven Men amongst them who were filled with the Holy Ghost, that the burden of these Cares might be laid on them. Of these Seven (which were called Deacons)

the most considerable amongst them was S. Stephen, who wrought a great many Miracles, by reason of the greatness of his Faith. At the same time several Enemies rose up against them; but they were not able to resist the Holy Spirit, which spake by his Mouth. Being then too weak for him in point of Reasoning, they had recourse to false Witnesses, and gained Persons who published amongst the People, That Stephen ceased not to blaspheme against the Law of the Temple. He was cited before the Assembly, where he defended himself with words full of Zeal and Piety. He reproached the Jews with the hardness of their Hearts and Obstinacy, whereby they resisted the Holy Spirit, and persecuted the Prophets, who foretold the Coming of our Saviour, of whom they were lately the Betrayers and Murderers.

These Reproaches transporting them into Fury, they ran impetuously on S. Stephen; who having appeared (during this Discourse) with the Countenance of an Angel, cried out at length, That he saw Heaven, and Jesus sitting at the right Hand of his Father. They haled him immediately out of the Town and whilst they were Stoning him, this holy Man kneeling on the Ground, prayed GOD with a loud Voice, to forgive his Persecutors; and he gave up the Ghost in this Prayer.

The Church has celebrated chiefly in this Proto-Martyr, the Charity he shewed for those who put him to Death. Herein he especially appeared to be the true Disciple of Jesus Christ; and shewed, that the Apostolical Liberty with which he spake, was only an effect of his great Love to them. 'Tis not to hate Men, to shew them with earnestness the great Abuses they commit. No Body loved the Jews better than S. Stephen, and yet he reproaches them boldly with their Obstinacy. Yet these Reproaches are without bitterness, wrath, and clamor. He was a Dove (saith S. Austin) whose Passion was without any Gall: He speaks earnestly to them, to vanquish the hardness of their Hearts; but he at the same time burns with Zeal for their Salvation, and offers to GOD his Blood, for those who shed it.

M m :

The

The Eunuch Baptized.

St. Philip the Deacon declares the Christian Faith to the Queen of Ethiopia's Eunuch, and Baptizes him.

ONE of the Advantages which the Church received by the Death of St. Stephen, was the encrease of the Persecution, which was begun against her, whereby the Virtue of her Children became more firmly established. The Faithful were dispersed throughout the most remote Provinces, and by this dispersion the Faith was planted in all parts of the known World.

About this time S. Philip the Deacon went to Samaria, where he Preached the Gospel, and Converted several Persons, who were affected with the holiness of his Doctrine, and the great number of his Miracles. When they all came in Crouds to be Baptized, Simon, who was a great Magician, and had for a long time seduced the whole Town of Samaria by his Enchantments, did also believe, caused himself to be Baptized, and became S. Philip's Disciple.

The Apostles, who remained at Jerusalem during the Persecution, hearing that the Town of Samaria had embraced the Faith, sent thither S. Peter and S. John, to confer on them the Holy Spirit, which they had not yet received.

Simon observing, that these two Apostles conferred the gifts of the Holy Ghost by the Imposition of Hands, came and offered them Money, entreating them to give him this Power, to the end that all those on whom he should lay his Hands, should also receive the Holy Ghost.

S. Peter was moved with a just Indignation against this Man; Thy money Perish with thee, answered he, who believest the Gift of GOD is to be purchased at that rate. This Holy Apostle thus struck with an Anathema, in the person of this Man, all those who would imitate him in any Age of the Church.

S. Peter and S. John having finished at Samaria what they had to do, returned thence to Jerusalem, and the Angel of the LORD bid Philip go the Way which led from Jerusalem to Gaza; where being arrived, he saw an Eunuch belonging to the Queen of Ethiopia, who was a great man in that Court, returning from Jerusalem, where he came to

worship the True GOD. He was in his Chariot, and read part of the Prophecy of Isaiah. The Holy Spirit commanded Philip to approach this Chariot; which having done he heard what he read, and asked him, If he understood it. The Eunuch returned this meek Answer to Philip, That he wanted an Interpreter. He therefore prayed him to get up into his Chariot, and expound it unto him. The Passage was this, He was led as a Sheep to the slaughter, and opened not his mouth: He remained silent as a Sheep before the Shepherds. Whereupon the Eunuch desired Philip to inform him, of whom the Prophet spake in this Place; whether of himself or of some other. Philip took thence an occasion to declare Jesus Christ unto him. And the Eunuch believed what-ever was shewed him. The Chariot being then come to a place where there was Water, he caused it to stop, and demanded what hindered his being Baptized? Philip answered him, That if he believed, he knew no Impediment: Which the Eunuch affirming, they both descended into the Water, where Philip baptized him; who was, as it were, the first Fruits of his Gentilism. When he came out of the Water the Spirit took up Philip, and the Eunuch saw him no more, praising GOD, with great Transports of Joy, for the Grace he had received.

This seems, as if GOD intended in this occasion, to instruct such as do Idolize the Persons of those who have instructed them in the Faith.

This Eunuch had no sooner received from Philip the knowledge of Jesus Christ, but GOD took him away from him; and so far was he from afflicting himself hereupon, that he continued on his way praising GOD, and rejoicing in believing.

GOD makes use of Men, as Instruments to convert us, and does permit us to reverence them in a subordinate degree. But at the same time, he expects we should pass over from them to him, there to find our true Joy and Strength, remembering that he that plants, and he that waters, are nothing, seeing 'tis GOD who gives the increase.

The





*The Right Honourable Rachel Countess of Bristol Baroness
of Sherborne in Dorsetshire and daughter of Sir Hugh Wind
ham of Silton in the said County Knight.
For advancement of this Work, Contributed this Plate.*

The Conberſion of S. Paul.

Saul having received Letters from the Chief Priests, to go to Damascus, was ſurrounded with a great Light, and ſtruck to the Ground.

THE Fruit which the Church gathered by the Death of S. Stephen, ended not in the Persecution which followed it; for it was the occasion of the Conversion of S. Paul, who having been one of S. Stephen's greatest Persecutors, was one of those who felt with greatest efficacy the benefit of this Martyr's Prayers.

For when Saul breathed nothing but Blood, and the slaughter of the Christians, and had obtained Letters from the Chief Priests to go to Damascus, to apprehend all the Christians he could find, and bring them bound to Jerusalem; he was immediately ſurrounded with a shining Light, which struck him to the ground, and he heard a Voice which said unto him, *Saul, Saul, why persecutest thou me? Who art thou LORD?* answered he: *I am JESUS, whom thou persecutest.* And Saul trembling at this word, cried out, *LORD, what wilt thou have me to do? Jesus Christ* commanded him to arise, and to go into the City, where he should be told what should be expected from him.

Those who accompanied him in this Voyage, or Journey, were surprized at this Event. They heard a Voice, but saw not whence it came: And Saul arising from the Ground, opened his Eyes, but could not see, and therefore they led him by the hand as far as Damascus, where he was for three days without his sight, as also without eating or drinking any thing.

There was in this Town a Disciple named Ananias, whom GOD commanded in the Night to go into a Street he named to him, and to enquire in the House of Judas for one called Saul, who was of Tarsus.

Ananias shewed at first some unwillingness, alledging, he had heard of this Man, and the mischief he had done at Jerusalem to all the Christians, and that he came only to Damascus to carry away Captives all those who called upon his Name. But GOD commanded him to do what he had enjoined him; because Saul was a chosen Vessel, to carry his Name before Kings, and all the People of the Earth.

He went then to seek him in the place related to him. He put his Hands on him,

and said unto him, *Brother Saul, the Lord Jesus that appeared to thee in the Way, has sent me to thee, to the end thou maist recover thy Sight, and be filled with the Holy Ghost.* At the same time things like Scales dropt from his Eyes, and he saw clear, and was Baptized: And having received Nourishment, he recovered his strength, and remained some days at Damascus with the Christians, Preaching in the Synagogue of the Jews, That Jesus was truly the Son of GOD.

All were astonished to see the most violent Persecutor of the Christians, become the most zealous Preacher of the Faith.

The Jews at Damascus, whom Saul every day confounded, could not patiently suffer this change, and therefore they made several attempts on his Life. But the Disciples advertised of it, let him down in the Night by a Cord from the Walls, whose Gates were shut that he might not escape.

Being come to Jerusalem, he endeavoured to join himself to the rest of the Disciples. But when every one was afraid of him, as not knowing his Conversion; Barnabas took him, led him to the Apostles, and related to them whatever had happened to him in the Way, and what he had done at Damascus.

He was then at length received as a Disciple of Jesus Christ, and having found at Jerusalem (by reason of his Zeal) the same peril as at Damascus, he was constrained to retire to Tarsus.

The Conversion of S. Paul, which was heretofore the Joy of the Church, is now its Consolation; which makes her hope, GOD will bring into her Fold those; that heretofore persecuted her with the greatest Violence. For this Example teaches us, not to despair of any one. S. Paul says himself, That GOD has chosen him, to certify all the World of this Truth, and to shew the riches of his Mercies, even to the worst of Men.

It has been the Wish of the Fathers, to lie continually like S. Paul in a state of abasement before GOD, and to say to him from the same disposition of Soul these words, which denote a true Conversion: LORD, what wilt thou have me to do?

Co?

Cornelius Baptized.

WHen S. Paul began to make appear the first effects of his ardent Zeal for the Church, who was one day to bring into her Bosom such a great number of People by his Labours; S. Peter endeavoured for his part to gain more and more Souls to Jesus Christ. He wrought every moment considerable Miracles: He Cured one Aeneas, that was sick of the Palsie; and raised up (at the Disciples Request) an holy Widow named Tabitha, who had rendred her self Famous for her Charity; And had the happiness of first Preaching the Christian Faith to the Gentiles, of whom S. Paul was soon after to be the Apostle. And in this manner was carried on this great Work, which was so difficult then, by reason of the Zeal which the Jewish Converts had then for the Law; but which yet was to prove of such happy consequence to us in the ensuing Ages.

Cornelius (famous for his Piety and Charity) being in Caesarea, where he commanded a Company of Soldiers, called the Italian Band, saw in a Vision (about the Ninth hour of the day) an Angel, who told him, That his Prayers and Alms were favourably heard and regarded by GOD; and therefore he ordered him to send to Joppa, to enquire out one Peter, who would tell him what GOD desired of him. The Angel thus left him without any further Instruction, in observance of the Order of GOD, who will have Men to depend on one another.

Cornelius sent immediately hereupon some of his People to Joppa, and told them what he had seen. When these Persons drew near to the Town, S. Peter Praying, about Noon fell into an Extasie, wherein he saw Heaven opened, whence came down a great Sheet fastened at the four Corners, which was full of all sorts of Four-footed Beasts, and Feathered Fowls; and a Voice said, Peter, Kill and eat. S. Peter at first excused himself, and said, He had never eaten any unclean Meats: But he was answered, That he must not call that unclean which GOD had purified.

Whilst S. Peter was musing what this Vision might mean, which appeared at three different times, Cornelius his Servants entred into the House, who told him, That their Master had sent them, to entreat him to come and visit him. S. Peter lodged them in the

House, and set out the next Morning with them, taking certain Jews along with him. Whilst he was entring into Caesarea, Cornelius (who expected him, with his Friends and Relations) went to meet him, and cast himself at his Feet: But S. Peter lifted him up, saying to him, That he was also a Man. When they were entred, S. Peter represented immediately by Cornelius, the aversion which the Jews had to converse with the Gentiles; and he asked of him, Wherefore he sent for him. Cornelius recounted to him his Vision, after which S. Peter declared Jesus Christ to him; and whilst he was yet speaking, the Holy Ghost descended on all them that were present, whom S. Peter caused immediately to be Baptized. He tarried some days with them, and at his Return, the Jews murmured much at what he had done. But this humble Disciple of Jesus Christ, far from angrily Rebuking those, who so unjustly blamed his Conduct, would on the contrary give them an account of it. He repeated to them in order his Vision, and also that of Cornelius. He added, That they might inform themselves of the Truth of these things by Six Witnesses, which he had brought along with him; and that in fine, he could not resist the Holy Spirit, and that seeing it descended on these Persons, he could not refuse to Baptize them.

This modest Answer stopt these Complaints, and became since to all the Church an admirable Example for its Pastors; which shews them, That they lose nothing of their Authority, when their Charity leads them to use Condescension and Moderation towards the People under their Charge.

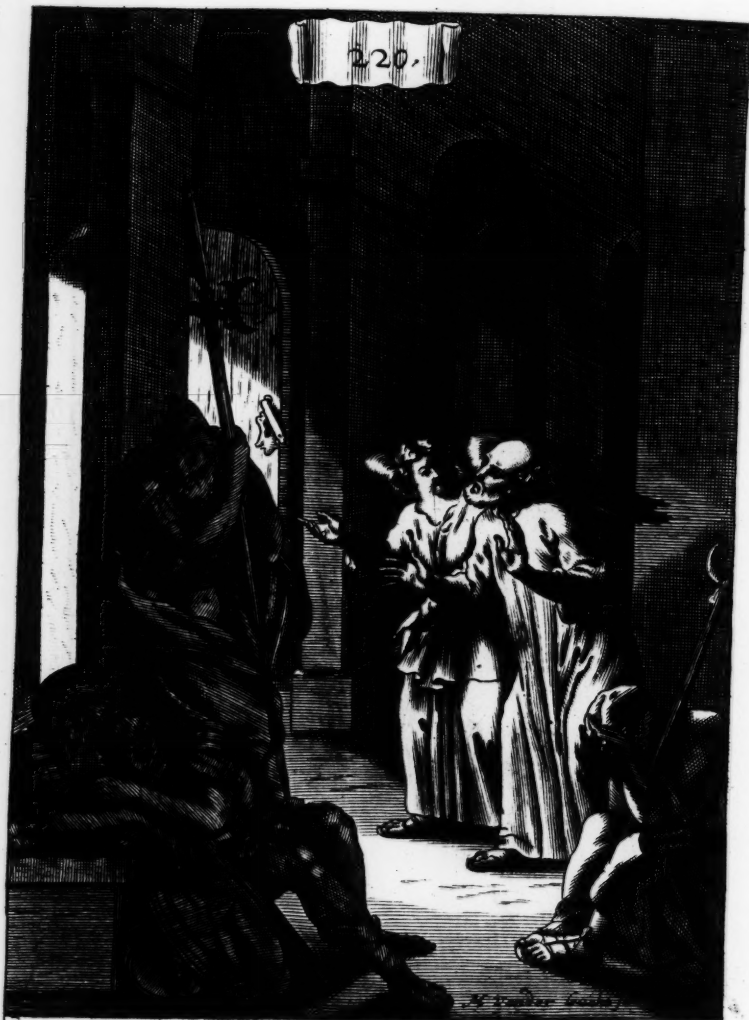
Altho' this Complaint of the Faithful against S. Peter was unjust, (says S. Gregory) yet did he justify himself before them with great Patience and Mildness; and far from sisting their Accusations by the Authority of his Commission in that case, he referred even those who did not believe him, to the Witnesses he had brought along with them.

This is the Example which the Holy Fathers have proposed in like occasions, in which they have ever shewed, That the Authority of the Ministers of the Church, is herein different from that of Earthly Princes, it being always tempered with Sweetness and Charity, and has for an End not their own Glory, but the Salvation of their People.

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*M^r George Spencer son of M^r Laurence Spencer.
 Clarke of the works for the rebuilding of Cathedrall
 Church of Saint Pauls London
 For advancement of this Work, Contributed this Plate.*

*Saint PETER delivered out of Prison in the Night
by an Angel.*

THE Faithful, who having been dispersed in the prosecution of S. Stephen, plaining by degrees the

The Year 42. Faith, Converted many People in Antioch; which the Apostles having known at Jerusalem, they sent thither S. Barnabas, who was affected with great Joy, when he saw how graciously GOD had dealt with this Town. And being full of the Holy Spirit, he exhorted them to continue firm in their Holy Resolutions. From thence he went to Tarsus, in search after S. Paul, whom he brought to Antioch, where they dwelt together for a Years space. They here instructed an infinite number of People, and with so great success, that in this City the Faithful began to assume the Name of Christians.

Then a Prophet named Agabus, Prophefied, there would a great Famine happen throughout the World; and therefore the Christians of Antioch resolved to send as great Contributions as they could make, to Jerusalem, by the hand of S. Barnabas, and S. Paul.

About this time King Herod persecuting the Church, having already killed S. James (the Brother of John) with the Sword; and because he saw it pleased the Jews, he proceeded further to put S. Peter to Death. Having then caused him to be apprehended at the Feast of the Passover, he delivered him to four Quaternions of Soldiers, to keep him in Prison the whole eight days, intending after Easter to bring him forth to the People, and publickly to put him to death.

The whole Church interesting it self in the Death of so great an Apostle, drove on without intermission its Prayers and Cries unto GOD, who favourably heard them: For the Night before the Day that S. Peter was to be Executed, an Angel filled on a sudden the whole Dungeon with great Light, where this Apostle lay sleeping between two Soldiers bound.

The Angel struck him, and awakening him, said, *Make haste and rise*; when immediately the Chains wherewith he was fastened, dropt off his Hands; and the An-

gel said unto him, *Gird thy self, and bind on thy Sandals, cast thy Garment about thee, and follow me*; and he did as the Angel had commanded him, and followed him without knowing what he did, thinking he was in a Dream, or thought he saw a Vision: When they were past the first, and the second Ward, or Watch, they came to the Iron-Gate, which leads to the City which opened to them of its own accord; and they went out, and passed on through one Street, and then the Angel vanished from him.

Then did S. Peter come to himself, and knew that GOD had sent his Angel to deliver him from the hand of Herod. He went thereupon immediately to the House of S. Mark's Mother, where there were many of the Faithful assembled, who spent the Night in Prayers.

When he had knock'd at the Door, a young Damsel named Rhodias, who knew S. Peter's Voice, instead of opening, immediately the Door to him, ran back, to tell those that were in the House the joyful News of S. Peter's deliverance. Some said, she was beside her self; others said, that perhaps 'twas his Angel: But this holy Apostle continuing still to knock, they were strangely surprized at the opening of the Door.

S. Peter made signs to them to be still and told them how the Angel had delivered him from Prison; and having enjoyned them to give notice thereof to S. James, and the rest of the Brethren, he immediately departed from Jerusalem, to retire into another place.

The Church then Experienced, That GOD is the Sovereign disposer of all Affairs in the World, and sets what Bounds he pleases to the Power of Men: He opens and shuts the Prison Doors. Men only execute what he has before decreed; and therefore this Primitive Church, instructed by the Holy Spirit himself in these Truths, did not run soliciting after Men for the deliverance of S. Peter, but uttered her Requests to GOD, whom she knew to be the Master of Liberty and Captivity, as well as of Life and Death. Thus did she obtain of GOD what Herod would have refused her, and an Angel did whatever Men could not do.

The

The Lame Cured.

Saint PAUL Cured a Lame Man, and obstructed the People that would Sacrifice to him as to a God.

After the miraculous Deliverance of S. Peter, the History of the *Acts* scarcely speaks any more of him, *The Tear 43.* being wholly employed in relating the Actions of S. Paul. This Holy Apostle having carried to Jerusalem the Charity of Antioch, with which he had been entrusted, was chosen with S. Barnabas, by the Holy Spirit, to enlighten all the Provinces of Asia, and propagate the Faith throughout all Greece.

He shewed in Paphos his Zeal against a false Prophet, who hindered the Proconsul Sergius Paulus from believing in Jesus Christ. For this Holy Apostle of the Gentiles being full of the Holy Spirit, beheld this Impostor, and said to him with an Apostolical Liberty: *O thou full of all craft and subtilty, Child of the Devil, and enemy to all Righteousness, how long wilt thou pervert the ways of the LORD, which are straight? The hand of GOD is upon thee, and thou shalt become blind.*

He had no sooner said these words, but this Seducer was struck with Blindness; and he sought some body to give him their hands. Thus did he shew in his Person the folly of those, who instead of having recourse to GOD in the Evils he sends upon them, search only humane Remedies.

The Proconsul admired this Miracle, and believed in Jesus Christ with a profound veneration of his Doctrine, and to shew, that 'tis the Holy Spirit who affects the Heart, and that all outward applications are of little efficacy, unless seconded by the Impressions of his Grace; the blindness which the Magician experienced in his Person, changed him not, whereas the only sight of this Prodigy converted the Proconsul.

Some think that 'tis of this Sergius Paulus that S. Paul (called before Saul) has taken the name of Paul, which is ever given him since this Conversion, in the Book of the *Acts*.

S. Paul Preaching afterwards at Antioch, ended his Preaching by dreadful Threatnings of the Anger of GOD, and shook

off against that People the Dust of his Feet. The Jews revenged themselves of these just Remonstrances in the City of Iconia, whose Inhabitants they so greatly animated against S. Paul, that they threw Stones at this holy Apostle, who was thereby obliged to withdraw to Lystra.

It was in this Town he found a Man Lame from his Birth, and observing he heard him speak with great Attention, he spake to him aloud, That he should arise and stand on his Feet, which immediately he did.

The People affected with this Miracle, would needs Sacrifice to S. Paul and S. Barnabas, whom they respected as GODS descended from Heaven, and took on them the form of Men. But these humble Disciples of Jesus Christ, rent their Cloaths, and represented to these People, That they were only Men like unto them, who exhorted them to give over Worshipping Idols, and adore the only true GOD, that made Heaven and Earth. The Jews came immediately hereupon into the Town of Lystra, and there stirred up the People, who changing according to their usual lightness, the Divine Honours which they would give S. Paul, into an excess of Fury; for they drove him out of the Town, stoned him and left him half dead. Then was seen the strange effects of Charity in a Soul when 'tis mounted to its highest degree. For S. Paul, tho' covered with Wounds, and black with Strokes, yet at that very hour betook himself to Preaching afresh, and to declare to the Faithful more by these bloody Marks, than by his Words, *That we must through many Tribulations enter into the Kingdom of GOD.*

S. Gregory admires the great Courage of this Apostle; *They stone him, says he, and yet he leaves not off to Preach; They may kill his Body, but they cannot quench the Fire of his Zeal.* So true is what is said by an holy Personage, *That the smart and fear of Death are weak, when the Faith and Love of Jesus Christ reigns.*

The



*William Layfield of the City
of London. Gentleman
For advancement of this work. Contributed this Plate.*



*Captaine John Nicholson of Blackwall
in the County of Middlesex Gentleman.
For advancement of this Worke Contributed this Plate.*

The Shipwreck of St. Paul, &c.

Saint Paul being come to Jerusalem without being terrified with the Miseries which the Prophet *Agabus* *The Year 46.* foretold he should suffer, the Jews were not long before they made him feel the effects of their *Hatred*. They seized on him in a great Tumult, which they made, and the Tribune being come to appease it, snatched *S. Paul* out of the hands of his Enemies. Altho' this Holy Apostle was batter'd with strokes, yet this hindered him not from desiring leave of the Tribune to speak to the People. But when he gave a publick account of all his Conduct, the Jews being encouraged at his affirming, that he had a Call from GOD to Preach the Faith to the Gentiles, they cried out aloud, That such a Fellow was not worthy to live. And as the Tribune was ready to torment him, *S. Paul* demanded, Whether 'twas lawful to Scourge a Roman? and they immediately gave over misusing him.

The next Morning the Tribune brought him before the Assembly of Priests, to know what they thought of him. Then *S. Paul* justifying himself with great freedom of Speech, *Ananias* the High Priest caused to be given him a Box on the Ear; *S. Paul* told this Judge, That GOD would one day strike him in like manner. In fine, He escaped the ill Designs of this Assembly, by saying, That all his Crime was, that he believed the Resurrection of the Dead, which immediately caused a division amongst the Judges. A while after forty of the greatest Zealots amongst the Jews made a Vow, neither to eat nor drink until they had kill'd him. *S. Paul* was informed of this Conspiracy by his Nephew, and advertised the Tribune thereof, who made *S. Paul* to depart from Jerusalem with a good Convoy, conducting him to *Cæsarea*, to put him in the hands of *Felix*.

S. Paul fully justified himself before this Governour, who knowing his Innocency kept him in Prison, only because he expected Money to be given him for his liberty. The time of his Government being expired, he left *Pontus Festus* in his place, who immediately rejected the artificial Addresses, and urgent Entreaties, which the Jews made him, to send *S. Paul* to Jerusalem, choosing rather to Judge him at *Cæsarea*, where he was. This Governour

having spoken of him to King *Agrippa*; this Prince, with Queen *Berenice* his Wife, would needs hear him, and they concluded he was innocent, and that he might have been set free, had he not appealed to *Cæsar*.

A Captain then named *Julius*, was entrusted with the conducting of *S. Paul* to Rome, and after a long Navigation with contrary Winds, they arrived at length at the Isle of *Crete*, where *S. Paul* advertised them a Tempest would soon happen; but they did not believe him. And when it came, this Holy Apostle comforted them, assuring them, that not one of them should be lost. 'Twas known in effect, that the Revelation he had was true; for the Vessel being batter'd to pieces, they all got to shoar the best they could at the Isle of *Malta*, whose Inhabitants received them with no small kindness. They immediately kindled a Fire to dry them, and *S. Paul* having taken up some of the Fewel, was bit by a Viper, which made these barbarous People think that he was a wicked Man, seeing the Wrath of GOD followed him both by Sea and Land: But when they saw *S. Paul* shake off the Viper into the Fire without receiving harm, they soon changed their minds, and believed he was a GOD. He healed in this Isle the Father of *Publius*, the Governour thereof, with several others. In fine, having stayed there three Months, he departed thence, and arrived at length at Rome, where he assembled immediately the principal Persons amongst the Jews, and gave them an account why he had appealed to *Cæsar*. He endeavoured to bring them over to the Faith of *Jesus Christ*, but found them little disposed thereunto.

The Acts end here, and inform us of no more, saving that *S. Paul* dwelt two years at Rome in an House which he hired, and where he Preached the Faith to all those that would come and hear it.

S. Chrysostom, amongst all the rest of the Fathers, has had this Holy Apostle in greatest Reverence. His Life was his admiration, his Labours the mitigations of his Sufferings; and he told his People, that he would rather choose to be in Chains with *S. Paul*, than to be in Glory with the Angels in Heaven.

The Apocalypß.

The Seven Golden Candlesticks, &c. The Revelations of S. John in the Apocalypß. How Jesus Christ shewed himself unto him.

ALtho' that the Revelations which GOD made to S. John are all Mysterious, and very obscure in themselves, yet the Saints have found them to contain most excellent Instructions; as oft as they Read them with an humble frame of Soul, without prying too curiously into the depths of them.

The first Vision which this Holy Apostle had in the Isle of Patmos, wherein he had been exiled, was, that being ravished in Spirit one Lord's Day, he heard behind him a Noise like the sound of a Trumpet, which commanded him to write what he saw. And he beheld seven Golden Candlesticks, and in the midst of them one like the Son of Man, clothed with a long Robe, and girded with a Golden Girdle; his Hair was white as Snow, his Eyes sparkling like Fire, his Feet shining like the purest Brass, and his Voice was as the Noise of the great Waters. He had seven Stars in his Hand; there came out of his Mouth a sharp Sword, and his Countenance was like the Sun at Noon-day.

As soon as ever S. John beheld him, he fell at his Feet as one dead; but he raised him up, telling him, that the seven Stars which he held in his Hand, where the seven Angels, that is to say, the Bishops of the Seven Churches. He commanded him to write what he saw, and to tell this in particular to these seven Bishops: To that of Ephesus, That he commended him for his Vertue and Zeal against wicked Livers, and for his Patience in Adversity; but yet blamed him for having abated of his first Zeal; and admonished him, to remember whence he was fallen, and to Repent.

To him of Smyrna; He should comfort himself, seeing he was Rich in his Poverty, and unreprieveable in the midst of all the Calumnies published against him: That he should arm himself against fresh Persecutions which were ready to fall upon him, and to continue faithful to death.

To him of Pergamus; That he praised him for his Faithfulness, but he did not vigorously enough oppose Errors; that he should therefore repent of this and take new Courage.

To the Bishop of Thyatira; That he knew his Charity to the Poor, his Constancy in

Persecutions, and his uninterrupted Piety; but that he blamed his want of Courage, whereby he suffered a false Prophesie to seduce the Faithful.

To him of Sardis; That he was as dead in the sight of GOD, altho' believed to be alive, and that his Works were imperfect; that he must repent, and remember what he had heard and received, otherwise he would come upon him, and surprize him like a Thief.

To him of Philadelphia; That he loved him for his Fidelity, and Patience in Sufferings, altho' otherwise he had not much Strength.

In fine, to him of Laodicea; That he could not suffer his Lukewarmness, and would therefore Spue him out of his Mouth: That he thought himself rich, though he was indeed poor, blind and naked: That he should therefore purchase Gold purified by Fire to enrich himself, and Garments white as Snow to cover his Nakedness.

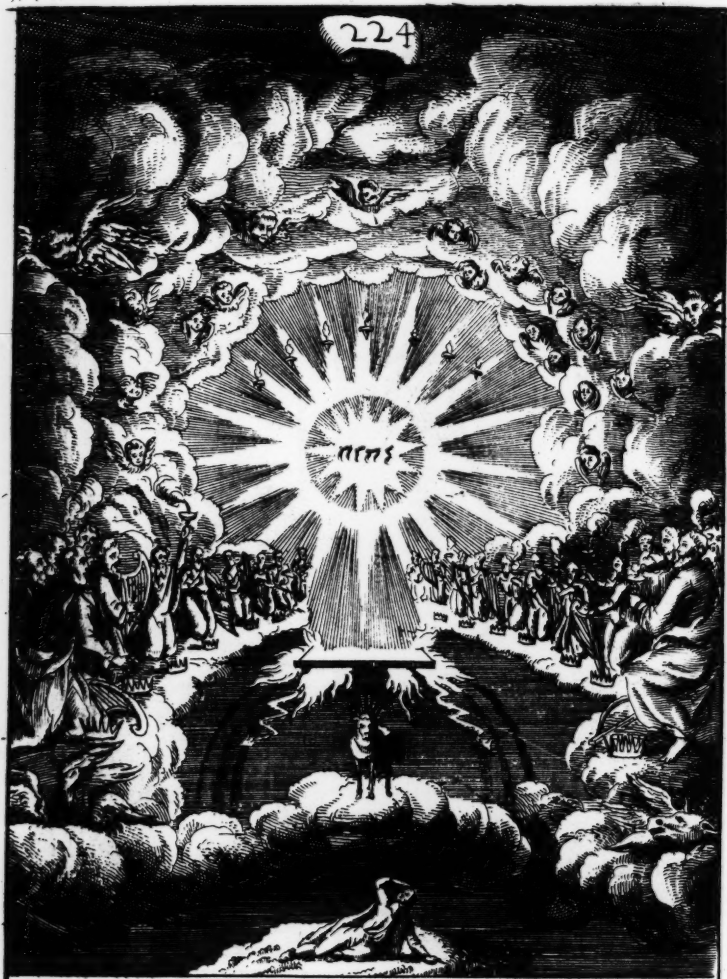
These Judgments which our LORD, when Risen, made in Heaven of those who serve him on Earth, have fill'd the Holy Fathers with astonishment, S. Gregory, (amongst others) seemed to be much startled at them. He recites, says he, all the good which these Bishops have done, and yet declares to them, he will not pardon the Ill which they have done, till they have thoroughly repented of it. He strictly observes what progress every one makes in Vertue; and how he draws back from his first fervour. He marks out one single default amongst many great Vertues, and represents them as soild by this mixture. One only Omission, and one only want of Vigour in a just occasion offends him, and makes him threaten Persons otherwise vertuous, to remove their Candlestick, and give away their Crown to others.

In fine, says this Holy Prelate, our Saviour Christ shews us by this divine Revelation, what great Reasons the most just have for Humiliation; for should he shew them the bottom of their Hearts, they would find such stains, as would make them have a low esteem for whatever appears commendable in them, and would fill them with an holy Indignation against themselves.

Idem



*The Right Honourable s^r Henry Goodricks Lieute-
nant Generall of their Majesties Ordnance, and one of the
Lords of their most Honourable Privy Councell
For advancement of this Worke. Contributed this Plate.*



*The Honourable John Charleton Esq.,
surveyour Generall of their Majesties ordnance.
For advancement of this Worke. Contributed this Plate.*

Heaven Opened.

Saint John sees Heaven opened, and relates what he saw therein.

OUR Lord having discoursed to S. John, in his 1st Revelation, the Secrets in his Church on Earth; he afterwards manifested to him what continually passes in that of Heaven. He was snatched up there in Spirit, saw a Throne, and him that sat thereon, who appeared in brightness like a Jasper Stone, and Sardine Stone, and there was a Rain-bow round about the Throne, whose colour resembled the Emerald. Round about the Throne, were 24 Seats or Thrones, and upon the Seats were 24 Elders, sitting clothed in white Rayment, having on their Heads Crowns of Gold; out of the Throne proceeded Lightnings, Thunders, and Voices; and there were seven Lamps of fire burning before the Throne which are the 7 Spirits of GOD. And before the Throne, there was a Sea of Glass like unto Crystal. There was in the midst and round about the Throne four Beasts full of Eyes before and behind! The first Beast was like a Lion, the second like a Calf, the third had a face like a Man, and the fourth was like an Eagle; these 4 Beasts had each of them 6 Wings, and they were full of Eyes within, and they repeated incessantly this Canticle, which the Church has since made use of; Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come. When the 4 Animals sang this Song, the 24 Elders fell down before him that sat on the Throne, and cast down their Crowns at his Feet, saying, Thou art worthy, O Lord, to receive Glory and Honour and Power; for thou hast created all things, and 'tis thro' thee they do subsist.

S. John saw afterwards in the right Hand of him that sat on the Throne, a Book, but sealed with 7 Seals, and an Angel cried with a loud voice, Who is worthy to open the Book, and to break the Seals thereof? but no one could open it, or look upon it.

S. John was so troubled at this, that he shed Tears, when one of the Elders bid

him cease Weeping, because the Lion of the Tribe of Judah, that is to say, Jesus Christ, had obtained by virtue of his Death power to open this, and to break open the Seals thereof.

He beheld at the same time in the midst of the Throne of the 4 Animals, and the 24 Elders, the Lamb which lay slain, and had 7 Eyes, and 7 Horns. The Lamb took afterwards the Book out of the right Hand of him who sat on the Throne, and immediately the 4 Animals, together with the 24 Elders fell down before the Lamb, having each of them Harps, and golden Cups full of Incense and Perfumes, which are the Prayers of the Saints. They said to the Lamb in their Canticles, Thou Lord art worthy to take the Book, and open the Seals thereof, because thou hast suffered death for us, and redeemed us unto GOD by thy Blood out of every Nation.

At the same time an infinite Company of Angels joyned in this Song of Praise, and said, To him that sits on the Throne, and to the Lamb, be Honour and Glory World without end.

These blest Spirits, who remember in the midst of their Joy, that their happiness comes only from GOD, are too humble to attribute their Victories to themselves; and therefore they give GOD the glory of them, as the only Author, from whence all good things do flow.

The Holy Fathers have admired in the profound Adoration, which they render to Jesus Christ, denoted by the Lamb, that one of the chief subjects of their Praises is, the opening of the Book and breaking open the Seals; which is to say, that he has opened to us the sense of the Holy Scriptures by his Death and Resurrection. We had this Book before, but it was sealed, and we had it, as not having of it. Now that the Mysteries are unveil'd, 'tis very reasonable we should adore him, who has given us this Light, and that we continually nourish our Souls with the words of Eternal Life.

The Book with Seven Seals.

What hapned at the Opening of the Book Sealed with seven Seals.

When the *Lamb* had received the power of opening the *seven Seals*, at the opening of the first, *S. John* saw a *white Horse*, and he that rode thereon had a *Bow*, a *Crown* was also given him, and he went out *conquering*, and to *conquer*.

At the opening of the second *Seal* there appeared another *Horse* representing *War*: He was of a reddish colour, and he that rode on him, had power to banish *Peace* from the *Earth*, and to make Men kill one another, and there was given to him a great *Sword*.

At the opening of the third *Seal* there appeared a *black Horse*, which denoted *Famine*: He that rode thereon had in his Hands a pair of *Scales*; and *S. John* heard this *Voice* coming from the four *Animals*, a *Measure of Wheat for a Penny*, and three *Measures of Barley for a Penny*, and *ce that thou hurt not the Oyl and the Wine*.

At the opening of the fourth *Seal* there appeared a *pale Horse*, which represented *Mortality and Pestilences*; and he that was mounted thereon was called *Death*, and *Hell* followed him. There was power given him over the fourth part of the *Earth*, to put Men to death by the *Sword*, by *Famine*, by contagious *Distempers*, and by wild *Beasts*.

At the opening of the fifth *Seal*, *S. John* saw under the *Altar* the *Souls* of them that were slain for the *Word of GOD*, and for the testimony which they held, and they cried with a loud *Voice*, saying, How long *O Lord*, holy and true, dost thou not judge and aveng our *Blood* on them that dwell on the *Earth*? and *white Robes* were given to each of them, and it was said unto them, that they should rest yet for a little season until their fellow *Servants* also, and their *Brethren*, that should be killed as they were, should be fulfilled.

At the opening of the sixth *Seal* was seen, what will one day be the *Terror* of the *Wicked*; in the day I say of the *Lamb's* wrath. For there was a great *Earthquake*, the *Sun* became black as *Jet*; the *Moon* red

as *Blood*; the *Stars* fell from *Heaven* on the *Earth*; even as a *Fig-tree* casteth her untimely fruit when she is shaken by a mighty wind; And the *Heavens* departed as a *Scroll*, when it is rolled together, and every *Mountain* and *Island* were moved out of their places. And the *Kings* of the *Earth*, the *Grandees* of the *World*, the chief *Captains* of *War*, and every *Bond-man*, and every *Free-man* hid themselves in the *Dens* and *Caverns* of the *Earth*; and they said to the *Rocks* and *Mountains* fall on us, and hide us from the face of him that sits on the *Throne*, and from the wrath of the *Lamb*, for the great day of his wrath is come, and who shall be able to stand?

The *Holy Fathers* have admired in these *Mysterious Visions* the excellency of this *Divine Book*, wherein they are represented. For when they discover to us these terrible *Plagues*, wherewith *GOD* in his severity doth strike Men, and relate to us the dread wherewith they will appear before him in the Day of his *Wrath*, it doth it with most lively and piercing *Imaginations*; for altho' the *Spirit* only regards these things confusedly, yet a mans *Heart* is struck by them with an holy *Awe*, and feels it self carried to reverence these *Truths* in the obscurity which accompanies them, instructing it self by the little *Light* discovered therein.

This is that which made *S. Denys* of *Alexandria* say, according to the relation of *Eusebius*, I am persuaded that the *Book of the Revelations* is as admirable, as 'tis little known: For altho I do not understand the words of it, yet I know they contain great sense under their obscurity and profundity. I make not my self the Judge of these *Truths*, neither do I measure them by the smallness of my Understanding; but giving more to Faith than Reason, I believe them so much raised above me, that 'tis not possible for me to attain unto them; so that I esteem them not the less, when I do not comprehend them, but I reverence them so much the more; in that I do not comprehend them.

The



*The Honourable S^r. Thomas Littleton Baronet,
Clerke of their Majesties ordnance
For advancement of this worke, Contributed this Plate.*



*The Honourable Christopher Musgrave Esq^r,
Clerke of the deliveries of their Majesties Ordnance,
For advancement of this worke, Contributed this Plate.*

The seven Angels with the seven Trumpets :

What happened when the Seventh Seal was opened.

When the *Lamb* had opened the seventh *Seal*, there was silence in *Heaven* for the space of half an hour; and there was given to the seven *Angels*, which waited about the *Throne* of *GOD*, seven *Trumpets*.

At the same time there appeared another *Angel*, who stood before the *Altar*, having a *Golden Censer* in his hand, in which was a great quantity of *Perfumes*, that he might offer the *Prayers* of all the *Saints* on the *Golden Altar*, which stood before the *Throne*. And the *Smoke* of the *Perfumes* of the *Prayers* of the *Saints* arising from the *Hand* of the *Angel*, ascended up before *GOD*.

The *Angel* afterwards took the *Censer*, and filled it with *Fire* from the *Altar*, and having cast it on the *Earth*, there was heard a noise in the *Air* of *Thunder* and *Earth-quakes*.

Then the seven *Angels*, which had the seven *Trumpets*, prepared to sound with them.

The first *Angel* sounded with his *Trumpet*, and there arose a great *Storm* of *Hail*, mingled with *Blood*, which fell on the *Earth*; and the third part of the *Earth* and *Trees* were burnt, and the *Fire* consumed every green *Herb*.

The second *Angel* sounded with his *Trumpet*, and as it were, a great *Mountain* burning with *Fire*, fell into the *Sea*; and the third part of the *Sea* was changed into *Blood*; the third part of the *Fish* died, and the third part of the *Vessels* thereon were lost.

The third *Angel* sounded, and there fell from *Heaven* a great burning *Star*, like a *Torch*, which fell on the third part of the *Rivers* and *Fountains*. This *Star* was called *Wormwood*; and the third part of the *Waters* having been changed into *Wormwood* a great number of *Men* died, having drunk thereof, because they were become bitter.

The fourth *Angel* sounded, and the *Sun*, the *Moon*, and the *Stars* having been struck with darkness in their third part; The

third part of the *Sun*, of the *Moon*, and of the *Stars* was obscured, and the *Day* was deprived of the third part of its *Light*, and the *Night* likewise.

Then *S. John* saw and heard the *Voice* of an *Eagle*, who flew through the midst of *Heaven*, and said with a loud *Voice*, *Wo, wo, wo*, unto the *Inhabitants* of the *Earth*, by reason of the sound of the *Trumpets*, with which the three other *Angels* were to sound.

It appears from all these *Plagues* with which *GOD* strikes *Men* invisibly, that his *Patience* is not always long abused; and that he sets bounds to that gentleness wherewith he suffers them (during some time) in expectation of their amendment, when at length they have provoked his *Anger*, every thing serving as *Ministers* of his *Vengeance*; and the *Angels* themselves, who are so ready to do all good Offices to the *Just*, and rejoice with so great *Charity* at the *Conversion* of *Sinners*; are the first who arm themselves against the *Impenitent*; to revenge the *Glory* of the *GOD* of *Heaven*, against the outrages of the *Earth*.

They sound with the *Trumpet*, and call the *Mischief*s with a mighty *Voice*, which is always followed by the *Effect*; because they never speak, but by the *Orders* of *GOD*, whose *Will* they think only of accomplishing, to which their own is submitted.

These *Explications* of these *Holy Figures*, may be uncertain and different in this great obscurity which environs them. But it is certain, they tend all to imprint on us a greater horror for *Sin*, by the consideration of the visible and invisible *Plagues* wherewith *GOD* punishes them, to make us despise the *Goods* of this *World*, which vanish like *Smoke*, and fear the *Miseries* of the other, which are *Inevitable*, as well as *Eternal*; and to say often unto *GOD* with *David*, in the awful consideration of his *Justice*, tempered with great confidence in his *Mercy*: *Who knows the Power of his Wrath*, and who is sufficiently afraid of his *Terrors*.

The:

The Locusts.

The fifth and sixth TRUMPET.

THE fifth *Angel* having sounded with his *Trumpet*, *S. John* saw a *Star* which fell from *Heaven* unto the *Earth*: and to him was given the *Key* of the *Bottomless Pit*; and having opened it, there arose a *Smoke* like that of a great *Furnace*, and the *Sun*, and the *Air* were darkened by reason of the *Smoke* of the *Pit*: and there came out of the *Smoke* *Locusts* upon the *Earth*, to whom was given the same *Power* as the *Scorpions* of the *Earth* had. And it was commanded them, that they should not hurt the *Grass* of the *Earth*, neither any green thing, or *Tree*, but only those *Men* which had not the *Mark* or *Seal* of *GOD* on their *Fore heads*: And to them was given *Power*, not to kill, but to torment them for five *Months*.

The hurt which they did them was like unto that which the *Scorpion* doth when he strikes a *Man*.

And in those days the *Scripture* tells us, that *Men* shall seek *Death*, and not find it; they shall wish for *Death*, and *Death* shall flee from them.

Now these *Monsters*, in form of *Locusts*, were like unto *Horses* ready for *Battle*; and on their *Heads* were (as it were) *Crowns* like *Gold*; their *Faces* were like the *Faces* of *Men*, and their *Hair* like that of *Women*, and their *Teeth* like unto the *Lions*; and they had *Breast plates*, as it were of *Iron*, and the sound of their *Wings*, was the sound of *Chariots* and many *Horses* running to *Battle*. They had *Tails* like *Scorpions*, and there were *Stings* in their *Tails*, and their *Power* was to hurt *Men* five *Months*. And they had a *King* over them, which is the *Angel* of the *Bottomless Pit* called the *Destroyer*. One *Wo* is past, and there shall come two *Woes* more hereafter. And the first *Wo* being past, the sixth *Angel* sounded his *Trumpet*; and *S. John* heard a *Voice* from the four *Corners*, or *Horns* of the *Golden Altar*, which is before *GOD*, saying to the sixth *Angel* which had the *Trumpet*, Loose the four *Angels* which are bound in the great *River Euphrates*. And he unbound those four *Angels*, who were prepared for an *hour*, a

day, a month, and a year, to slay the third part of *Men*. And the number of the *Army* of *Horsemen* were Two hundred thousand thousand.

S. John saw also *Horses* in the *Vision*, and them that sat thereon had *Breast plates* of *Fire*, and of *Jacinth* and *Brimstone*; and the *Heads* of the *Horses* were as those of *Lions*, and there came *Fire*, *Smoke* and *Brimstone* out of their *Mouths*. And with these three things, the third part of *Men* were killed.

The strength of these *Horses* were in their *Mouths*, and in their *Tails*, which were like unto those of *Serpents*, and had *Heads*, and with them they did great *Mischief*.

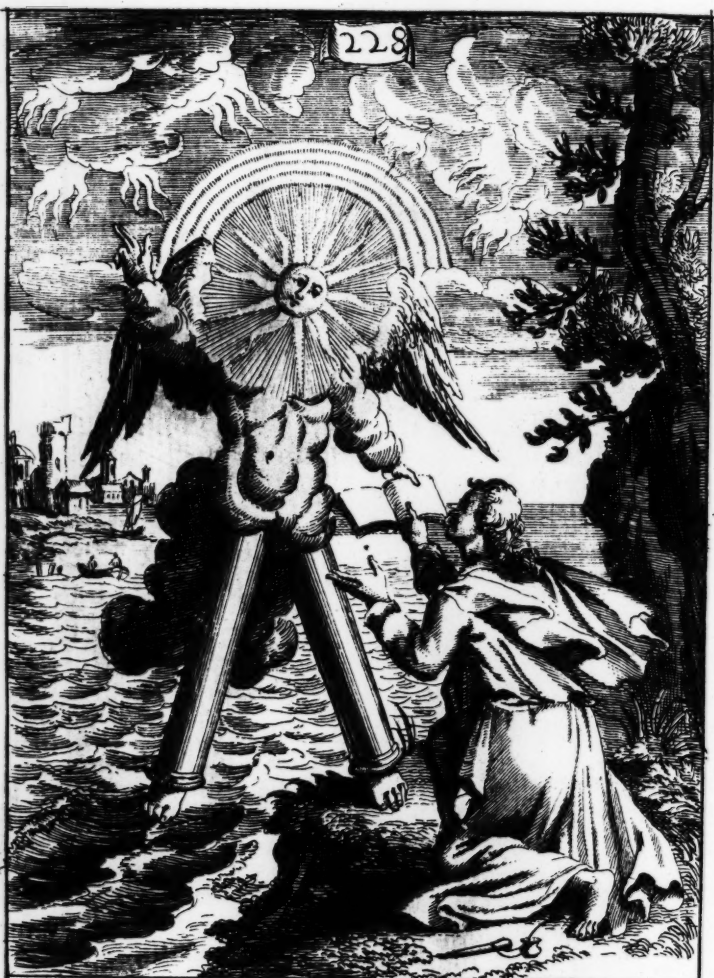
And the rest of the *Men* which were not killed by these *Plagues*, yet repented not of the works of their *Hamas*, that they should not worship *Devils*, and *Idols* of *Gold* and *Silver*, and *Brass* and *Stone*, and of *Wood*, which neither can see, nor hear, nor walk; neither repent they of their *Murders*, nor of their *Sorceries*, nor of their *Fornication*, nor of their *Thefts*.

S. Gregory says, That this fifth and sixth *Plague* denote these *Men* which persecute the *Saints*. The first are like to *Locusts*, which sting with their *Tails*; And such, saith this *Father*, are those that poison *Men* with *Flatteries*, and who smiling in their *Faces* kill them with their *Tails*, who under a pretence of *Friendship*, seek only an occasion to destroy them.

The sixth *Plague* of the *Horses*, which hurt with their *Mouths* and *Tails*, denotes according to the same *Father*, those who use their *Tongues* to corrupt the *Doctrines* and *Truths* of the *Gospel*, and who doing mischief thus with their *Mouths*, do moreover endeavour, saith this *Holy Father*, to do mischief with their *Tails*, in relying like the *arians* heretofore, on the *Power* of Great *Men*, that uphold them; whereby, though they are contemptible of themselves, yet by these *Props* they render themselves formidable to the *Church*.



*William Measlers Esq^r, storakeeper of the
office of their Majesties ordnance
For advancement of this Work, Contributed this Plate.*



*William Boulters Esq^r Yst^r hon^t
Surveyour of their Majesties ordnance,
For advancement of this Works, Contributed this Plate.*

The Vision of S. John.

Of another mighty Angel which came down from Heaven, whose Face was as it were the Sun, his Feet like Pillars of Fire, which he set the one upon the Sea, and the other on the Earth; having on his Head a Rainbow.

The Explanation of this Vision which S. John had.

Saint John saw another mighty Angel come down from Heaven, clothed with a Cloud, and a Rainbow was upon his Head; and his Face was as it were the Sun, and his Feet as Pillars of Fire. And he held in his Hand a little Book open, and he set his right Foot on the Sea and his left Foot on the Earth.

And he cryed with a loud Voice, like as when a Lion roareth; and when he had thus cryed, seven Thunders uttered their Voices; And when the seven Thunders had uttered their Voices, S. John was about to write their Words; but he heard a Voice from Heaven, which said unto him, seal up those things which the seven Thunders uttered, and write them not. Then the Angel which S. John saw stand upon the Sea, and upon the Earth; lifted up his Hand to Heaven, and swore by him that liveth for ever and ever, who created Heaven, and the things that therein are, and the Earth, and the things that therein are and the Sea, and the things which are therein, that there should be time no longer: But in the Days of the Voice of the seventh Angel, when he shall begin to sound, the mystery of GOD should be finish'd; as he hath declared to his Servants and Prophets.

This Voice which S. John heard from Heaven, directed it self again to him, saying, Go and take the little Book, which is open in the Hand of the Angel, which standeth on the Sea and the Earth. And he went to the Angel and said, Give me the little Book. And the Angel said, Take it, and eat it, and it shall make thy Belly bitter, but it shall be in thy Mouth as sweet as Honey.

S. John took the little Book out of the

Angels Hands, and eat it; and found in effect, that it was in his Mouth sweet as Honey; but having swallowed it down, it proved bitter in his Belly.

And the Angel said unto him, Thou must Prophesie again before many People, and Nations, and Tongues, and Kings.

This Book, according to the Holy Fathers, and especially S. Gregory, is the Holy Scripture, which is the true Food of our Souls. We cannot digest it of our selves, says this Father, GOD must give us his assistance, as he gives it here to S. John, and elsewhere to the Prophet Ezekiel.

We devour this Book, says he, when GOD discovers to us the Mysteries of it; and this understanding which he gives us of it, is sweet to our taste as Honey. But at the same time, this Book which is so sweet in the Mouth, becomes bitter in the Stomach; which denotes, That weak and carnal Minds cannot relish the Truths, which are the delicacies of the Just.

This Figure further signifies, according to S. Gregory, that when the Word of GOD begins to become sweet in our Mouths, and we begin to find our pleasures in it, our Stomach, or Belly, which is to say, the bottom of our Hearts, whose defects this Word discovers to us, is filled with bitterness; because that the more we know GOD, the more we know and understand our selves, and bewail the Misery rooted in us, altho' before we did not perceive it; that we may often say to him, with the Royal Prophet: Lord, All my desires are towards thee, and the sighings of my Heart are not hid from thee.

The

The Death of the Two Prophets.

The Vision which S. JOHN had of the Two Prophets slain, who afterwards rose again. The seventh Trumpet.

After that S. John had taken the Book out of the hand of him which presented it to him, there was a Reed given him like unto a Rod, with which he was ordered to go and measure the Temple of GOD, and the Altar, and them that worship therein.

But he was not to measure the outward Court of the Temple, because it was given unto the Gentiles, who were to tread the Holy City under foot forty and two Months. And I will give power, said GOD, to my two Witnesses, who shall Prophecy a thousand two hundred and threescore Days, clothed in Sackcloth.

These two Prophets are the two Olive Trees, and the two Candlesticks, standing before the GOD of the Earth; And if any Man will hurt them, a Fire will proceed out of their Mouths, which shall devour their Enemies; And if any Man will hurt them, he must in this manner be killed. They have the power of shutting Heaven, that there may fall no Rain during the time they shall Prophecy; and they have received the power of changing the Waters into Blood, and striking the Earth with all sorts of Plagues as oft as they will.

And having finished their Testimony, the Beast which ascends out of the Bottomless Pit, shall make War against them, and vanquish and kill them.

Their Bodies shall lie in the Streets of the great City, which Spiritually is called Sodom, and Egypt, where also our Lord was Crucified, and Men of several Nations, Tribes and Languages, shall see their dead Bodies lying on the Earth for three Days and an half, and shall not suffer their dead Bodies to be put in Graves. The Inhabitants of the Earth shall rejoice to see them in this condition make Feasts, and send Presents to one another, because these two Prophets much tormented those that dwelt on the Earth.

As future things are already present, or rather past in the sight of GOD, so S. John, according to the custom of the Prophets, having related the beginning of this History as a thing to come, continues it as if 'twere already

past. And after three Days and an half, adds he, the Spirit of Life from GOD entered into them, and they stood upon their Feet, and great fear fell upon them that saw them. And they heard a great Voice from Heaven, saying unto them, Come up hither: And they ascended up to Heaven in a Cloud, in the sight of their Enemies. And at the same time there was a great Earthquake, and the Tenth part of the City fell, and Seven thousand Men were kill'd by this Earthquake, and the Remnant were affrighted, and gave glory to the GOD of Heaven.

The second Wo is past and behold the third Wo cometh quickly. And the seventh Angel sounded his Trumpet, and there were great Voices in Heaven, saying, The King of this World were become the Kingdom of our LORD, and of Jesus Christ: And he shall Reign for ever and ever, and the 24 Elders that sat before GOD on their seats fell upon their faces, and worshiped GOD. The Nations of the Earth were at wrath, but the time was come to extirpate the wicked, and recompense the Saints and the Prophets.

The Church (according to the Observation of S. Austin) will end as it began. She was persecuted in her first Birth, and she shall be more towards the end of the World. For not only these two Saints mentioned in this part of the Revelations, but an infinite number of others shall then suffer Martyrdom with an invincible Constancy. And therefore S. Austin says on this Subject; what are we in comparison of those admirable Men which shall then be; seeing we think it so painful to resist the Devil, altho' he be at present Chain'd, whereas these great Saints will combat and tread him under their Feet in a time when he shall be let loose, and wherein he shall set upon them with his utmost strength and fury? Yet will it then be as true as 'tis now, That the Devil will have no more power than Christ shall give him, and that he will only give him as much as shall be necessary to try and manifest the more the Virtue of his Elect.



*The Honourable Charles Bertie Esq^r. Treasurer,
and Paymaster of their Majesties Ordnance,
For advancement of this Work. Contributed this Plate.*



*Anthony Fist of the Tower
of London Gentleman
For advancement of this Werke, Contributed this Plate.*

The Beast of the Apocalypsz.

Saint JOHN sees a monstrous Beast.

Saint John saw a *Beast* rise out of the *Sea*, that had seven *Heads* and ten *Horns*, and on his *Horns* ten *Crowns*, and on his *Heads* the name of *Blasphemy*. She was like to a *Leopard*, and her *Feet* were as the *Feet* of a *Bear*, her *Mouth* of a *Lion*, and the *Dragon* gave her great power, and his seat, and great Authority.

S. John saw one of these seven *Heads*, as it were wounded to death; but this mortal Wound was healed, and all the World wandered after the *Beast*. And they worshipped the *Dragon*, which gave power to the *Beast*, and they worshipped the *Beast* saying, who is like to this *Beast*? Who is able to make War with him? And there was given to him a *Mouth* speaking great things, and *Blasphemies* against *GOD*, his *Tabernacle*, and them that dwell in *Heaven*, and power was given to him to continue 42 *Months*. There was also power given him to make War with the *Saints*, to vanquish them, and power was given him over all *Kindreds*, *Tongues* and *Nations*, to vanquish them whose Names are not written in the *Book of Life*, of the *Lamb* slain from the foundation of the *World*.

S. John saw afterwards another *Beast* which came out of the *Earth*, and he had two *Horns* like a *Lamb*, yet he spake as a *Dragon*, and he exerciseth all the power of the first *Beast*, before him, and causeth the *Earth*, and them that dwell therein, to worship the first *Beast* whose deadly Wound was healed; and he doth great Wonders, so that he maketh *Fire* come down from *Heaven* on the *Earth* in the sight of Men, and deceiveth them that dwell on the *Earth*, by means of those *Miracles*, which he had power to do in the sight of the *Beast*, saying, to them that dwell on the *Earth*, that they should make an *Image* to the *Beast*, which had the wound by a *Sword*, and did live.

And she had power to give life to the *Image* of the *Beast*, that the *Image* of the *Beast* should both speak, and cause as many as would not worship the *Image* of the *Beast* to

be killed. And he causeth all, both rich and poor, small and great, bond and free to receive a mark in their right *Hand*, or in their *Foreheads*. Neither was any man to buy or sell, save he that had the *Mark*, or *Name* of the *Beast*, or the *Number* of his *Name*. But at the same time S. John saw the *Lamb* standing on *Mount Sion*, and with him an hundred forty four thousand, having his *Fathers* *Name* written in their *Foreheads*: And a *Voice* said, that in their *Mouth* was found no guile, for they are without fault before the *Throne* of *GOD*.

Another cried at the same time, That if any one worshipped the *Beast*, and his *Image*, and received his *Mark* on his *Forehead*, and in his *Hand*, he should drink of the "Cup" of the *Wrath* of *GOD*, which is poured out without mixture, and be tormented with *Fire* and *Brimstone*, the *Smoke* of whose torment ascendeth up for ever and ever, they having no rest *Day* nor *Night*, who worship the *Beast*, or his *Image*, and receive the mark of his *Name*.

S. Gregory enlargeth himself much on these mysterious *Beasts*, and this last above all made him tremble. He was like unto a *Lamb*, said S. John, but he spake like a *Dragon*, which admirably well denotes, says this *Holy Father*, the *Hypocrites* and *Seducers* which are in the Church. They come out of the *Earth*, which is to say, they establish themselves by an *Earthly* Power, and deceive *Souls* by the appearances of a *Lamb*, to make them fall into the snares of the *Serpent* and inspire them with a mortal *Poyson*.

We should pray *GOD* to preserve us, lest we be of the number of those mentioned by S. Paul, who shall be delivered by the just Judgment of *GOD* unto the power of the *Devil*, and the malignity of *Error*, because they would not receive the *Truth* but withstood it as an *Enemy*; whereas they ought to love it, as the remedy of all their *Miseries*, and the true life of their *Souls*.

† N n

The

The Dragon of the Apocalypz.

The Vision which S. JOHN had of the DRAGON.

Saint John saw another Wonder in Heaven. He saw seven Angels, having the seven last Plagues; which contained the fullness of God's Wrath: And a Voice at the same time said to the seven Angels, go and pour out on the Earth the seven Vials of the Wrath of GOD.

And the first went and poured out his Vial on the Earth, and the Men which had the Mark of the Beast, and adored his Image, were struck with a noysom and grievous Sore.

And the second Angel poured out his Vial on the Sea, and 'twas changed into Blood, and all the living Creatures died therein.

The third Angel poured out his Vial on the Rivers, and Fountains of Waters, and they were changed into Blood, and an Angel said at the same time, *Thou art Righteous, O Lord, for they have spilt the Blood of the Saints, and Prophets, and thou hast given them Blood to drink.*

The fourth Angel poured out his Vial on the Sun and Power was given him to scorch Men with Fire, which made them Blaspheme GOD, and not repent.

The fifth Angel poured out his Vial on the Throne of the Beast, and his Kingdom became dark, and Men gnawed their Tongues for pain.

The sixth Angel poured out his Vial on the great River Euphrates, and its Water was dried up to make way for the Kings which were to come from the East.

Then S. John saw three unclean Spirits like Frogs, come out of the Mouth of the Dragon, and out of the Mouth of the Beast, and out of the Mouth of the false Prophet; for they are the Spirits of Devils, working Miracles, which go forth unto the Kings of the Earth, and the whole World to gather them to the Battle of that great Day of GOD Almighty, and they gathered them all in one place.

The seventh Angel poured out his Vial into the Air, and there came a great Voice out of the Temple of Heaven, from the Throne,

saying, *It is done.* And there were heard great Thundrings and Lighning: And the great City was divided into three parts, and the Cities of the Nations fell, and great Babylon came in remembrance before GOD, to give unto her the Cup of the Wine of the fierceness of his Wrath.

Then an Angel took S. John to shew him the great Whore, with whom the Kings of the Earth have committed Fornication, and the Inhabitants of the Earth have been made drunk with the Wine of her Fornication. And he carried him away into a Desert, where he saw a Woman sit on a Scarlet coloured Beast, full of Names of Blasphemy, that had seven Heads and ten Horns; and on her Forehead was written MYSTERY; The great Babylon, the Mother of Fornications and Abominations of the Earth.

S. John saw this Woman drunk with the Blood of the Saints and Martyrs, and he wondred with great admiration at the sight: But the Angel which shewed him these things, asked him, wherefore he was astonish'd? and he explain'd to him the Mystery of this Whore, and the Beast on which she sat.

The Fathers have imagin'd, that this Woman was a Type of the World, which inebriates all Men by its delightful Pleasures, which draws down the Wrath of GOD upon her. This Name of MYSTERY, which this Woman bears in her Forehead, shews that the Lovers of the World do not conceive here the Miseries which are ready to fall on them. They are led away by their Passions, enchanted with their Pleasures. But this Enchantment will end with their Lives; and they will then comprehend by a clear Knowledge, that they have laboured here in this World only to undo themselves, and that they have acquired a dear Purchase, when for the sake of this transitory Life, they have parted with all the lasting Joys of Heaven, and chosen to suffer everlasting Miseries in the Life to come.

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J. Kyp

*John Hooper of the Tower of
London Gentleman
For advancement of this Worke. Contributed this Plate.*



*Christopher Gardiner of the
Tower of London Gentleman.
For advancement of this Worke, Contributed this Plate*

The Ruin of Babylon.

Saint John saw (after these things) another Angel come down from Heaven, having great Power, and, the Earth was lightened with his Glory. And he cried with a loud Voice, saying, *Babylon the great is fallen, she is fallen, and is become the habitation of Devils, the hold of every foul Spirit, and the Cage of every unclean and hateful Bird. For all Nations have drunk of the Wine of the Wrath of her Fornication, and the Kings of the Earth have committed Fornication with her, and the Merchants of the Earth are waxed rich through the abundance of her Luxuries.*

¶ *St. John heard afterwards another Voice, which said, Come out of Babylon my People, that ye be not partakers of her sins, and that ye receive none of her Plagues; for her sins have reached unto Heaven; and GOD hath remembered her Iniquities. Reward her even as she rewarded you, and double unto her, double according to her works; and in the Cup which she hath filled to you to drink, give to her double. How much she has glorified her self, and lived deliciously, so much torment and sorrow give her; for she saith in her heart, I am in the Throne as a Queen, I am no Widow, and shall see no sorrow. Therefore shall her Plagues come in one day, Death, Mourning, and Famine shall fall upon her, and she shall be utterly burnt with Fire. But the Kings of the Earth, who have committed Fornication, and lived deliciously with her, shall bewail her, and lament for her, when they shall see the Smoke of her burning, and standing afar off for fear of her torments, say Alas alas! that great City, Babylon, that mighty City, thy Condemnation is come in a moment. The Merchants of the Earth shall weep and mourn over her, for no Man buyeth their Merchandise there any more; viz. the Merchandize of Gold, Silver, Pearl, and precious Stones, fine Linen and Purple, and Silk and Scarlet, and all sweet Wood, Vessels of Ivory, and all manner of Brass, Iron and Marble, Cinamon, Odours and Oynments, Frankincense, Wine and Oyl, fine Flour and Wheat, Sheep and Horses, Chariots, and Slaves, and Souls of Men: The Fruits that thy Soul*

lusted after are departed from thee, and thou shalt find them no more. The Merchants of these things which were made rich by her, shall stand afar off for fear of her torment, weeping, and wailing and say Alas, alas! That great City that was clothed in fine Linen, Purple and Scarlet, and Deckt with Silver, Gold and precious Stones, in one hour is come to nought. All Mariners, and all those that pass the Seas to Traffick, shall keep at a distance from her: They shall lament at the sight of her burning, saying, What City is like unto this great City? And they shall cast Dust on their Heads, saying, weeping, Alas, how has this great City been ruined in a moment!

Then a great Angel took up a Stone like a great Mill-stone, and cast it into the Sea, saying, *Thus with violence shall that great City Babylon be thrown down, and shall be found no more. And the Voice of Harpers and Musicians, and of Pipers and Trumpeters, shall be no more heard in thee, neither any Craftsman of whatever Craft he be; and the light of a Candle shall shine no more in thee, neither shall the Voice of the Bridegroom, nor the Bride be any more heard in this City. Thy Merchants were the great Men of the Earth, and by thy Sorceries were all Nations deceived. And in her was found the Blood of Prophets and Saints, and all that were slain upon the Earth.*

These Lamentations at the loss of Babylon, have made the Holy Fathers say, That Jesus Christ bewailed Jerusalem when as then it subsisted, and that we ought also to bewail the Miseries of Babylon, when she appears in all her Glory. And therefore St. Austin considering the words of the Wicked in the Book of Wisdom, when they complain with a Repentance full of despair, that their Riches have left them in a moment, adds with great reason; *Let us now say Brethren, by a foresight which will prove advantageous to us: Every thing passeth like a shadow, lest we say when 'twill not avail us, like those aforementioned wicked Persons, with fruitless Tears and Lamentations; All is past as a shadow.*

The Dragon Bound by an Angel.

After the Ruin of Babylon, *S. John* heard the Songs of the *Saints*, who adored *GOD*, because of his Judgments which he had exercised against this *Whore*. He saw afterwards *Heaven* opened, and therein appeared a *white Horse*, and he that rode thereon was called the *Faithful* and *True* that judgeth and combateth justly. His *Eyes* were as a flame of *Fire*, and he had several *Crowns* on his *Head*; and he was clothed in a *Vesture* dipt in *Blood*, and his *Name* is called the *Word* of *GOD*. And the *Armies* which were in *Heaven* followed him upon *white Horses* clothed in fine *Linen* white and clean, and out of his *Mouth* goeth a sharp *Sword* having this *Name* on his *Vesture* and *Thigh*. *King of kings*, and *Lord of lords*.

S. John also saw an *Angel* come from *Heaven*, having the *Key* of the *Bottomless Pit*, and a great *Chain* in his hand, and he laid hold on the *Dragon* that old *Serpent*, which is the *Devil* and bound him for 1000 years; and having cast him into the *Bottomless Pit*, shutting up, and setting a *Seal* upon him, that he should deceive the *Nations* no more till the 1000 years were accomplished, after which he was to be unbound for a little while.

Afterwards *S. John* saw *Thrones*, and they that sat upon them, and *Judgment* was given to them; and he saw the *Souls* of them that were *Beheaded* for the *Testimony* of *Jesus Christ*, and for the *Word* of *GOD*, and which had not worshipped the *Beast*, nor his *Image*, neither had received his *Mark* on their *Fore-heads*, or in their *Hands*, and they lived and reigned with *Christ* 1000 years; but the rest of the *Dead* lived not until the 1000 years were finished, and this is the first *Resurrection*.

After the accomplishment of these 1000 years, *Satan* shall be unbound, and delivered from his *Prison*, and go out to deceive *Nations*, which are at the *Four Corners* of the *World*, to gather them to fight, and environ the *Camp* of the *Saints*, and the *City* beloved of *GOD*: But *Fire* came down from *GOD*, and devoured them, and the *Devil* who seduced them, was cast into the *Lake* of *Fire* and *Brimstone*, where the *Beast*

and the *false Prophet* shall be tormented *Day* and *Night* for ever and ever.

S. John then saw a great *white Throne*, and the *Majesty* of him that sat thereon, from whose face the *Earth* and the *Heaven* fled away, and disappeared.

He saw the *Dead* small and great stand before *GOD*; and another *Book* was opened, which was the *Book* of *Life*, and the *Dead* were judged out of what was written in this *Book*, according to their *Works*. And the *Sea*, *Death* and *Hell* gave up their *Dead*; and *Death* and *Hell* were cast into the *Lake* of *Fire* with all those whose *Names* were not written in the *Book* of *Life*.

S. Gregory tells us, That this *Dragon* which the *Angel* binds in the *Bottomless Pit*, is the *Devil*, whom *GOD* casts out from the *Hearts* of the *Faithful*, and keeps chained in the *Hearts* of the *Wicked*, who have ill designs against the *Servants* of *Jesus Christ*, though they cannot execute them.

But *GOD* gives afterwards (says this *Holy Father*) power to this *Dragon* to come out of the *Pit*, when he permits for the good of the *Saints*, that the *Malice* of the *Wicked* should shew it self outwardly, and set upon the *Good* with open *Violence*.

It is hard to find a clear *Explication* of the other *Circumstances* which these *Representations* set before us. But this is certain, That they denote to us either the *Power* of *Jesus Christ* in his *Glory*, or the *power* of the *Devil* over the *Wicked*, or the *Terror* with which they shall appear before the *Throne* of *Jesus Christ*, or the *severity* with which this great *Judge* shall examine the most hidden *Secrets*.

Thus all these *Instructions*, whose very obscurity is edifying, should carry us to understand with more respect, and to practise with greater care this so clear *Advice* of *Jesus Christ* in the *Gospel*.

Take heed lest your *Hearts* be overcharged with the *Cares* of this *Life*, and this *Day* surprise you.

Watch and Pray continually, that ye may be thought mee to avoid all these *Miseries* which shall then happen, and to appear with good hope before the *Son* of *Man*.

℣. ℟.



*Thomas Smith of the Tower of
London Gentleman*
For advancement of this Work, contributed this Plate



*Doratha Lady Rivers. daughter & coheir of
 S.^r William Beversham of Holbrook hall in Suffolke
 Es.^r master in Chancery deceased. and wife to S.^r
 George Rivers of Chafford in Kent Baronet.
 For advancement of this Work. Contributed this Plate.*

The New Jerusalem.

S. JOHN sees the New Jerusalem.

After the Ruin of Babylon, S. John saw a new Heaven, and a new Earth. He saw the Holy City, the new Jerusalem, which coming from GOD, descended from Heaven like a Spouse, which adorns her self for her Bridegroom. He heard a great Voice which came from the Throne, and said, Behold the Tabernacle of God is with Men, he will dwell with them, and they shall be his People and GOD dwelling with them shall be their GOD; and he shall wipe away all Tears from their Eyes, and Death shall be no more; labour and sorrow shall cease, because that which is past shall be no more.

Then an Angel transported S. John in the Spirit on a high Mountain, and shewed him the Holy Jerusalem, which descended from Heaven, coming from GOD; being environ'd with the Divine Brightness, having an high Wall, wherein were 12 Gates, and 12 Angels, one at each Gate, whereon were the Names written of the 12 Tribes of the Children of Israel: on the East three Gates, on the North three Gates, on the South three Gates, and on the West three Gates: And the Wall of the City had 12 Foundations, and in them the Names of the 12 Apostles of the Lamb.

He that spake to S. John had a Golden Reed to measure the City, the Gates, and the Walls. The City lieth four square, the length and breadth being equal, and he measured the City with the Reed, and found it 1200 Furlongs; and he measured the Wall, which is 144 Cubits, according to the measure of a Man, that is, of the Angel.

This Wall was built with Jasper, and the City was pure Gold, like unto clear Glass: The Foundations of the Walls were garnished with all manner of precious Stones, and the 12 Gates were 12 Pearls; each of these Gates was made of one of these Pearls. S. John said, he saw no Temple therein, because the LORD GOD Almighty, and the Lamb, are the Temple of it. This Temple had no need of the Sun nor Moon to shine in it, for the Glory of GOD did enlighten it, and the Lamb is the light of it. And the Gates of it shall not be shut at all by Day, for there shall no Night be there. Nothing unclean

shall enter there nor any of those who commit Abominations, and speak Lies; but those only who are written in the Lambs Book of Life.

He saw also a pure River of the Water of Life, clear as Crystal, proceeding out of the Throne of GOD, and of the Lamb. In the midst of the City, and of either side the River, was the Tree of Life, which bare 12 manner of Fruits, which yields its Fruit every Month the Leaves of the Tree are to heal the Nations. And there shall be no more Curse, but the Throne of GOD and the Lamb shall be in it, and his Servants shall serve him; they shall see his Face, and his Name shall be writ on their Foreheads. Immediately after our Saviour said to S. John, I come quickly, and bring my recompence with me, to give to every one according to his Works.

Blessed are those that wash their Garments in the Blood of the Lamb, that they may have right to the Tree of Life, and enter into the City by the Gates.

As the representation of the punishment of the Wicked is so dreadful and various in all this Book, so nothing is more consolatory than the description of this Heavenly Jerusalem and the everlasting recompence which GOD bestows on the Good.

How precious ought the Labours of this Life to be to us, say the Holy Fathers, seeing they are as Gold, whereby we purchase this Glory, so great that it cannot be comprehended! The true Christians have always sighted towards this Heavenly Jerusalem; and knowing that their Souls (according to the Scripture) are the living Stones of this sacred Building, they have been willing to have them cut, and as it were polish'd in this World with the Sheers of Affliction and Sufferings. They have ever had one Eye on this Babylonish Pig of Fire and Brimstone, mentioned in the several places of this Book, and the other lifted up towards this everlasting City, where Men shall enjoy the same happiness which GOD does, often calling to mind these excellent words of S. Austin. Love the Good things which Christ promises you; fear the Evils wherewith he threatens you, and then you will sight as well the Promises as Threatnings of this World.

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APPENDIX,
In Two PARTS:

The First,

An Abridgment of the LIVES of the *Apostles*,
(Collected from the Holy Fathers, and other Ancient
Ecclesiastical Writers.)

To which is added,

The Contents of each Book wrote by them.

And for compleating the same, is likewise added,

A *MAP* of the Travels and Voyages of the
Apostles in their Missions: Illustrated with their Effigies.

The Second,

An HISTORICAL CHRONOLOGY

Of such Matters as are related in the Canonical Books of
the *Old* and *New Testament*, according to the Division
of the Seven Periods or Ages of the World.

A Work of great Use for the better Understanding and Reading
of HOLY SCRIPTURE.

**THIS CHART WILL
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*An Exposition of the MAP of the TRAVELS and VOYAGES
of the Apostles in their Missions, (and more especially of those of
St. Paul) for the clearer understanding of the Book of the Acts.*

AFTER the Triumphant *Ascension* of our Saviour into Heaven; and that his Apostles had receiv'd in a sensible manner the Holy Spirit, in the day of Pentecost; they courageously set about the work of their Ministry, committed to them; and omitted no occasion of advancing (by the Preaching of the Gospel) the Kingdom of GOD. Their labours in this great Work, and particularly those of S. Paul, described in the *Acts* are represented in this Map, in which the *Provinces*, where they Preached the Gospel, are mark'd with great Letters, and separated from one another by Points or Pricks. The course of S. Paul's Voyage to Rome is also denoted by Pricks; and the Towns through which they pass, and where they sojourn'd are taken notice of in this following Discourse. We have moreover mark'd by a * of the Seven Churches of Asia mention'd in the Book of the Revelations; and by a Cross the Isle of *Paimos*, where St. John was banish'd.

The first Assembl'y of the Apostles was at Jerusalem, where such things happen'd as are recited in the 6 first Chapters of the *Acts*; as were the substitution of S. *Matthias* in the place of *Judas*; the emission of the Holy Spirit on the Apostles, and the successful Preaching of St. Peter; The Cure of the lame Man by S. Peter and St. John in their going up to the Temple; the remarkable punishment of *Ananias* and *Sapphira* his Wife, for having lyed unto the Holy Spirit; the Imprisonment, and miraculous deliverance of the Apostles; and the election of the 7 Deacons.

S. Stephen, who was one of them, is stoned, and the Persecution waxes hot against the Church; which causes a great dispersion of the Faithful, as well in Judea as in *Samar*a; *Acts* Chap. 7. and 8. by reason of which, S. Philip Preach'd at *Samar*ia, where are sent from Jerusalem, St. Peter, and St. John to impart by the laying on of their Hands the extraordinary Gifts of the Holy Spirit to those who had been Baptiz'd amongst which was Simon the Magician, whom the Apostle sharply reprehended for his Crime. St. Philip

having left *Samaria*, baptizes the Queen of *Ethiopia's* Officer in the way to Jerusalem, at *Gaza*, where the Spirit of GOD takes him up and carries him to *Azote*. From thence he goes into *Arabia* to perform the same Office, where he continued about three Years. From whence being returned to *Damascus*, finding himself in great danger, he departs by Night, being secretly let down the Town-Wall in a Basket. Then he comes to Jerusalem about the Feast of the Tabernacles, 2 Cor. 11. 32, 33. *Acts* 9. 25 to find some of the Apostles, having all this while seen none, and here he meets with S. Peter, Gal. 1. 16. 17. At first they shuned him, until such time that Barnabas introduced him amongst them, and so continued 15 days, labouring (though in vain) to convert the Jews to the Faith of Christ; after which both Peter and Saul departed; Saul to *Cesarea*, whence traversing *Phenicia*, *Syria*, and *Cilicia*, he arrives at *Tarsus* his Birth-place, *Acts* 9. 26, 27.

S. Peter in the mean time went from Town to Town over all Judea, until he came to *Lydia*, where he Preaches the Gospel, and by a Miracle cures one *Eneas* of a Palsie. And after some abode there, he was called to *Toppa*, where miraculously he raised from Death *Tabitha*, an holy Woman, *Acts* 9. 32, to 56. He continued some time here, sojourning at one Simon the Tanner's, where he saw the Vision of the Sheet let down from Heaven, filled with Beasts and Fowl, both clean and unclean, which is taken notice of in the 219 Discourse, viz. *Cornelius* baptized. At the same time Barnabas of Cyprus, and *Lucius* of Cyrene, with others, being in remote parts, and moved by the Holy Spirit, Preached to the Gentiles, who were converted to the Faith.

The Apostles taking to their assistance certain Evangelists, began to divide the World into 12 Parts, each taking one. St. John went into *Asia*, *Dacia*, and *Paronia*. St. James the Brother of John into *Egypt* and *Marmir*a. St. Philip Northwards, into *Cappadocia*, *Iconia*, and so into *Scythia*. St. Andrew went Eastwards, as far as *Sybia* and *Sogdia*. St.

Barkhe.

Bartholomew Southwards into *India*; and *S. Thomas* through *Persia* into *China*. *St. Jude* went to *Chaldaea*, *Macedonia*, and *Arabia*; and *Simon Zelotes* Southwards into *Mauritania*. *St. Matthew* tarried at *Jerusalem* until he wrote his Gospel in the *Hebrew Tongue* and then went after *St. James* into *Egypt*, and so into *Ethiopia*. *St. Matthias* sailed over into *Macedonia*, and *Greece*, and from thence into *Africa*. *St. James* tarried at *Jerusalem*, but *St. Peter* went towards *Antioch*, the Capital City of *Syria*. About this time died *Tiberius* the Emperor at *Rome*, and *Caius Caligula* succeeded him. *St. Thomas* about this time, with *Jude* his Brother, and an Evangelist going out Eastwards, sent *Jude* into *Edessa*, who miraculously cured King *Azbarus* of a Disease which long troubled him, and also converted him, with a great many of his Subjects. *Barnabas* went also to *Antioch*, and after *Easter St. Peter* followed, and having here gained many Converts, *Barnabas* went to *Tarsus*, to bring *Saul* thither, and by these three there were so many Converts baptized to the Faith of *Christ*, that they were here first called *Christians*, which Name hath spread it self over the World.

By that time these Apostles had stayed at *Antioch* a Year, came *Agabus* the Prophet from *Jerusalem*, and foretels a great Famine to happen over the World, *Acts 11*. In the mean time *St. James* the elder is at *Jerusalem* beheaded by *Herod Agrippa*; and *St. Peter* is miraculously delivered out of Prison. About this time *Saul* being in an Extasie, as he was praying in the Temple, was caught up into the third Heaven, and heard words unspeakable; and finally was commanded quickly to depart *Jerusalem*, for that the Jews would not adhere to him, and therefore to go amongst the Gentiles. Now, according to this Command *Saul* and *Barnabas*, went back again to *Antioch*, accompanied with one *Titus* a Greek. About this time *Saul* seems to be made an Evangelist, and from henceforth is called *Paul*.

In the Spring of the Year 41. *Paul* and *Barnabas* left *Antioch*, with one John, surnam'd *Mark*, as their Deacon, and went to *Cilicia*, or *Seleucia*, near the Sea on the River *Orontes*, where they embark for *Salamis* in the Isle of *Cyprus*, and after some stay travelling about the Isle came to *Paphos*, where *Barjesus* the Sorcerer is punished with blindness, and *Sergius Paulus* the Proconsul or Governor, was converted to the Faith. From

thence in the Year 42. they pass to *Perga*, a City in *Pamphylia*, where *St. John*, surnam'd *Mark*, leaves them, and returned to *Jerusalem*; But *St. Paul* and *Barnabas* went as far as *Antioch* in *Pisidia*, where great Crowds of the Gentiles were baptized; but they were driven thence by the Faction of the incredulous Jews, and came to *Iconia*, the chief place of *Lycaonia*, where they gained abundance of Converts, especially of the Gentiles, and here they staid some time, *Acts 13*. And *St. Peter* before his departure, committed the Care of the Church, as Bishop, to one *Erodius*, himself departing by Land through *Cappadocia*, *Galatia*, and the rest of *Asia*, *Pemur*, *Bithynia*, 1 *Pet. 1. 1, 2*. This Year hapened the Famine spoken of by *Agabus*.

In Anno 44. *St. Mark* published his Gospel at *Rome*, and then was sent to *Egypt* to govern the Church of *Alexandria*: About this time *Paul* and *Barnabas* was finally driven out of *Iconia* by a tumultuous Rabble of factious and envious Jews, and went on Preaching to *Lysira*, where an impotent person healed by *Paul*, procured them so great a respect amongst the Idolaters, that they took them for *Jupiter* and *Mercury*, and would needs have sacrificed to them, which they having with no small difficulty hindred, the Tide soon afterwards strangely turn'd, for the Jews of *Antioch* and *Iconia* being come thither, stir'd up the People of *Lysira* against them, so that *Paul* was drawn out as dead: but being surrounded by the Disciples he came to himself, and departed the next Morning with his Companion *Barnabas* to *Derbe*.

In Anno 45. *Paul* and *Barnabas* having settled the Church at *Derbe*, and ordained Elders, returned to *Lysira*.

In 46. having ordained Elders at *Lysira* (amongst which *Timothy* was one) they returned to *Iconium*, where they did the like; then they came to *Antioch*. This Year died the blessed Virgin *Mary* aged about 60 years, having surviv'd her Son's Ascension 14 years.

In 47. *Paul* and *Barnabas* returned to *Perga*, and from thence went to *Attalia*, where they likewise settled a Church, *Acts 14. 24*. a Town on the *Mediterranean Sea*, where they embark'd for *Antioch* in *Syria*, and gave the Brethren an account of the success of their Voyages, *Acts 14*.

In Anno 48 they return through *Cilicia* and *Syria* unto *Antioch*, Preaching the Gospel.

In 49 some being come from *Judea* to *Antioch*

Antioch, would persuade the *Gentiles* converted to the Faith, to admit of *Circumcision*, and to observe the Ceremonies of the Law, *St. Paul* and *Barnabas* are sent to *Jerusalem* on occasion of this Controversie, which was decided in favour of the *Christian Liberty*, and the Decrees were carried to *Antioch* not only by these 2, but by *Jude*, the Brother of *Thomas*, surnamed *Barthabas*, and by *Silas*, or *Sylvanus*, who were joyned to them; at which the Church was much comforted, *Acts* 15. It seems that some time after, *St. Peter* also came to *Antioch*, where he had some Contest with *St. Paul*, who withstood him boldly, *Gal.* 2. 11.

In Anno 50. After these things *Paul* and *Barnabas* were about to make a second Voyage into *Asia*, and to visit the Churches which they had planted in their first course; but not agreeing they separated, but not without some bitterness; *Barnabas* with *Mark* saying for *Cyprus*; and *Paul* with *Silas* traversing *Syria* and *Silicia*, and confirming the Brethren, came to *Derbe* and *Lystra*, where *Timothy* was taken into Company, and passes through *Phrygia* and *Galatia*, where they were forbidden to Preach in *Asia*; and coming to *Misia* they attempted to go into *Bitunia*; but were diverted from that Journey by the *Holy Spirit*, and therefore went down to *Troas*, where *Paul* being commanded in a Vision to go into *Macedonia*, they drew on strait to the Isle of *Samothracia*, and the next Morning arrived at *Neapolis*, a Port Town in *Macedonia*, whence they went to *Philippia*, where *Lydia* was converted and baptized, through the occasion of a Servant, out of whom *Paul* drove a prophesying Spirit, which cruelly tormented her. The People rose up against them, and he and *Silas* thrown into Prison, and the *Goaler* being converted, they were dismissed the next day, *Acts* 16.

Being parted from thence, they took their way through the Towns of *Amphipolis* and *Apollonia*, and came to *Thessalonica*, where *Paul* teaching in the *Synagogue* for three Sabbath-days together, brought over to the Faith several, both *Jews* and *Gentiles*; but the malicious *Jews* being attended by a sort of rascally People, stirred up the Town against them, whereupon they came to *Berea*, and there made several Disciples; But the seditious *Jews* of *Thessalonica* followed them thither, and also there stirred up the People against them, for which cause the Brethren conveyed *Paul* out of the Town, as if he were to go by *Sea*, but he

turned to *Athens*, where he had famous Disputations with the Learned of all *sects* and *Religions*, and converted *Dionysius*, and one *Damaris* a famous Woman, with divers others, *Acts* 17. From hence *Paul* wrote the first and second Epistle to the *Thessalonians* for the confirmation of that Church; and from *Athens* he went to *Corinth* in the *Isthmus*, where he stayed about a year and a half, because *GOD* had great store of People there.

Anno 51. *St. Paul* had a Vision at *Corinth*, to encourage his Preaching; *Silas* and *Timothy* he sent to *Macedonia* to confirm the Churches, and tarrying at *Corinth*, wrought for his Living by making *Tents* with *Aquila* and *Priscilla*, and yet Preached constantly in the House of one *Titus*, and *Sosthenes* the chief Ruler of the *Synagogue*, being also converted, joyned himself to *St. Paul*: But when *Gallio* was made Deputy, a Tumult was raised, and *Sosthenes* was chastised, yet *Paul* continued still, *Acts* 18. 7.

Anno 52. *St. Paul* left the Government of the Church of *Corinth* to *Silas*, and so sailed to *Ephesus*. Here after some Reasoning with the *Jews*, he converted many of the *Gentiles*; and after some stay leaves *Timothy* to govern the Church, and sails to the Isle of *Creta*, now *Candia*, where having also settled a Church, he left it to the care of *Titus*; and sailed directly to *Cæsarea* in *Canaan*, and from thence ascends to *Jerusalem*, and after some stay there (to salute the Brethren) he descends to *Antioch*, *Acts* 18. 18. Here he also made but a short stay, and began a third Voyage through *Galatia* and *Phrygia*, confirming the Churches as he went, but made little stay in a place until he came to *Timothy* at *Ephesus*, where he Preached 2 years in the School of *Tyrannus* unto the *Gentiles*, and instructed certain Disciples of *St. John Baptist's*; as also one *Apollos* an eloquent Man and full of Zeal, although he was acquainted with no more than the Baptism of *St. John*. *Paul* earnestly labours and distributes the extraordinary gifts of the *Holy Spirit*, by the laying on of his hands on 12 Men, who had been before baptized with the Baptism of *St. John*. He also separates his Disciples from the Rebellious *Jews*, and teaches every day the Word of *GOD*, and that with such success (his Doctrine being attended with Signs and Miracles,) that by this means the Word was known throughout all *Asia*, and several of those who had applied themselves to vain, curious, and un-

lawful Sciences, which were in great request in that City, being struck with sorrow at heart, freely renounced those *Magical Amusements*, and burnt their Books of that kind, whose price amounted to a considerable value; but by an Uproar excited by *Demetrius*, he had been brought into danger, had it not been wisely appeas'd by the *Town-Clerk*, *Acts* 19.

Anno 53. *St. Philip* having preached the Gospel in *Cappadocia*, *Armenia*, *Colchis*, and *Iberia*, came to *Phrygia*, where preaching at *Hierapolis*, the unbelieving *Jews* and *Heathens* stoned him and crucified him.

Anno 54. *Philip* being dead, *Paul* was called to be one of the 12 Apostles.

Anno 55. From hence *Paul* wrote the first Epistle to the *Corinthians*, and sent it by *Timothy*, *Acts* 19. 22. But *Timothy* being returned, *Paul* left him at *Ephesus*, and went into *Macedonia*, embarks at *Philippi* for *Troas*, where he remains 7 days, having restored to life a young Man named *Eutychus*, who fell down to the ground from the third story.

Anno 56. From thence he comes by Land to *Assen*, which some suppose to be *Apollonia*, and having there met his Company which came by Sea, they take Shipping together for *Mizylene*, a Town in the Isle of *Lesbos*. The day following they arrive in sight of *Samos*, and casting Anchor at *Trogillum*, which is a Creek of Mount *Mycalus*, about 40 Furlongs distance; weighing Anchor they came the next day to *Miletum*, where *Paul* sends for the Pastors of the Church of *Ephesus*, and exhorts them to their duty, *Acts* 20. Having left *Miletum*, they came to *Coos*, and the day following to *Rhodes*, and from thence to *Patrae*, where having found a Vessel bound for *Phoenicia*, they went on Board, leaving *Cyprus* on the left hand, and came to *Tyre*, where *Simon*, one of the 7 Deacons, was Bishop; here the Ship was to unlade. From whence they set sail for *Ptolemais*, where having saluted his Brethren and tarried a day, they came to *Casarea*, where *Philip* the Deacon was Bishop; and here he stayed much longer; and from thence went to *Jerusalem* by Land, about the time of *Pentecost*, *Acts* 21. 21. where the Church gladly received them. But a while after *Paul* being found in the Temple, was apprehended by certain *Jews* in a Tumult, and buffeted; but being rescued by *Lyfias* the chief Captain, and found to be a Roman, was sent safe away to *Casarea*; where at a hearing before *Felix* the Prefect of *Judea*, the High-

Priest and his Orator accused him of great matters, but could make out nothing, *Acts* 21. Here *Felix* condescended to hear *Paul* preach the Gospel; but after 2 years *Felix* going out of place, left *Paul* in Prison. About this time *Peter* was in *Egypt*, and from *Babylon* wrote his first Epistle to the dispersed Strangers, 1 Pet. 1. 1. Chap. 5. 15.

Anno 58. *Portius Festus* was put into the place of *Felix*, before whom *Paul* was afresh accused; but he appealed to *Cesar*. After this, King *Agrippa* heard him preach, *Acts* 25. 26. and judged him innocent; and in fine, about the end of the year was shipped away for *Rome*, under the conduct of a Centurion named *Julius*, who had also the charge of several other Prisoners, to the Emperor *Nero*. Taking shipping at *Casarea* in a Vessel of *Adrimytte*, a Town in *Phrygia*, they arrive the next Morning at *Sidon*, where the Centurion permits him to visit his Friends, and to be assisted by them in his Voyage; from thence having a contrary Wind, they pass Northwards beyond *Cyprus*, and arrive at *Myra*, where meeting with a Ship of *Alexandria*, which was bound for *Italy*, they embark therein. This Voyage being likely to hold long, they were several days before they could make fight of *Gnidus*, and afterwards they make over against *Salmone*, and from thence to a place called the Beautiful Haven, near the Town of *Lasea* in *Creta*, where *Paul* advised them to tarry, the Season for Navigation being past, so that no good Weather could be expected. But the Centurion being desirous to Winter at *Phoenix*, some distance from thence, being a better Port, made them put out again, but they were disappointed, for being soon overtaken with a Tempest, and an impetuous North-East Wind, they could not reach this Haven, so that they were carried under the Isle of *Claudia*. They drew in the Long-Boat, and under-girded the Ship, fearing they should have fallen on *Syria*, which is a moving Sand, and very dangerous on the *Africk Coast*. The Tempest continuing, they began on the third day to lighten their Ship, to let down the Sail, and abandon themselves to the Winds and Waves; and when neither Sun nor Stars in many days appeared, all hopes of safety being laid aside, on the 14th. day they began to discover Land; but knowing not where they were, they founded and found it 20 Fathoms, and a little further 15; whereupon they threw out 4 Anchors, and the day

day beginning to appear, *Paul* having comforted them, they threw out the Tackle of the Ship; and altho' it was day, they knew not the place where they were, only observing a great Gulf with a Shoar, where they endeavoured to bring in the Vessel; having for this end weighed their Anchors, and hoisted their Sails, and falling into a Place where two Seas met, they thrust in the Ship, and the forepart stuck fast, but the hinder part was broken by the violence of the Waves; then every Man endeavoured to save himself, some by swimming, and others on Planks and Wrecks of the Ship, so that without the loss of any Soul (there being 276 Persons on Board) they got safe to Land, *Acts* 27.

Being escaped this Danger they found it was the Isle of *Malta*, whose Inhabitants received them with great kindness. *Paul*, who was at first taken for a Murderer, because a *Viper* fastned on his Hand; but seeing he had no hurt, and shook it off into the Fire, they adored him as a GOD; here he signalized himself by the healing several sick Persons, especially *Publius*, a Man of Note in the Isle. From hence they went in a Ship of *Alexandria*, named *Castor* and *Pollux*, which had Winter'd there, and came to *Syracusa*, then to *Rhegium*, where favoured by a Southern Wind they arrive at *Buzzol*, where they found Brethren, with whom they tarried 7 days, whence parting for *Rome*, the Brethren came and met them at *Appii-forum*, and thus they arrived at *Rome*, where the Centurion consigned the Prisoners to the Prefect of the *Præ-*

torium; but *Paul* obtained liberty to lodge in what House he pleased, having a Soldier to guard him. He thus dwelt 2 years, preaching the Gospel with full liberty, and wrote from *Rome* the Epistles to the *Philippians*, *Colossians*, *Hebrews* and to *Philemon*.

It may be gathered from Holy Writ, that *Paul* left *Rome* after his enlargement, in the year 63. in *Spain*, or in his way thither; but whether he was forcibly brought back again, or whether he was bound to return, is not known; and in this year *St. James* suffered Martyrdom at *Jerusalem*, in whose place *Simon* his Brother was chosen Bishop. Anno 64. *Paul* took shipping out of *Gallia* and sailed into *Greece*. Anno 65. *Paul* visited the Churches in *Macedonia*, and landed at *Thras*, where *Carpus* was Bishop. Thence he went up into *Phrygia* unto *Laodicea*, and from thence wrote his first Epistle to *Timothy* at *Ephesus*, promising shortly to come to him; but it fell out otherwise; for a Persecution hapning at *Rome*, he hasted thither, and accordingly going from *Laodicea* to *Miletum*, he sailed for *Corinth*, and so away for *Rome*. In the mean time the poor Christians were torn with Beasts, crucified, and burnt in the Fire; but these Apostles greatly encouraged them. Now was *St. Paul* clapt in Prison. Anno 66. *Timothy* and *Trophimus* came to *Rome* to *St. Paul*. Anno 67. *St. Peter* was crucified with his Head downwards, and *Olympas* and *Rhodion* his Companions suffered with him. *St. Paul* was beheaded, and with him suffered his Companions *Aristarchus*, *Trophimus*, and *Pudens*.

An Account of the Places mentioned in this Discourse, and which are taken notice of in the M A P, by Figures, Letters, or other Marks of distinction.

1 Jerusalem.	18 Derbe.	35 Chios.	52 Salmons.	f Phœnicia.
2 Samaria.	19 Attalia.	36 Samos.	53 Beautiful haven.	g Cyprus.
3 Gaza.	20 Treas.	37 Trogillum.	54 Lasea.	h Pamphylia.
4 Azote.	21 Samothracia.	38 Mycales.	55 Phœnix.	i Pifidia.
5 Damascus.	22 Neapolis.	39 Miletum.	56 Claudia.	k Lycæonia.
6 Casarea.	23 Philippia.	40 Coos.	57 Syrtes.	l Phrygia.
7 Tarsus.	24 Amphibolis.	41 Rhodes.	58 Malta.	m Galatia.
8 Lydia.	25 Apollonia.	42 Patara.	59 Syracusa.	n Asia.
9 Joppa.	26 Thessalonica.	43 Tyre.	60 Rhegium.	o Mysia.
10 Casarea.	27 Berea.	44 Ptolemais.	61 Puteoli.	p Bithynia.
11 Antioch.	28 Athens.	45 Antipatris.	62 Apis.	q Macedonia.
12 Salamis.	29 Corinth.	46 Rome.		r Achaia.
13 Paphos.	30 Cenchrea.	47 Adrimytte.	a Judea.	s Greece.
14 Perga.	31 Sicyon.	48 Sidon.	b Samaria.	t Italy.
15 Antioch.	32 Ephesus.	49 Myra.	c Arabia.	u Creet, or Candia.
16 Iconium.	33 Asson.	50 Alexandria.	d Syria.	x Africa.
17 Lystra.	34 Mitylene.	51 Gnidus.	e Cilicia.	

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The

The Lives of the APOSTLES.

The LIFE of St. MATTHEW the Evangelist.

Saint Matthew, otherwise called *Levi*, was an Hebrew of the Hebrews, the Son of *Alphaus*, and *Mary*, Kinswoman to the Blessed Virgin, though the *Arabick* Writer of his Life, calls his Father's Name *Ducu*, and his Mothers *Karutiar*, both Originally descended of the Tribe of *Issachar*. He was the first of the Evangelists, that wrote the Gospel and History of our Saviour, in which great Work he was assisted by the Holy Ghost. The place of his Birth is not certainly known, but that he was a *Galilean* is not doubted, and by some 'tis said that he was Born at, or near *Capernaum*, though the *Arabick* Author aforesaid, affirms him to be Born at *Nazareth*, belonging to the Tribe of *Zebulun*. He was a *Publican*, and by Profession an Officer employ'd in the gathering the Emperor's Toll, or Customs, being an employment of great Reputation amongst the Romans, however vilified among the Jews; and without doubt very profitable, which he quitted to follow Christ in all his meannefs.

After his being Elected to the Apostleship, he continued amongst the Apostles, till our Saviour's Ascension, and then for about eight Years Preached up and down in *Judea*; Afterwards which way he steer'd his Travels, for the Conversion of the Gentiles, is not certainly known; but *Ethiopia* is the place most generally assign'd him for his Province, tho' some affirm, he went first into *Parthia*.

His Gospel is said to have been written at *Jerusalem* at the Entreaty of the Jewish Converts, and as *Epiphanius* adds, by the appointment of the Apostles about eight Years after our Saviour's Death. *Nicephorus* makes it 15 after his Ascension: At least it must needs have been written before this dispersion of the Apostles, if *S. Bartholomew* carried it along with him into *India*, and there left it; for *Pontenus* Preaching the Faith in the Indies, found there a Copy of St. Matthew's Gospel written in Hebrew, which he brought to *Alexandria*, and was preserved to his time in the Library of *Cæsarea*, which Original being lost, we have only the Greek Version, whose Author

is unknown, though several do attribute it to St. James, or St. John; Another Copy was found by the Nazarenes, at *Bezaa*, in the time of St. Hierom, as he himself affirms, adding withall, that he obtained leave of the Nazarenes to transcribe theirs, and that he afterwards Translated it into Greek and Latin; and another was found by good Testimonies in the digging up the Grave of St. Barnabas, Anno Dom. 485. being a Transcript of the Apostles own writing: But of all these Copies we hear not of any extant; however the Greek Translation done by S. John or S. James, hath been all along generally received as Authentick, and therefore reckoned among the Canonical Books of Holy Scripture.

It is agreed by ancient Writers, that he suffered Martyrdom at *Naddaber* in *Ethiopia*, but as to what sort of Death, and where he was Buried, we are to seek; only *Dorotheus* will have it, that he was honourably Buried at *Hierapolis* in *Parthia*, one of the first places where he Preached to the Gentiles.

St. Austin observes, that S. Matthew is exact in his Account of the Royal Extraction of our Saviour, and in his describing the Life he led amongst us; whereas St. John soars higher, and immediately declares the Divinity of our Saviour. His Writings also seem more Pious and Instructive to the Capacity of the meanest, since he more particularly touches on the Actions and Discourses with which our Saviour did (as it were) qualify his Divine Wisdom, and Majesty; that his Example may be in some measure imitable, and proportionable to our weakness. 'Tis not to be questioned, but GOD had great reasons to cause his Laws to be written; yet we may say, Christ's chief design has ever been to write them in our Hearts, to the end our Actions might be visible Characters, of that invisible Love he bears us, and which we ought to shew each other. For the principal design of our Saviour is not to instruct us by written Words, but by the Example of his Life, which was continually to be renewed in our Minds, by the Operations of the Holy Ghost,

to the end his Vertue, as well as his Verity, might be represented from Age to Age, by lively *Actions*, and not by dead *Works*; and therefore though it be necessary to read continually the *Holy Scriptures*, if we should understand them all, yet this knowledge alone will not make us *Christ's Disciples*, and we do not at the same time feel this knowledge

influencing our *Actions*, and regulating our behaviour under all conditions.

Having given you the Life of this *Evangelist* and *Apostle*, I shall conclude his Life with the Contents of his Gospel, which method I shall take to the Lives of the rest of the *Apostles*, that are *Pen Men* in the History of the *New-Testament*.

The Contents of the Gospel according to St. Matthew.

THis Gospel chiefly treats of these two things, viz. of the Person of the *Messiah* and *Mediator*, who is *Jesus Christ*, and of his Office or Charge, how he set about it at first, afterwards continued in the same, and last of all fully acquitted himself thereof and discharged it.

As concerning his Person, our *Evangelist* sheweth, that he was the true *Emmanuel*, promised in the *Old Testament*, that is to say, true *GOD*, and true *Man*, in Unity of Person. As to his human Nature, he sets down his *Genealogy*, his *Conception* by the *Holy Ghost*, his being born of the *Virgin Mary*, and the name which was given to him by the *angel*, Chap. I. That certain *Wise Men* from the *East*, being wonderfully informed of his *Birth* by the appearance of a new *Star*, came to worshipping him; that *Herod* terrified with the Report of the *Wise Men*, concerning a *Great King* that was Born, caused all the Children of *Bethlehem* from two Years and under, to be put to Death; but that *Joseph* and *Mary*, being warned by *GOD* in a *Dream*, fled with the Child *Jesus* into *Egypt*, and afterwards returning thence with him, went and dwelt at *Nazareth*, Chap. II.

Concerning his Office, he declares, how he was at first prepar'd for it; and how afterwards he discharged it. That *John* the *Baptist* his Fore-runner prepar'd the way for him, by his *Preaching*, and the Character he gave of him, that he baptized him; and how he was solemnly inaugurated and install'd in the same by the *Father* and the *Holy Ghost*, from the *Highest Heavens*, Chap. III. That he was yet further prepar'd and dispos'd for the great Office he was to undertake by a miraculous Fast of 40 days, as well as by several Combats with the *Tempter* in the *Wilderness*; that after this he betook himself to the discharging of his Office and Function, not only in his State of *Humiliation*, but also in that of his

Exaltation. That in his State of *Humiliation*, he began with the Exercise of his *Prophetical Office*, and that in order thereto he left *Nazareth*, and came and dwelt at *Capernaum*, Preaching in the *Synagogues* of *Galilee*, and confirming his Doctrine with many *Miracles*, Chap. IV. Our *Evangelist* gives us a particular Account of a most Excellent *Sermon*, which *Jesus Christ* Preached upon the Mount, in which he declares, wherein the Happiness of his true *Disciples* doth consist, and purgeth the Doctrine of the *Law*, from the corrupt Glosses and Interpretations, the *Pharisees* had put upon it, Chap. V. He teacheth how we are to behave our selves, in our giving of *Alms*, in our *Prayers*, and that we are not to be solicitously careful about the necessities and maintenance of our outward Life, Chap. VI. As also that we ought not to judge our Neighbour, to beware of *False Prophets*, and not only to be *Hearers*, but *doers* and *keepers* of the Word of *GOD*, Chap. VII. Moreover he relates his healing of a *Leprosy*, curing divers *Maladies*; his appeasing of a *Tempest* at Sea by rebuking the *Winds* and *Waves*, and his casting out of *Devils*, Chap. VIII. His curing of one sick of the *Palsy*, his calling *St. Matthew* from the receipt of *Custom* to the *Apostleship*, his healing a Woman of her *Bloody Issue*, his raising a *Ruler's Daughter* to Life, and calling out a *dumb Devil* from one that was possessed, Chap. IX. His sending out his 12 *Apostles* before him, to Preach the Gospel, giving them Power to cast out unclean *Spirits*, and Instructions how to behave themselves in their *Mission*, Chap. X. He gives an Account of the Honorable Testimony given by our *Saviour* to *John*, the *Baptist* who had sent two of his *Disciples* to be inform'd by him, whether indeed he were the true *Messiah*, that was to come; sets down the dreadful denunciations pronounced by him against those *Cities*, that

bad

had rejected his Gospel, as also his gracious invitation to all labouring and heavy laden Sinners, Chap. XI. His Apology for his Disciples, plucking and eating the ears of Corn on the Sabbath-day; his ridding himself of the Snares laid for him by the Pharisees; his casting out a Blind and a dumb Devil; his accusing and convicting of the Pharisees, of their Sinning against the Holy Ghost, for which he threatens them with Eternal Damnation; and his declaring who spiritually and in truth are his Mother, his Sisters and Brothers, Chap. XII. His representing and describing the condition of his Church here on Earth, by divers Similitudes and Parables, as of the Sower, the Mustard-seed, the Treasure hid in the Field, the Merchant and Draw-net cast into the Sea, and his being disregarded and despis'd in his own Country, Chap. XIII. Our Evangelist also gives us an account of the Imprisonment and Death of John the Baptist, with the causes of both; of Jesus Christ's feeding 5000 Men, with 5 Loaves and 2 Fishes; his going upon the Water, appealing the Tempest, and healing many Sick Persons in the Land of Genesareth, only by touching the Hem of his Garment, Chap. XIV. As likewise how he defends his Disciples, accused by the Pharisees for eating with unwashed Hands, declaring what it is that really defiles a Man; delivers the Daughter of the Canaanitish Woman, vexed with a Devil, and satisfies the Hunger of 4000 Men, besides Women and Children, with 7 Loaves and a few Fishes, Chap. XV. How he reproves the Pharisees, who demanded a Sign of him from Heaven, and warns his Disciples to beware of their and the Sadducees Leaven: how St. Peter having honourably confess'd and own'd him, not only for himself, but in the name of his Fellow-Apostles, he promiseth him the Keys of the Kingdom of Heaven, and foretells his Sufferings and Death, as also his Resurrection and Assumption to Glory, Chap. XVI. How upon a very high Mountain, he gives a view of his Glory, by being transfigured in the presence of 3 of his Disciples, teacheth them that John the Baptist was the Elias that was to come; healeth a Lunatick Person, by casting out the Devil that tormented him, foretelleth a second time his Death and Resurrection, and payeth Tribute, Chap. XVII. How he exhorteth his Disciples to Humility, to avoid Offences, to resist evil Lusts, not to despise little ones, by a Similitude drawn from

a Lost Sheep; teacheth, how they ought to behave themselves towards a Brother that has offended them, and how often to forgive him, illustrating his Doctrine with the Parable of a King, who having forgiven 10000 Talents to his Servant, punisheth him for shewing no Mercy to his Fellow Servant; Chap. XVIII. Teacheth that a Man may not divorce his Wife but for the cause of Adultery, to whom Marriage is necessary; blesteth the little Children brought unto him; sheweth a young Man what he ought to do to inherit Eternal Life; how difficult it is for rich Men to be Saved; and the great Reward they shall receive, who have forsaken all things to follow him, Chap. XIX. By the Similitude of Labourers sent to work in the Vineyard, he declares that the Reward GOD gives to his Servants, is wholly gratuitous, and of meer free Grace; he foretels his approaching Passion, and reproves the Mother of Zebedee's Children, for her ambitious demand, and warneth his Apostles not to aspire after greatness or Superiority; and restores 2 blind men to their Sight, Chap. XX. He maketh his Royal Entry into Jerusalem; curseth the Barren Fig Tree; disputeth in the Temple with the Priests, concerning his Authority and Person, Chap. XXI. By the Parable of persons invited to the Marriage of the King's Son, he sheweth that the visible Church is never without Hypocrites, and that all the true Members thereof must have on the Wedding Garment; that Tribute must be paid to Caesar; that in the Resurrection there is neither marrying, nor giving in Marriage; that the Summ and Substance of the Law consists in loving GOD and our Neighbour; that he is not only the Son of David, but also his LORD, Chap. XXII. He teacheth his Disciples, with respect to the Pharisees, that they ought indeed to hear what they teach conformable to the Doctrine of Moses and the Prophets, but not to do according to their Works, nor to imitate their Hypocrisy, Pride and Blood thirstiness or persecuting Spirit, Chap. XXIII. He foretels the Destruction of the Temple and City of Jerusalem, with the Signs that should be the Fore-runners of it, and of his coming to Judgment; and exhorteth to Watchfulness and Prayer, Chap. XXIV. He propounds the Similitude of 10 Virgins going forth to meet the Bridegroom; and of the Servants to whom their Master had variously distributed his Talents, to be improved by them, and describes

describes his last coming to *Judgment*, and the grounds upon which men shall be either acquitted or condemned at that day, Chap. XXV. He foretelleth again his *Sufferings*, which he was now entering upon. The *Evangelist* relates how the *Chief Priests* and *Scribes* take Counsel together to seize him; *Judas* treats with them about *Betraying* him into their Hands, and the *Lord* discovers the *Traitor*, to his fellow *Disciples*; he celebrates the *Feast* of the *Passover* with them, and in stead thereof substitutes his *Holy Supper*; foretels his *Disciples Flight* and leaving of him, and *Peter's* denial. He sets down the beginning of his *Sufferings* in the *Garden*, his *Agony* and *Prayers*; his being betrayed and taken, led bound to *Caiaphas*, examined, and pronounced worthy of *Death*: *S. Peter* denies him thrice, Chap. XXVI. *Judas* repenting, hangs himself, *Christ* is brought before *Pilate*,

who in vain strives to save him, and at last delivers him to be *Crucified*, after that he had been *Scourged*. The *Souldiers* Crown him with *Thorns*, mock and revile him. He is led out of the *City* bearing his *Cross*, and being come to the place, he is stript of his *Gloathes*, for which the *Souldiers* cast *Lot's*; and nailed to the *Cross* between two *Thieves*: He dies (after that by many *Wonders* and *Prodigies* he had evidenced himself to be the *Son of GOD*) and is buried, Chap. XXVII. How the third *Day* after he arose from the *Dead*, with the *Prodigies* attending his *Resurrection*, and presented himself alive to some devout *Women*, and to his *Disciples*, whom (being met together for that purpose) he *Authorizeth* and chargeth to go and *Preach* the *Gospel* to all *Nations*, promising to be with them to the end of the *World*.

The LIFE of S. MARK the Evangelist.

Saint MARK, tho' by Name a *Roman*, in appearance is certainly acknowledged to be of *Jewish Parents*, and descended from the *Tribe of Levi*, and according to *Nicephorus*, Sisters Son to *Peter*, tho' some have confounded him with *John*, Surnamed *Mark* the Son of *Mary*; others with *Mark*, Sisters Son to *Barnabas*: That he was one of the 70 all the *Ancients* agree; yet not a *Follower* of our *Saviour*, but a later *Convert* by some of the *Apostles*; most probably *S. Peter*, whose *Attendant*, *amanuensis*, and *Interpreter* he is thought to have been. For he was sent into *Egypt* by *Peter*, to plant the *Gospel* in those parts, and spent his time chiefly at *Alexandria*, where he founded a *Church*, which was the second *Episcopal See*; And in this *City* and parts adjacent he *Converted* great *Multitudes*, not only to the embracing the *Christian Faith*, but the Profession of a more than ordinary strict and even *Monastick Life*; and these *Eusebius*, and after him *Epiphanius*, *S. Hierom*, and of later days *Baronius* think to be the same which those *Therapeutae*, or *Seet* of People living about the *Maræotic Lake* in *Egypt*, whom *Philo Judeus* describes at large, as a *Seet* of Men of a most severe *Life*, and wholly devoted to *Studious Solitude*.

From *Alexandria* he went more *Westward* to *Marmorea*, *Pentapolis*, and other

parts of *Libya*, and having absolutely made a *Spiritual Conquest* of the People of those places, he returned to *Alexandria*; where notwithstanding the long stay he there made, with the great pains he took, the *Inhabitants* were so much concern'd for their old *Pagan Idolatry*, that it was an occasion of hastning his *Martyrdom*; for being about the time of our *Easter*, that they celebrated the solemnities of their *God Serapis*; they enraged at his aversion to their *Religion*, and his maintaining another so contrary to it, broke into the place where he was at his *Devotion*, and tying *Cords* to his *Feet*, dragg'd him through the *City*, to a place a little out of the *Town* called *Bucelus*: By which dragging over the *Stones* and rough places, his *Body* was so torn and bruised, that he died thereof, and the remainder of his torn *Body* was then removed, and carried to *Venice*, and lies interr'd in the *Church* of *S. Mark*, one of the most magnificent Buildings perhaps in the *World*: and is accounted the *Patron* and *Tutelar Saint* of *Venice*.

His *Gospel* was written by him, at the instance of the converted *Jews* at *Rome*, when he was there with *Peter*, they being desirous to have in writing what the *Apostle* had so often declared to them in his *Preaching*. There is some *Dispute*, whether it was writ in *Greek* or *Latin*; those that would have it

in

in *Latin* alledge, that it was for the use of the *Inhabitants* at *Rome*; the others say that the *Greek* being the then modish Language there, 'tis probable it was the Tongue there chiefly spoken by Strangers; and the *Venetians* have an *Old Greek Copy*, which they confidently affirm to be the *Original Copy* of his own Hand, at *Aquileia*.

S. Chrysostom demands why our *Saviour* having *Twelve Apostles*, there were but *Two* of them that undertook to write the *Gospel*, and that *S. Mark* should write it as well as *S. Luke*, altho' they were only the *Apostles Disciples*? To which he answers himself, That such *Holy Men* did nothing through a Desire of *Glory*, but guided themselves in all things by the *Motions of God's Spirit*, and by a Prospect of the Good of the *Church*.

This *Evangelist* has followed *S. Matthew* in several Places, and often epitomiz'd him;

yet there are *Histories* which he relates more at length, and of which he describes the particular Circumstances.

'Tis observable, that whatsoever care our *Saviour* took to teach his *Apostles* during his Life, by making them Spectators, not only of his publick Actions, but of his secret and private Life, and by discovering to them the *Mysteries* and *Parables* which he spake in publick; yet they have said nothing of our *Saviour*, and his *Holy Vertues*, of which they were so perfectly informed, till they were renewed by the *Holy Spirit*, and were become in some sort *Divine Men*, as *S. Chrysostom* calls them.

S. Mark writ his *Gospel* in the third Year of *Claudius* his Reign, that is to say, the forty third after the Birth of our *Saviour*, being ten Years after his *Passion*.

The Contents of the Gospel according to S. Mark.

THE Contents of this Book or *Gospel*, are much the same with that of *S. Matthew*, as containing the same *Master*, tho' shorter and more abridg'd. He describes how our *Saviour* exercised his Office here on Earth, and first, how he behaved himself in the discharge of his *Prophetical Function*, wherein he had *S. John the Baptist* to be his *Forerunner*, preparing his way, and by whom also he was baptized: How after having defeated the *Devil's Temptation*, he began to preach the *Gospel*, calling Four of his *Disciples*, casting out an unclean Spirit, healing *S. Peter's Mother-in-Law* of a Fever, with many others of their *Maladies*, and cleansing a *Leprosy*, Chap. I. How afterwards he healeth one Sick of the Palsey; calls *S. Matthew* to the *Apostleship*; excuseth his *Disciples* for not *Fasting*, and for plucking the Ears of Corn on the Sabbath Day, Chap. II. He restores the Man that had his *Hand Withered*; is followed by great Multitudes, chooseth his 12 *Apostles*, maintains the Truth of his *Miracles* against the Calumnies of his *Enemies*, and sheweth who are his nearest Relations, Chap. III. He teacheth by the *Parable* of the Sower, how the Word of *GOD* must be heard savingly, and preach'd openly: as also how the same encreaseth and groweth imperceptibly, like a Seed Sown in the Ground; and from the *Parable* of a *Mustard Seed*, sheweth

how from a small Beginning it proceeds to a wonderful greatness and encrease; he appeareth a *Tempest*, Chap. IV. Casts out a *Legion of Devils*, healeth a Woman of a *Bloody Issue*, and raiseth *Jairus* his Daughter to Life, Chap. V. He teacheth in his own Country, where he is contemned, and sends his *Apostles* to preach the *Gospel*; the Opinion of *Herod* (who beheaded *John the Baptist*) and others concerning *Jesus Christ*; he Feeds 5000 Men, with 5 Loaves and 2 Fishes, walketh on the Sea, and healeth all that touch him, Chap. VI. He censures the Pharisees for making void the Law of *GOD* by their Traditions; sheweth what it is that defiles Man; Casts out a Devil from the Daughter of a *Syrophonician Woman*, healeth one Deaf and Dumb, Chap. VII. He again Feeds 4000 Men, with 7 Loaves and a few Fishes; refuseth to give a Sign to the Pharisees; admonisheth his *Disciples* to beware of their Leaven, and of that of *Herod*; restores Sight to a Blind-man, foretels his Suffering, and exhorteth his *Disciples* to Patience in Persecution raised against them, for the Profession of the *Gospel*, Chap. VIII. He gives a view of his Glory upon the Mount, to three of his *Disciples*, by being transfigur'd before them; answers his *Disciples* Question concerning the coming of *Elias*; Casts out a Deaf and Dumb Spirit; foretels again his *Passion*; exhorteth his *Disciples*

iples to Humility, not to hinder such as be not against them, and to avoid offences, Chap. IX. He Disputeth with the Pharisees touching Divorcement; Blesseth little Children, brought unto him; resolveth a Rich Man how he may inherit Life Everlasting; sheweth how great an obstacle Riches are to Salvation; promiseth Eternal Life to those that forsake any outward enjoyments, for his sake; foretels his Death and Suffering, a third time; rejects the ambitious Petition of Zebedee's Sons; exhorteth his Disciples to Humility, and to avoid all affectation of Superiority, and restoreth to Bartimeus his Sight, Cha. X. He Rideth with Triumph into Jerusalem, curseth the Barren Figtree, purgeth the Temple of Buyers and Sellers; exhorteth his Disciples to stedfastness of Faith, and to forgive their Enemies, and justifies his Actions by the witness of John the Baptist, Chap. XI. He reproacheth the Jews with their ingratitude, by the Parable of a Vineyard let out to Husbandmen, who abused and kill'd, first the Servants, and then the Son of the Master of the Vineyard; avoideth the Snare laid for him by the Pharisees and Herodians, about paying Tribute to Caesar; convinceth the Error of the Sadducees, who denied the Resurrection; teacheth which is the first and chiefest Commandment, and that he is not only the Son, but also the Lord of David; exhorteth all to beware of the Ambition and Hypocrisy of the Scribes and Pharisees, and commendeth the Poor Widow that cast 2 Mites into the Treasury, Chap. XII. He foretels the Destruction of the Temple, the Persecutions for the Gospel, which must be Preached to all Nations; the great miseries and extream calamities that were to happen to the Jews; as also his coming to Judgment; the hour of which being unknown, he exhorteth all to Watch and

Pray, Chap. XIII. The chief Priests take Counsel together how to take Jesus; precious Ointment is poured on his Head by a Woman; Judas bargains with the chief Priests about betraying Jesus, who celebrates the Passover with his Disciples; foretells that one of them should Betray him; institutes his Holy Supper; Foretels his Passion, Death and Resurrection, as also the Flight of his Disciples, and Peters denial; the beginning of his Sufferings in the Garden by extream Sorrow and Heaviness, accompanied with earnest Prayer, for the removal of his Cup; he is betrayed by Judas with a Kiss, apprehended, led to the High Priests, examined, accused by false Witnesses, and condemned to Death; S. Peter thrice denies him, Chap. XIV. He is brought before Pilate, the Governour, who would have released him, but at the instance of the Jews releaseth Barabbas, and delivers Jesus to be Scourged and Crucified; he is Crowned with Thorns, Spit on and Mocked, and Crucified between two Thieves, the Jews Blasphemously deriding him; he Dieth; the Centurion owneth him to be the Son of GOD, and is honourably Buried by Joseph of Arimathea, Chap. XV. On the Morning of the third day, he Riseth from the Dead; and gives full assurance thereof to some devout Women, by the appearance and testimony of an Angel, and afterwards to his Disciples, by appearing in Person among them; and having commanded his Disciples to go and Preach the Gospel throughout the whole World, and promised to bestow upon them the gift of Miracles, he Ascendeth into Heaven, and Sitteth at the Right Hand of GOD. The Apostles enter upon their Ministerial Function, Preaching the Gospel every where, and Jesus fulfils the Promises he had made them by confirming their Doctrin with Signs and Miracles.

The LIFE of S. LUKE the Evangelist.

SAINT Luke was without all controversie Born at Antioch, the chief City of Syria, famous for being one of the most flourishing Academies in the World, replenisht with Schools of good Literature, and very eminent Professors of all Arts and Sciences, as also being the place where the Disciples first took the name of Christians; here being Educated from his Childhood, he made a good profi-

ciency in Learning, and for his better improvement, he visited the chief Academies of Asia and Greece, and having in each of them Learnt what could be Learnt, he returned to Antioch, and particularly applied himself to the Study of Physick, in which he became a great proficient. Moreover taking a delight in Painting, he became a great Artist therein, and made several Pictures of the

the *Blessed Virgin*, which appears from an Inscription found in a Vault, near the Church of *S. Mary in Via Lata* near *Rome*, which was this *Unan. vii. a B. Luca depictis*. Tis most generally believed that *S. Luke* was converted by *S. Paul*, at his first being at *Antioch*, others say at *Thebes*; but where-ever it was, certain it is that *Paul* had a very great kindness for him, and imployed him in matters of much importance, as putting great trust in him.

Parting from *Paul* he is said to have gone *Eastward*, and Preached in *Egypt* and several parts of *Lybia*. *Epiphanius* writes that he planted the Faith first in *Dalmatia*, and *Gallia*, then in *Italy* and *Macedonia*. About the place of his Death, several Writers vary, nor do they say whether he was Martyr'd, or died a natural Death: Some say he died in *Egypt*, others in *Greece*: The *Roman Martyrology* saith in *Bythinia*; *Dorotheus* at *Ephesus*; *Paulinus* Bishop of *Nola*, saith he died in *Martyrdom*, but names not the place; and *Nicephorus* is more particular, saying, that as he was zealously performing the Office of his Ministry in *Greece*, he was at last set upon by some of the under sort, who for want of a Cross artificially made, Crucified him upon a Walnut-Tree: But *Kirkesius* from the Arabick Copy, positively affirms him to be Martyr'd at *Rome*, when he was left behind by *S. Paul* after his Imprisonment.

The Writings of *S. Luke*, as universally owned as Canonical, are his Gospel, and his History of the Acts of the Apostles. The first, said to be written at *Achaia*, when he was with *Paul*, who is thought by some to have bin a great assistance to him in it, inasmuch that it has bin entituled *S. Pauls Gospel*; and all this might seem probable enough, were it not that *S. Luke* himself expressly mentions, That whatsoever he writ in this Gospel, he had it from the Testimony of those, who from the beginning had been Eye-witnesses of all our Saviours Works and Transactions; and this as *S. Austin* says came to pass by the wise Counsel of GOD, that of the 4 Evangelists, 2 having bin Apo-

stles, the remaining 2 should not be so, to the end it might not be believed there was any difference in their Writing, who saw the Actions of our Saviour, and those that described them, from the Faithful Relation of those that had seen them; GOD designing in this manner to shew us, that the certitude of the Evangelical History, comes not only from those that made it, and relate the things which they have seen, which is ordinary in several Histories, whose certainty is only Human and Moral; but that it is grounded on the particular assistance of the Holy Spirit, who dictated all their Words to the Evangelists, as well to *S. Mark* and *S. Luke*, who were Disciples to the Apostles, as to *S. Matthew* and *S. John*, who were Apostles themselves.

The History of the Acts of the Apostles was doubtless writ at *Rome*, at the time of his being there with *Paul*, in his first Imprisonment, and were both originally written in the Greek Tongue, as may be concluded from what *S. Jerom* and others observe in the Elegancy of the Style, and purity of the Greek above others of the Apostles, that writ in that Language; and both these Works he dedicated to *Theophilus*, a Person of considerable Honour and Quality, and one of his principal Converts. He writ his Gospel about the year of Christ 56. In the beginning of his Gospel, he relates the Motive he had in writing it saying, that several hastily undertook to write the Evangelical History, he thought himself obliged to do it after an exact information, from those who had bin the Dispensers and Ministers of it, and especially from *S. Paul*, to hinder the word of the Gospel from being Sophisticated by the mixture of Error and Falshood.

S. Luke always remained in *Galibacy*, and arrived to the age of 84 years. The Church says of him, that he continually bore on his Body the marks of the Cross, and therefore thought his Death was not honoured with suffering: Yet one may say, according to the expression of *S. Jerom*, That his life was a continual Martyrdom.

The Contents of the Gospel according to S. L U K E.

THE matter of this Book is like that of the 2 foregoing Gospels, save only that S. Luke relates several Circumstances, which are omitted by S. Matthew and S. Mark. After his preface he sets down who were the Father and Mother of S. John the Baptist, as likewise his Conception, and that of Jesus Christ, declared by the Angel Gabriel to the Virgin Mary, who enquiring of the Angel about this great wonder, is satisfied by him; and giving a visit to her Cousin Elizabeth is confirmed by her Testimony, and in a particular Song of Praise magnifies the Lord for his wonderfull condescension. After this he relates the Birth and Circumcision of John the Baptist, and the Hymn his Father Zachary sang unto the Lord, Chap. I. Next he declares when, where and of whom Christ was Born; and how his Birth was signified by an Angel to the Shepherds; his Circumcision and presentation in the Temple, where he is embraced by old Simeon, who being overjoy'd breaks forth into a Song of Praise, and Prophecies concerning him, as likewise doth Anna the Prophetess; his growth and advance in wisdom and favour with GOD and Man; and how at the Age of 12 years, he questioned with the Doctors in the Temple, Chap. II. When and how John the Baptist, began his Ministry, Baptizing, Preaching, and Exhorting all sorts of Persons, with great freedom of speech, to Repentance, and pointing them to Jesus Christ, how Jesus Christ was Baptized by him, with the recital of his Genealogy, Chap. III. How Christ prepared himself for the discharge of his Office by a miraculous fast of 40 Days, and his victory over the Tempter. He begins to teach in Galilee and at Nazareth, where he had been brought up; he proves, by explaining a passage of the Prophet Isaiah, himself to be the promised Messiah; declares that no Prophet is honour'd in his own Country, for which his Countrymen thrust him out of the City, with design to kill him, but he miraculously escapes their hands. Afterwards he Preacheth at Capernaum; and there casts out an unclean Spirit, and delivers S. Peters Mother in Law of a Fever, restoring many other Sick and possessed Persons; and after some retirement in a Desert place, he proceeds to Preach the Kingdom of GOD in the Synagogues of Galilee,

Chap. IV. He teacheth the People out of S. Peters Ship, and after a miraculous draught of Fish, he calleth Simon Peter, James and John to the Apostleship, cleanseth a Leper, and healeth one Sick of the Palsie; calls S. Matthew from the receipt of Custom, to be an Apostle; defends himself against the accusation of the Scribes and Pharisees, who charged him for eating with Publicans and Sinners; Justifies his Disciples for not Fasting, Chap. V. As also for their plucking the Ears of Corn on the Sabbath day; and on the same day restores the Man that had his Hand Withered; he chuleth his 12 Apostles; and declares, wherein true Blessedness consists, and the accursed state, and unhappiness of ungodly Men and Hypocrites; exhorteth to Love our Enemies, and by a similitude sheweth that not the hearers, but doers of the Word of GOD shall be saved, Chap. VI. He restores to Health the Servant of a Centurion, who was at the Point of Dying; raiseth from the Dead, the Widows Son at Nain who was carried forth to be Buried; answers the Disciples of John the Baptist, who were sent to him by their Master, to whom he gives an honourable Testimony, before the Multitudes assembled to hear him; complains of the Stiffneckedness of the Jews; and sitting at Table with Simon the Pharisee, he forgives Mary Magdalens Sins, in consideration of her great Love, and hearty Repentance, Chap. VII. He proceeds to Preach the glad tidings of the Kingdom through every City and Village, being accompanied by his Apostles, and some devout Women, who ministered to him of their substance; sheweth by the similitude of a Sower, how we ought to hear the Word of GOD; and by that of a Candle, how we ought to Preach it; sheweth who are his Mother and Brethren; Calmeth a great Tempest upon the Sea; casteth a Legion of Devils out of a possessed Person; whereupon leave was given, to enter into the Herd of Swine; healeth a Woman, who had been long afflicted with a Bloody issue, and raiseth the Daughter of Jairus to Life Chap. VIII. He sends forth his Apostles to Preach giving them power over Unclean Spirits, and to cure all Diseases; Herod desires to see him, he satisfies the hunger of 5000 Men, with 5 Loaves and 2 Fishes;

Fishes; enquires of his *Disciples*, what opinion the *World* had of him; foretels his *Sufferings*, informs them what are the necessary qualifications of those who would be his *Disciples*; he affords a glimpse of his *Glory* on the *Mount*, to 3 of his *Disciples*; casts out an *Evil Spirit* from a *Youth*, which his *Disciples* had attempted, but could not; he again foretels his *Passion*, rebukes his *Disciples* for their affecting of superiority, and desiring revenge against the *Samaritans*, and teacheth them how they must follow him, Chap. IX. He ordains 70 *Disciples*, and sends them forth to *Preach*, instructs them how to behave themselves, menaceth the *Cities* that had rejected the *Gospel*; the *Disciples* return to him with great Joy, for that the *Devils* were subject unto them, sheweth wherefore they ought chiefly to rejoice; breaks forth into a *Divine Doxology*, and pronounceth them happy for seeing and hearing the things which they did; answers a *Lawyer*, who demanded of him, what he must do to obtain eternal *Life*, and by the *Parable* of the man fallen amongst *Thieves*, sheweth who is our *Neighbour*; he is entertained by 2 Sisters *Mary* and *Marttha*, of whom he commends the one, and reproves the other, Chap. X. He teacheth his *Disciples* to *Pray*, and by the similitude of an importunate friend, and the Love of a *Father* to his *Children*, assures them of being heard; he proves from the *Parable* of a strong *Man Armed*, that he did not cast out *Devils* by *Belzebub*; declares that the *Queen of Ethiopia*, and the *Ninevites*, shall rise in *Judgment* against those, who reject the *Gospel*; censures the *Scribes* and *Pharisees* for their *Hypocrisy* and *Persecuting* of *Gods Messengers*, and threatens them with heavy *Punishments*, Chap. XI. He exhorteth his *Disciples* boldly to *Preach* the *Gospel*, not fearing the worst their *Persecutors* can do, which is to *Kill* their *Bodies*; refuseth to concern himself about dividing the inheritance between 2 *Brothers*, and by the *Parable* of a *Rich Man*, who had heaped up *Riches*, without the least care taken of his *Soul*; warneth the *People* to take heed of *Covetousness*, and of being over-sollicitous about the necessities of *Life*, and exhorts them before and above all things to seek the *Kingdom of Heaven*, which once obtained would procure them all things; exhorteth to liberal acts of *Charity*, to *Prayer*, to watchfulness, and to be always in a readiness to open to him, because

he will come unexpectedly; foretels the *Divisions* that shall arise by occasion of the *Gospel*, and warneth all to make use of the present time of grace, for reconciliation with their Adversary, lest in case of neglect they be left to the severe *Justice* of *GOD*, Chap. XII. Upon occasion of some sad events, he urgeth *Repentance* and amendment of *Life*; as likewise by the *Parable* of a *Barren Fig-tree*, he restoreth a crooked *Woman*, who had been bowed together for the space of 18 years; describes the wonderful virtue, and encrease of the *Kingdom of GOD*, by the similitude of a grain of *Mustardseed*, and of *Leaven*; exhorts to enter in at the strait gate, threatens *Hypocrites* with their being shut out of *Heaven*, and cast into *Hell*; reproves *Jerusalem* for her *Stifnecked* impenitence, and foretells her destruction, Chap. XIII. He healeth one sick of the *Dropsy* on the *Sabbath*, and justifies his so doing; exhorteth to *Humility*, and to feast the *Poor*; compares the *Kingdom of GOD* to a great *Supper*, to which many of the invited *Guests* refuse to come; teacheth his *Disciples* to follow him, bearing their *Cross*, to consider seriously with themselves what true *Christianity* will cost them, even the total renouncing and forsaking of all things, Chap. XIV. By the *Parable* of the *lost Sheep*, and *Groat*, he represents the joy that is in *Heaven* for the return of Penitent *Sinners*; and by that of the *Prodigal Son*, sets forth the great kindness, compassion and Love, wherewith *GOD* embraceth those who by true *Repentance* turn unto him, Chap. XV. By the *Parable* of the *Unjust Steward*, he exhorts men to make themselves friends of the *Mammon* of unrighteousness, by employing it in *Alms-Deeds* and acts of *Charity*; sheweth the impossibility of serving *GOD* and *Covetousness*; the unchangeableness of the *Law*, and the unlawfulness of *Divorce*. By the *Parable* of the *Rich Voluptuary*, and *Lazarus* the *Beggar*, he lively represents the different rewards, that await *Voluptuous Luxury*, and resigned self-denial, after this life is ended, Chap. XVI. He sheweth with how great care we ought to avoid the occasion of offences, and how ready to forgive one another; sets forth the *Divine Power of Faith*, and that after we have done all that is commanded us, we are to own our selves unprofitable *Servants*; he healeth 10 *Lepers*, teacheth that the *Kingdom of GOD* is not to be sought for abroad, but

but within us; and declares the signs of his coming to Judgment, Chap. XVII. By the Parable of the unjust Judge, and the importunate Widow, he shews the wonderful efficacy of incessant earnest Prayer; and by that of the Pharisee and Publican who went up to the Temple to Pray, the danger of Spiritual Pride, and the good of Humility and self abasement, which above all outward Religious performances, recommends and makes us acceptable to GOD; upon occasion of little Children being brought to him, he teacheth the necessity of becoming like them, if ever we would enter into the Kingdom of GOD; He answers the Rich Man's question, who demanded of him, what he must do to inherit Eternal Life; shews how prejudicial Riches are to the obtaining of Salvation, and declares the reward of those that forsake all for his sake; foresheweth his Sufferings, Death and Resurrection, and restoreth a blind Man to Sight, Chap. XVIII. He converteth Zaccheus the Publican; by the similitude of the Talents, he teacheth to make good use of the Grace of GOD; rideth in Royal Triumph into Jerusalem, weeps over the City, and drives the traffickers out of the Temple, Chap. XIX. He stoppeth the Mouths of the chief Priests and Scribes, by asking them whence the Baptism of John was; by the Parable of the Vineyard let out to Husband-Men, he represents to them, their horrid wickedness and ingratitude; answers their ensnaring question, whether it were lawful to give Tribute unto Cesar; proves the Resurrection of the Dead against the Sadducees, and shews that Christ was not only to be the Son of David, but also his Lord; he warneth his Disciples to beware of the Scribes, Chap. XX. He prefers the poor Widows two Mites, before all the Offerings of the Rich; foretels the total destruction of the Temple, the City of Jerusalem; sheweth the foregoing signs of it, and of his coming to Judgment, and preseth to watchfulness and Prayer, Chap. XXI. The chief Priests and Scribes conspire against Christ; Judas treats with them about betraying him into their Hands; he Eats the Passover with his Disciples, and instead thereof institutes and celebrates his Supper; foretelleth Judas his Treason; exhorteth his Apostles from ambitious affectation of superiority, by his own Example, who tho' he was Lord of all, yet behaved himself as a Servant; he promiseth them the Glory of being Co-part-

ners with him in his Kingdom; foretells S. Peter's fall, but with the comfortable assurance that his Faith should not fail; he Prayeth in the Garden on the Mount of Olives, and being in a dreadful Agony, sweats drops of Blood; Judas betrays him with a Kiss; he is seized by a band of armed men, healeth Malchus's Ear; he is brought to the High Priest's Hall, where S. Peter denies him thrice; is beaten, mocked and abused by the Souldiers; and owning himself, before the Council of the Jews, to be the Son of GOD, is judged worthy of Death, Chap. XXII. He is brought before Pilate the Governour, who having examined him, declares, he finds no fault in him; Pilate sends him to Herod, who with his Officers doth abuse and deride him, and having caused a Rich Robe to be put upon him, sends him back to Pilate; who endeavours to persuade the Jews to desire his release; but they obstinately preferring Barabbas a Murderer to the Saviour of the World, Pilate passeth Sentence upon him, and delivers him to be Crucified; he is led to Execution, bearing his Cross, with the assistance of Simon the Cyrenian; and on his way, tells the Women of Jerusalem that wept over him, the extrem calamities that were hastning upon them; he is Crucified between two Robbers, and abused, mocked and derided by the Jews and Souldiers, and by one of the Robbers Crucified with him; but his companion reproved him, and applying himself to Jesus for Mercy, receives the promise of being that day with him in Paradise; after a supernatural Eclipse at Full Moon and several other preceding Prodigies, he gives up the Ghost, and is buried by Joseph of Arimathea, Chap. XXIII. His Resurrection is declared by two Angels, to the Women, who on the 1st day in the Morning were come to the Sepulcher to Embalm him, who report the same to the Disciples; he appears to the 2 Disciples going to Emmaus, and is made known to them in the breaking of Bread; he afterwards appears to the Apostles, reproving their unbelief; and to rid them of their doubtful fears; bids them handle him, shewing them the Wounds in his Hands and Feet; and to confirm them further, that they were not mistaken, he calls for Meat, and Eats with them; he opens the understanding of the Scriptures unto them; and promiseth the gift of the Holy Ghost, in expectation of which he chargeth them to tarry at Jerusalem, and having blessed them, he in their presence ascends up into Heaven.

THE

The Contents of the Acts of the Apostles (Written by S. Luke.)

Like as the *Evangelists* in their Books relate the *Life, Sufferings, Death, Resurrection* and *Ascension* of our Saviour *Jesus Christ*; so this Book represents to us, how his *Apostles*, after his assumption into *Glory*, propagated his *Gospel* throughout the *World*, and assembled the *Christian Church* composed of *Jews and Gentiles*; and more particularly we find an account here of what *S. Peter* and *S. Paul*, the chief of the *Apostles*, have contributed towards this great work. *S. Luke* therefore, the Penman of this Book, after a short Preface declares when and how *Jesus Christ* ascended into *Heaven*; and how *Matthias* was chosen by *Lot*, to supply the place of the Traitor *Judas*, who hang'd himself, Chap. I. Next relates how the *Holy Ghost* came down upon the *Apostles*, in the appearance of *Cloven Tongues*, like as of *Fire*, with the sound of a mighty rushing *Wind*, whereupon they were all fill'd with the *Spirit*, and began to speak with other *Tongues*, which being opprobriously reflected upon by some, as supposing them to be *Drunk*, *S. Peter* courageously disproves, shewing that what had happened, was nothing else but a fulfilling of *Prophecy*; and from several passages of the *Psalms*, convincingly proves that the *Messiah* was to rise from the *Dead*, and ascend into *Heaven*; and how by this discourse of his, about 3000 Persons were converted and *Baptized*. Moreover *S. Luke* sets forth the holy qualifications, and happy condition of these first Members of the New born *Christian Church*, Chap. II. How *S. Peter* and *S. John* restore a Cripple born, who sat begging at a Gate of the *Temple*, to the perfect use of his Limbs; whereupon the *People* running together to see this Miracle, *S. Peter* declares, that this wonderful cure was wrought by the sole *Virtue* and *Power* of *Jesus Christ*, whom they had wickedly put to *Death*, and exhorts them to repent and believe in him, Chap. III. That hereupon the chief *Priests* and *Sadducees*, cause *S. Peter* and *S. John* to be seized, and to be brought before the *Council*, where *S. Peter* boldly justifies what they had done; the *Council*, tho' astonish'd at their undauntedness, charge them to preach no more in the name of *Jesus Christ*, which they absolutely refuse, declaring to their *Faces*, that it was

safer for them to obey *GOD* than *Men*. The *Church* betake themselves to Prayer, which is answered with a further effusion of the *Holy Ghost*; the glorious state of the *Primitive Apostolick Church* described, by their unbounded Love and Charity, Chap. IV. *Ananias* and *Sapphira* his Wife, being for their Covetousness, Hypocrisie and lying to the *Holy Ghost*, struck down by sudden *Death*, upon the sentence pronounced by *S. Peter*, great fear comes upon all that saw and heard this terrible Judgment; the *Apostles* continuing to work many *Miracles*, are again imprisoned by order of the *High-Priest*; but an *Angel* delivering them thence, and commanding them to Preach openly, they accordingly repair to the *Temple*, and teach the *People*; which being told the *High-Priest*, they are brought before the *Council*, where they boldly and powerfully preach *Christ*, at which their *Enemies* are so enrag'd, that they take Counsel to kill them; but being dissuaded by *Gamaliel*, they are beaten, for which they glorify *GOD*; and notwithstanding the strict charge given them to the contrary, they daily Preach *Christ* both in the *Temple* and private Houses, Chap. V. The *Apostles* to ease themselves, whole whole time was consecrated to the Preaching of the Word, choose 7 *Deacons* to provide for the *Poor*; *S. Stephen* being one of these, a man full of Faith and of the *Holy Ghost*, works great Wonders and Miracles, confounding those who undertook to dispute with him; whereupon they being enraged, drag him before the *Council*, and suborn false witnesses against him, who accuse him, of *Blasphemy* against the *Law* and the *Temple*, Chap. VI. *S. Stephen* answers to the accusation sworn against him, giving a summary account of the *History* of the old Testament, from *Abraham* to *Solomon*, and shewing that the whole of it, pointed to, and testified of *Christ*; and concludes with sharply reproaching them for their Rebellion and Stiffneckedness, and their murdering of *Christ* the just one, foretold by the *Prophets*, and expected by all their *Forefathers*; whereupon they Stone him to *Death*, whilst he commending his *Soul* to *Jesus*, prayeth for them, Chap. VII. A great persecution being stirr'd up against the *Church* of *Jerusalem*, is the cause

cause of the scattering of the *Saints* throughout the *Countries* thereabout; amongst whom *S. Philip* coming to *Samarita*, preacheth the Gospel there, confirming his *Doctrin* with many *Miracles*, by which means many are converted and baptized; the *Apostles* at *Jerusalem*, having understood that *Samarita* had received the word of *GOD*, sent thither *S. Peter* and *S. John*, who being come, by their laying on of hands, bestow upon Believers the gift of the *Holy Ghost*; *Simon* the Sorcerer, who himself was baptized, seeing this, offers a sum of Money to *S. Peter*, to have the power of conferring the *Holy Ghost* bestowed upon him; but *Peter* sharply reproving his *Hypocrisie*, exhorts him to Repentance; the *Eunuch* of *Candaces*, Queen of *Ethiopia*, is converted and baptized by *S. Philip*, Chap. VIII. *Saul* breathing out threatenings, and persecution against the Church, is converted by a glorious Vision from Heaven, upon his way to *Damascus*, which strikes him Blind, and so continues 3 days, after which he is baptized by *Ananias*, and called to be an *Apostle* of *Christ*; He preacheth the Gospel at *Damascus*, where the *Jews* lay wait for him, to kill him, but he escapes their hands, being let down the Wall in a Basket; the peace and flourishing condition of the Church; *St Peter* at *Lydda*, heals *Eneas* of the Palsie, and at *Joppa* raiseth *Tabitha* from Death to Life, Chap. IX. *S. Peter* being Divinely taught and confirmed by a Vision, not to call any thing that *GOD* hath Sanctified, common or unclean, is sent for by *Cornelius* a *Heathen Centurion*, at the command of an *Angel*, and entering his House is gladly received by him, and by an excellent Sermon, converts him and his to the Faith of *Jesus Christ*, Chap. X. Which action of *S. Peter's* being ill interpreted by some, he satisfies them, by relating the whole matter to them. By means of the dispersed Members of the Church at *Jerusalem*, the Gospel is spread into *Phenicia*, *Cyprus*, and *Antioch*, to which last place *Barnabas* is sent to confirm the Believers, who are there first called *Christians*; *Agabus* foretels the Famine which came to pass in the days of *Claudius Cesar*; whereupon the Brethren resolve to send a Supply to the poor Believers in *Judea*, by the hands of *Barnabas* and *Saul*, Chap. XI. *Herod Agrippa* causeth *S. James*, the Brother of *S. John* to be Beheaded; and seeing that it pleased the *Jews*, proceeds to cast *S. Peter* in-

to Prison, with intent to bring him forth thence soon after, to Execution; but he is delivered thence by an *Angel*, at the instant Prayers of the Church; *Herod* commands the *Souldiers*, to whom he had delivered *S. Peter*, to be put to Death; and afterwards making an Oration to the People, with great Pomp and Ostentation, he is struck by an *Angel*, for taking to himself the Honour due to *GOD*, and dieth miserably, being eaten of Worms, Chap. XII. *S. Paul* and *S. Barnabas* are chosen by the *Holy Ghost*, to Preach the Gospel to the *Gentiles*, who coming to *Cyprus*, Preach the Word of *GOD* in a Synagogue of the *Jews* at *Salamis*; *S. Paul* sharply rebukes *Elymas* the Sorcerer, and strikes him with Blindness, whereupon *Sergius Paulus* the Proconsul is converted to the Faith; *S. Paul* at *Antioch* of *Pisidia*, in an excellent Sermon Preaching *Christ*, many of the *Gentiles* are converted to the Faith; but the *Jews* gainsay and Blaspheme, and having stirred up some Honourable Women, and chief Men of the City, against *S. Paul* and *S. Barnabas*, they are Banished thence, Chap. XIII. *S. Paul* and *S. Barnabas*, having Preached at *Iconium*, upon some disturbance arising there, came to *Lystra*, where *S. Paul* having restored a Cripple from his Mother's Womb, the Inhabitants prepare to offer Sacrifice to him and *S. Barnabas* supposing them to be *GODS*; yet soon after being stir'd up by the *Jews*, they Stone *S. Paul*, and drag him out of the City, supposing he had been dead; but he arising enters into the City, and the next day goes with *S. Barnabas* to *Derbe*, and from thence passing through divers Churches, they confirm the Disciples in the Faith, and returning to *Antioch*, report what *GOD* had done by them, Chap. XIV. Some that came from *Judea*, teaching that the Ceremonial Law ought to be kept, the question is submitted to the determination of the *Apostles* and *Elders* at *Jerusalem*; to which purpose *S. Paul*, and *S. Barnabas* with some others are sent thither, who having communicated what they were charged with, a Synod of the *Apostles* and *Elders* is called, before whom after that *S. Peter*, *S. Paul* and *S. Barnabas*, had declared what they had to say to the point, *S. James* propounds his Judgment, which being approved by all, it is thought fit to send their determination in a circular Letter to *Antioch*, and the other Churches by the hands of *S. Paul*, *S. Barnabas*, *S. Jude* and *Silas*: *S. Paul* and

and S. *Barnabas* fall at Variance and part asunder, Chap. XV. S. *Paul* because of the *Jews* circumciseth *Timothy*; having past through divers *Cities* confirming the *Churches* which encreased daily, he comes to *Thrace*, where by a Vision he is called to *Macedonia*; being arrived at *Philippi*, he converts *Lydia*, and casteth out a *Spirit* of Divination from a *Servant*, whose Masters inciting the people against S. *Paul* and *Silas*, they are whipt and cast into Prison; but at Midnight as they prayed and praised GGD, the Prison doors are opened by a great *Earthquake*; whereupon the *Jaylor* is converted and baptized, and they are honourably set at *Liberty*, Chap. XVI. From thence they come to *Thessalonica*, where they preach and convert some; but the *Jews* stirring up the Multitude against them, they depart thence and come to *Berea*, whose Inhabitants having heard S. *Paul* preach, confer his Doctrin with the *Scriptures*; S. *Paul* comes to *Athens* where falling into dispute with some *Philosophers*, and being brought by them to *Areopagus*, he preacheth the true GOD to them, and his Son *Jesus Christ*; whereby several are converted to the Faith, and amongst the rest *Dionysius* the *Areopagite* and *Damaris*, Chap. XVII. S. *Paul*, coming to *Corinth*, finds there *Aquila* and *Priscilla*, and Preaching in the *Synagogue* of the *Jews*, they raise persecution against him, and accuse him before *Gallio*. He saileth into *Syria*, and from thence goes to *Ephesus*, *Cesarea*, and *Antioch*, and passing through *Galatia* and *Phrygia*, he strengthens and confirms the *Churches*: *Apollos* Preacheth *Christ* with great Power and Efficacy, Chap. XVIII. S. *Paul* being at *Ephesus*, confers the *Holy Ghost*, by the laying on of his hands; teacheth a whole years there in the *School* of one *Tyrannus*, and works many *Miracles*. The *Jewish* Exorcists going about to cast out an *Evil Spirit*, by adjuring him in the name of the LORD *Jesus*, are sore wounded and beaten by the possessed Party; the new converted *Disciples* burn their Books of *Magick*; *Demetrius* out of Covetousness, raiseth a great Up-*roar* against S. *Paul*, which is appeased by the prudence of the *Town-Clerk*, Chap. XIX. S. *Paul* accompanied by some of the *Disciples*, comes to *Thrace*, where Preaching till Midnight, a young Man named *Eutychus*, falls down dead out of a *Window*, whom he raiseth to Life again; at *Miletus* he calleth the *Elders* together, telleth them what would be-

fall himself, recommends the care of GOD's *Flock* with great earnestness unto them, warning them of the false Teachers, that after his departure, would enter in amongst them, Chap. XX. From thence passing through *Coss*, *Rhodes*, and *Patara*, he comes to *Tyrus*, and from thence to *Ptolemais*, and so to *Cesarea*, where the *Prophet Agabus* foretells his being bound at *Jerusalem*, where upon the *Disciples* entreat him not to go up to *Jerusalem*; but S. *Paul* professing his readiness, not only to be bound, but to die there for the name of the LORD *Jesus*, they desist; he comes to *Jerusalem*, where being perswaded to purifie himself, with four others that had a vow on them, he is apprehended in the *Temple* by the *Jews*, who being about to kill him, he is rescued by the *Chief Captain*, and permitted to speak for himself before the *People*, Chap. XXI. In which *Apology* he gives an account of his Life and Actions, and particularly of his *Conversion*, and *Call* to preach the *Gospel* to the *Gentiles*, at the mentioning of which, the enraged *Jews* cry out against him, whereupon the *Captain* would have scourged him, but claiming the Privilege of a *Roman*, he escapeth: Afterwards the *Captain* having summon'd the *Chief Priests* and *Counsel* to come to the *Castle*, he sets *Paul* before them, Chap. XXII. S. *Paul* beginning to plead his own cause, *Ananias* commands him to be struck on the Face, for which he sharply rebukes him, not knowing him to be the *High-Priest*; and finding that the assembly was compos'd of *Sadducees* and *Pharisees*, declares himself to be accused for holding the *Resurrection* of the *Dead*; by which means a dissension arising amongst his Accusers, he is by the *Captain* delivered out of their hands. The Conspiracy of some *Jews* to kill S. *Paul*, being discovered to the *Captain*, he sends him by Night under a good Convoy to *Cesarea*, to the *Governour Felix*, Chap. XXIII. S. *Paul* being accused by *Tertullus* the *Orator*, (in the Name of the *High-Priest* and *Elders* of the *Jews*,) of *Sedition* and *Profanation* of the *Temple*, shews the falshood of their Accusation, by declaring what had happen'd, and his quiet and inoffensive behaviour at *Jerusalem*; *Felix* remits the further hearing of him, till the coming of *Lyfias* the *Chief Captain*: S. *Paul* Preaching *Christ* before the *Governour Felix* and his *Wife*, makes him tremble; who two years after going out of his *Government*, to please

please the *Jews*, leaves *St. Paul* a Prisoner, Chap. XXIV. *Festus* being come to *Jerusalem*, is desired by the *Jews*, to send *S. Paul* thither to be judged, which he refuseth, and orders them that had any thing against him, to come down to *Cesarea*, and accuse him there; which being done, *S. Paul* answers for himself; but *Festus* to pleasure the *Jews*, seeming inclin'd to send him to *Jerusalem*, he appeals to *Cesar*; King *Agrippa*, and *Bernice* desiring to see and hear *S. Paul*, he is brought before them, Chap. XXV. Where, by way of Apology, he gives an account of his Life, how first he was a Persecutor of the Church, and how by a Miracle he was afterward converted to the Faith of *Jesus Christ*, and called to be an Apostle; and that the reason why the *Jews* so mortally hated him, was his indefatigable Preaching of that Faith; *Festus* hearing him discourse at this rate, chargeth him with Madness; but *Agrippa* owns himself almost perswaded by him to be a Christian, and declares he might have been released, in case he had not appealed unto *Cesar*, Chap. XXVI. *S. Paul* with some other Prisoners, being delivered into the hand of *Julius a Centurion*, in order to their being convey'd to *Rome*, they are embarked on a Vessel of *Adramyttium*, whence they come to *Sidon*, and from thence Sailing by *Cyprus* came to *Myra*, a City of *Lycia*, where entering into a Ship of *Alexandria*, they sail by *Cnidus* and *Crete*, till they came to a place called the Fair-Haven, where *S. Paul* adviseth them to Winter; but the *Centurion* giving more heed to the Master of the Ship, than to *S. Paul*, they resolve to prosecute their course, as accordingly they did, passing by *Crete*; but a terrible Storm arising, they

are forced to let the Vessel drive, and to lighten the Ship; *S. Paul* in the mean time being told by an Angel, that none of all the persons that were in the Vessel should be left, exhorts them to be of good Courage: The Mariners thinking to make their escape in the Boat, are hinder'd by *S. Paul's* advice to the *Centurion* not to suffer it; After having refresh'd themselves with meat, they discover Land, and running the Ship aground, they are Shipwreckt; whereupon the Soldiers advise to kill the Prisoners, but the *Centurion* willing to save *S. Paul*, would not suffer it; and so according to *S. Paul's* word, all came safe to Land, Chap. XXVII. Being thus escap'd to the Isle of *Malta*, they are very kindly received by the Inhabitants; a Viper fastning upon *S. Paul's* hand, he shakes it off without hurt, which made the Inhabitants think him to be a GOD; He healeth the Father of *Publius*, of a Fever, and Bloody Flux, with several other Sick persons, that were brought to him from several parts of the Island; and after 3 Months stay there, they sail for *Italy*, and being arriv'd at *Rome*, *S. Paul* is delivered to the Captain of the Guard, and permitted to dwell by himself, with a Soldier that kept him; he calls the chief of the *Jews* together, and declares to them the cause of his Imprisonment, Preaching unto them the Gospel of *Christ*; whereupon when some of them believed, and others not, he openly declares to them that the Salvation of GOD, would pass over from them to the Gentiles; and continues 2 whole years in his own hired House, Preaching the Gospel of the LORD *Jesus Christ*, with boldness unto all that came to him.

The LIFE of *S. JOHN the Evangelist*:

St. John was of the Town of *Bethsaida*, the Son of *Zabedee*, and Brother of *St. James* termed the Major. He was called very young, and in the State of *Calibacy*, to the Apostleship, and ever kept himself in it; and for this reason saith *St. Jerom*, he was the beloved Disciple, and one of the 3 partakers in the most intimate passages of our Saviours Life; that he lay with his head in our Saviours Bosom at the last Supper, and was the person to whom our LORD committed the care and maintenance of his Mother the Blessed Virgin;

and she on the other side, was advis'd to consider him as her Son; upon which he took her to his House, after the Death of her Husband *Joseph*, and gave her all the accommodation his condition afforded; and well he might be committed to his charge, rather than to any of the rest, as being of most ability; for it is positively deliver'd by *Nicephorus*, that he sold an Estate in *Galilee*, left him by his Father, and with the Money purchas'd a fair House in *Jerusalem*; of *Anna the High-Priest*, and this according to probability was the reason

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for

son that procured him that Interest he had in the High Priests Court, so that he was able to introduce Peter into the great Hall, or place of Judicature.

After our Saviours Resurrection, he was the first that gave Peter notice of his appearing; he continued at his House at Jerusalem till the Death of the Blessed Virgin, which (as Eusebius saith) was in the year of our LORD 48. And some time after, he took his Journey into Asia, as falling to his Lot, and Founded the Churches of Smirna, Thyatira, Pergamus, Sardis, Philadelphia, Laodicea, &c. But is said to have had his constant residence at Ephesus, of which he was Bishop, altho St. Paul had before planted a Church, and ordained Timothy Bishop thereof. 'Tis thought, that after St. John had settled affairs in Asia Minor; he went more Eastwards and preached in Parthia, to which people as 'tis said his first Epistle was anciently directed; and we are informed from the Travels of the Jesuits, that the Bassira, a people in India, have a constant tradition amongst them, that the Christian Faith was there preached by St. John.

Many years being thus spent, at length came the Persecution of Domitian, in which we may be sure so eminent a Minister of the Gospel as St. John, could not escape; for he was sent bound to Rome by command of the Proconsul of Asia, where being cast into a Caldron of Scalding Oyl all in a flame, he had the same miraculous deliverance, as the 3 Hebrew Children from the Fiery Furnace; but this so great a Miracle, having no effect upon the obdurate heart of this stupid Emperor, he was banisht into the Isle of Patmos, where towards the latter end of Domitian's Reign, (saith Irenaeus) he wrote his Apocalypsis, and afterwards by an edict of Coccius Nervus, who succeeded Domitian, he was amongst many others recalled from Banishment, upon which he returned to Asia, and fixt his Seat again at Ephesus; and Timothy the former Bishop being Martyr'd for preaching against the Lewaness and Idolatry of those Heathen-Fleets, then in use amongst them, he took upon him (with the assistance of others) the Government or Bishoprick of that great Diocese, erected Oratories or Churches; and here at the request of the Asian Bishops, he wrote his Gospel, being about the year of our LORD 96.

St. Jerom relates the manner of his Engage-

ment, to write his Gospel; for Cevintus and Ebion publishing their Heresie, that Jesus Christ was but a Man, &c. almost all the Bishops of Asia, and several others deputed by the Churches, obliged St. John thereunto, and to speak more highly of our Saviour, than the other 3 Evangelists had done, and particularly to maintain his Divinity. St. John not able to withstand the Entreaties of so many Bishops, at length yielded to their request, provided they would all set apart some time to Fast and Pray for the assistance of Heaven; after which being full of GOD, he established the Divinity of our Saviour in the first words of his Gospel. St. Austin makes very edifying remarks on St. John's Gospel; He says, St. John was particularly chosen to set forth the Divinity of Jesus Christ, and therefore the other Evangelists conversing with our Saviour, as a man, do relate the actions of his Moral Life, whereas St. John raises himself as an Eagle, and soars above the Clouds of human weakness, and discovers in the Bosom of the Father the Word incarnate, GOD blessed for ever, notwithstanding the brightness of his Glory. For he applies himself more than the rest to describe his excellent Discourses, and especially those that are the most Divine: And whereas the other Evangelists do more particularly describe the actions of our Saviour, which are an admirable model for ours; St. John on the contrary, intending to supply what was wanting in the others, rather sets upon relating the Spiritual Truths, which denote the Mystery of the Trinity, the equality of the Persons, and the Glory of the Life to come; He doth effectually recommend to us the love of our Brethren, and that representing principally Jesus Christ as GOD, and with that humility walking his Disciples Feet, to the end we might learn to grow the more in humility, by how much we advance in the knowledge of the sublimest Mysteries.

St. John lived till the beginning of Trajan's Reign, according to the most received account, being aged about 98 years, though Dorotheus saith 120, and Chrysostom in effect the same, affirming that he was 100 years old, when he wrote his Gospel, and lived 20 years after. Theophylact and others will have it, that he died a Martyr, grounding their opinion upon those words of our Saviour, that he should drink of the same Cup, and be baptized with the same Baptism wherewith he was

was Baptized. Others maintain a quite contrary Opinion, viz. That he never Died, as particularly Hippolytus, Scholar to Clemens Alexandrinus; and more expressly Ephrem Patriarch of Antioch mentions 3 undying Persons, answerable to the 3 several dispensations of the World, Enoch before the Law, Elias under the Law, and St. John under the Gospel; and so far did this opinion of his not dying prevail, that in St. Austin's time it went for current, that he lay sleeping in the Grave; and Nicephorus relates the story at large, which gave authority to that belief; St. John, faith he, foreseeing his Translation, took the Presbyters and Ministers of the Church of Ephesus, with others of the Faithful, and went with them to a Cemetery, a little way out of the City, whither he was wont to retire to his Devotion; and after he had Pray-

ed a while with them, and instructed them in the more secret Mysteries of Theology, he ordered a Grave to be digged, and then taking his leave of them, and giving them his Benediction, he went down into it in sight of them, charging them to put on the Grave-stone, and to fasten it, and the next day to come and open it, which accordingly they did, and found nothing but the Grave-Cloth left behind.

Besides his Evangelist; and Apocalyp, as has been already taken notice of; He wrote 3 Epistles, viz. his Catholick Epistle, that is directed to all persons in general, although St. Austin affirms it anciently inscrib'd to the Parthians: The 2d. was to a Lady of great Honour and Quality, converted to the Faith, stil'd the Elect Lady; And the 3d. was to Caius a Charitable and Hospitable entertainer of all indigent Christians.

The Contents of the Gospel according to S. J O H N.

THIS Gospel is of the same tenor with the foregoing Gospels of St. Matthew, St. Mark, and St. Luke; save only that St. John sets down some Discourses and Prayers of Jesus Christ, and relates some of his Miracles, which are not mentioned by any of the other Evangelists; by which means, a Supplement is made, of what was wanting to make the Sacred History of our Saviour full and complete. The Ecclesiastical Historians tell us, that St. John wrote this Gospel, after those of the other Evangelists, at the entreaty of the Churches of Asia, amongst which the impious Heresies of Ebion and Cerinthus began to spread, who by their Errors endeavoured to overthrow the Doctrine of the Eternal God-head of Jesus Christ; wherefore also he begins this Gospel, with the evident assertion and confirmation of this great and Capital Truth, in a sublime and mysterious Declaration of his Eternal Generation; whereas the other Evangelists begin theirs with his Conception and Temporal Nativity: For which reason, viz. because of his high and soaring Flights, he has been called by the ancients the Flying-Eagle.

More particularly he describes, according to the general Method of the other Evangelists, the Person and Office of our Saviour. As to his Person, he first represents his Divine Nature, and demonstrates the same by his Works; and afterwards gives an account of

his Human Nature also. As to his Office, he first relates the passages which concern his Doctrinal or Prophetical Function; how John the Baptist prepar'd the way for him, publickly testifying, that not he, but Jesus the Lamb of GOD, was the promised Messiah; by which Testimony of his, Andrew first, and afterwards Simon Peter his Brother, with Philip and Nathaniel, were induc'd to believe in Jesus Christ, Chap. I. How he wrought his first Miracle, by changing Water into Wine, at a Marriage Feast in Cana of Galilee; and how being come to Jerusalem, at the Feast of Passover, he purged the Temple of Buyers and Sellers; and justified his Power and Authority for so doing; many believe in him because of his Miracles; but he would not trust himself with them; because he knew what was in Man, Chap. II. He instructs Nicodemus the Pharisee, in the chief points of Religion; as concerning the necessity and nature of Spiritual Regeneration: or the New Birth of Man; his own exaltation on the Cross, prefigured by the lifting up of the Brazen Serpent, concerning the necessity and usefulness of Faith in his Name, and the great Love of GOD in giving him for the Salvation of the World. John the Baptist baptizing in Enon, testifies again to the Jews, that not he but Jesus was the true Messiah, in whom all that desire to be saved, must believe, Chap. III. Jesus Christ being come into Galilee

near to *Sicchar*, falls into discourse with the *Samaritan Woman*, (who was come forth to draw *Water*) concerning the *Water of Life*, which he bestows upon those that believe in him, as also concerning the place and right way of *Divine Worship*, by which means both she and many other *Samaritans* believe in him; upon occasion of his *Disciples* desiring him to *Eat*, he declares that his *Meat* was, to do the *Will* of him that sent him; He is well received by the *Galileans*, because of the *Miracles* they had seen wrought by him; and healeth the *Son* of a *Nobleman* at *Capernaum*, Chap. IV. He cureth an *Impotent Man* on the *Sabbath-day*, (that had been diseased 38 years) in the *City* of *Jerusalem*, at the *Pool* of *Bethesda*; whence the *Jews* take occasion to cavil at him, and seek to kill him; against whom he defends himself, proving not only by the *Testimony* of *GOD* his *Father*, of *S. John* the *Baptist*, but also by that of his *Works*, and the *Scriptures*, that he was the true *Son* of *GOD*, Chap. V. He feeds 5000 *Men* with 5 *Loaves*, walketh upon the *Sea*; reproves the *Multitudes*, because they followed him for the *Loaves*, exhorting them to labour for the *Meat* that endures to *Eternal Life*; even the *Bread* that comes down from *Heaven*, whereof the *Manna* in the *Wilderness* was a *Figure*; teacheth that he himself is that *Bread*, and that they must eat his *Flesh* and drink his *Blood*, as ever they desire to be made capable of *Eternal Life*; which *Divine* and *Spiritual Doctrine* of his being too grossly understood by the *Capernautes*, he explains himself more fully, declaring that his *Words* were *Spirit* and *Life*; and therefore not to be understood in a gross fleshly manner; upon this Discourse of our *Saviour*, many of his *Disciples* leave him, but the 12 by the Mouth of *S. Peter*, declare their resolution to continue with him, to whom he declares that one of their Number was a *Devil*, Chap. VI. Some of his *Relations* persuading him to go along with them to the *Fest* of *Tabernacles*, he consents not; but goes up after them; the *Multitudes* come up to the *Fest*, discoursing variously of him; he Preacheth to them at the middle and end of that *Solemnity*, declaring that his *Doctrine* was not his own, but *GOD* the *Fathers*; many believe in him notwithstanding the *Cavils* and *Contradiction* of the *Pharisees*; he promiseth to give his *Holy Spirit*, under the name of *Living-Waters*, to those that believe in him; The *Pharisees*, are

angry with their *Officers*, who being sent to seize our *Saviour*, return giving a great character of him, and flout at *Nicodemus* for taking his part, Chap. VII. He delivereth the *Woman* taken in *Adultery*, out of the hands of the *Scribes* and *Pharisees*, charging her to Sin no more; Preacheth himself to be the *Light* of the *World*; that he did not bear witness of himself, but that the *Father* who sent him gave witness to him; proves the *Jews* not to be the true Children of *Abraham*, but the Children and Instruments of the *Devil*, whose works they did; declares himself to have been before *Abraham*; for which saying they take up *Stones* to stone him, Chap. VIII. He restores a *Blind-man* born, to his sight, which being signified to the *Pharisees*, they send for the *Man*, examine him about the Cure done upon him, and afterward abuse and cast him out of the *Synagogue*, because he boldly and courageously told them the truth to their *Faces*; whereupon our *Saviour* doth more fully manifest himself to him, reproaching the *Pharisees* for their *Spiritual Blindness*, Chap. IX. He teacheth that all those who do not enter through the *Door*, into the *Sheepfold*, are *Thieves* and *Robbers*, and not true *Shepherds*; that he is the true and only *Door* of the *Sheepfold*, as also the good *Shepherd*; sheweth the difference there is between a good *Shepherd* and an hireling; proves himself to be the good *Shepherd* by his voluntary laying down his *Life* for his *Sheep*; at the *Fest* of *Dedication*, he proves himself to be the true *Messias* by his *Works*, for which the *Jews* take up *Stones* to stone him; and afterwards endeavouring to seize him, he escapes out of their hands, and going beyond *Jordan*, where *John* at first baptized, many there believe in him, Chap. X. He raiseth *Lazarus* of *Bethany*, who had been Dead 4 days, and was buried, to Life again; whereupon the chief *Priests* take counsel to put him to Death, fearing that otherwise all the People would believe in him, because of the great *Miracles* he wrought; *Caiaphas* the *High Priest* approves their design, and *Prophecieth* of his *Death*; the chief *Priests* give order for the seizing of him at the *Fest*, Chap. XI. He is invited to a *Supper* at *Bethany*, by *Lazarus* and his *Sister*, where *Mary* anoints his Feet, wiping them with the hair of her Head; for which the being reproved by *Judas*, *Jesus* defends and highly commends her; the *Jews* resolve to put *Lazarus* to Death

Death also; *Jesus* makes his triumphant Entry into *Jerusalem*; foretels his Death and Suffering, to his *Disciples*; prayeth to his *Father*, who answers him with a Voice from *Heaven*, like that of *Thunder*; exhorteth the Multitudes to walk in his Light; the Prophecy of the Prophet *Isaiah*, concerning the hardning of the *Jews* fulfilled; Many of the chief *Rulers* believed on him, but did not confels him, for fear of the *Pharisees*; he exhorts his *Auditors* to believe in him, seeing that he spoke nothing but according to the Commandment he had received from his *Father*, Chap. XII. After having celebrated his last Supper with his *Disciples*, he washeth their Feet, exhorting them, from this great Example of his, to *Humility* and mutual acts of *Charity*; complains that one of them shall betray him; foretels his approaching *Glorification*, and exhorts them to *Charity*, whch he declares to be the sole *Character* and *Livery* of his true *Disciples*; and forewarneth *Peter* of his *Denial*, Chap. XIII. He comforts his *Disciples*, who were sorrowful with the thought of his suddain departure, by assuring them, that he was going to his *Fathers House*, to prepare them a place; tells *Philip*, who desired to see the *Father*, that he who hath seen him, hath seen the *Father*; promiset that whatsoever they shall ask the *Father* in his Name, shall be granted them; as also that he will send them his *Spirit*, and bequeaths his *Peace*, as a *Legacy* to them, Chap. XIV. Declares himself to be the true *Vine*, his *Father* the *Husband-man*, and his *Disciples* the *Branches*; exhorting them to bear much *Fruit*, and to love one another; comforts them against the hatred and persecution they should meet with from the *World*; reiterates to them his promise of sending the *Holy Ghost*, whose Office he describes, Chap. XV. He foretels the Evils and Sufferings his *Disciples* should be expo'd to from the *Jews* who did not know him nor the *Father*; comforts them concerning his approaching departure, assuring them, that it would be for their good and profit, because by this means they should be made partakers of the *Holy Ghost*; and that their Sufferings would not be of any long continuance, but like the pangs of a *Woman in Travail*, would be changed into Joy, by the Birth of the true *Messiah*; earnestly exhorts them to pray in his Name, assuring them, that the *Father* will answer all their Prayers. So put up; foretel-

leth their forsaking and deserting of him, and teacheth them to look for *Peace* only in him, not fearing the affliction they meet with in the *World*, because he hath overcome it, Chap. XVI. After this the *Evangelist* gives us an instance of his *Priestly Office*, in an excellent *Prayer* he presented to his *Father* before his Suffering; in which he pray: first for himself that the *Father* would glorifie him, and afterwards for his *Disciples*, that he would keep them from the Evil of the *World*; and lastly, for all those who by their means should come to believe in him, that they may all abide in the Holy Union of the *Sacred Trinity*, and partake of his *Divine Glory*, Chap. XVII. The *Evangelist* describes his Sufferings, as well in the *Garden*, where *Judas* betrays, and the *Souldiers* seize him, after that, by a word of his mouth, he had struck them down to the Ground; as in the House of *Caiaphas* the *High Priest*, where *S. Peter* denies him thrice, and where he is examined by the *High Priest*, and in the *Judgment-Hall* before *Pilate* the *Governour*, who having heard first the *Jews*, and then our *Saviour*, professeth to find no fault in him, and therefore endeavours to deliver him out of their hands, according to the custom the *Jews* had of having a Criminal releast every *Passover*; but the *People* earnestly press him to release *Barabbas* a *Murderer*, and not *Jesus*, Chap. XVIII. Whereupon *Pilate*, after that he had been *Scourged*, and expo'd to the insulting Injuries and Mockeries of the *Souldiers*, seeks again to deliver him; but the chief *Priests* vehemently crying out to have him *Crucified*, and telling *Pilate* that he was not *Cesar's* Friend, if he should let *Jesus* go, he at last gives Sentence against him, and delivers him to the *Souldiers* to be *Crucified*, ordering the cause of his Condemnation to be writ, and fixt on the *Cross*; the *Souldiers* divide his *Garments* amongst them, and cast Lots for his *Coat* or *Vesture*; *Jesus* seeing his *Mother* standing by the *Cross*; recommends her to *S. John*; and after they had given him *Vinegar* to drink, he gives up the *Ghost*, so that finding him dead, his Bones were not broken, as were those of the *Criminals* *Crucified* with him; he is Buried by *Joseph of Arimathea* and *Nicodemus*, Chap. XIX. He riseth from the *Dead* the third day, his *Resurrection* being first signified to *Mary Magdalen* by 2 *Angels*, and immediately after by himself speaking to her: In the Evening of the

The Contents of S. John's Epistles.

the same day he manifests himself to his *Disciples*; *Thomas* being absent, who therefore could not believe their report; 8 days after he appears to his *Disciples*, *Thomas* being then present, who after he had felt the wound in his *Side*, believes also, Chap. XX. *Jesus* manifests himself again to his *Disciples*, as they were *Fishing* in the *Sea of Tiberias*, making himself known by the *Miraculous draught of Fishes*; he Eats with them; earnestly chan-

geth *Peter* to feed his *Lamb* and *Sheep*, and foretells his *Death*; *S. Peter* afterwards asking him, what should become of *S. John*, receives a dubious answer; *S. John's* conclusion of his *Evangelical History*, Chap. XXI. So that we may perceive that this *Gospel* is as it were, the *Soul* and *Spirit* diffused throughout the *Body* of this *History*, composed by the other *Evangelists*.

The Contents of the first Epistle general of S. John.

IT was never called in question by any *Christians*, whether this *Epistle* was writ by *S. John* the *Apostle* and *Evangelist*; or no, it being generally and constantly believed to be his. The end and aim of this *Epistle*, seems to be (according to what he declares himself, Chap. 3. ver. 2, 3.) partly to confirm believers, in the truth of the *Doctrine* of the *Gospel*, and partly to exhort them to *Godliness*, and more particularly to *Divine Charity*. In the first place, he lays down the indubitable certainty, and unutterable advantages and Prerogatives of the *Christian Faith*, which advances them to a Superfensual Communion with the *Father* and the *Son*; that this Communion is attained by walking in the *Light*, and that as long as we are found there, the *Blood of Jesus Christ* purgeth us from all *Sin*; exhorts us to confess our *Sins*, to the end we may receive *Pardon*, and be cleansed from them, Chap. I. He declares that he writes these things that we might not *Sin*; though at the same time he would have us know, that if we chance to *Sin*, *Christ* is our *Advocate*. with the *Father*; He exhorts

all degrees of *Christians* to keep the great *Command* of *Charity*, and earnestly chargeth all to beware of loving the *World*, as being absolutely inconsistent with the *Love* of the *Father*; exhorts them to beware of the *Antichrists*, that were gone forth, and to that end to give heed to that anointing, which if faithfully minded, would lead them into all *Truth*, and preserve them from *Error*, Chap. II. He represents to them, that being *Children* of *GOD*, they ought to live very *Holy*, avoid all *Sin*, and above all love one another, not in words only, but in deed, and in truth, Chap. 3. He instructeth them how to try the *Spirits*, and to distinguish the *Spirit* of *GOD*, from the *Spirit* of *Antichrist*; earnestly presseth to *Charity*, declaring that *GOD* himself is *Love*, and that he who loves, dwells in *GOD*; and *GOD* in him, Chap. IV. He gives several marks and characters of the *New Birth*, and declares *Jesus Christ* to be the only Saviour of the *World*, the true *GOD* and *Eternal Life*; and exhorteth to beware of *Idols*, Chap. V.

The Contents of the Second Epistle of S. John.

THIS and the followings are no general *Epistles*, (tho' placed amongst them) as being only writ to private Persons: Some of old have doubted of their Authority, as appears from *Eusebius's History*. *Eccles. lib. 3.* Chap. XXII. But without sufficient ground, seeing that they agree in matter and style with the foregoing *Epistle*, which no body ever

doubted of. I. After the *Inscription* and *Salutation*, he exhorts the honourable *Matron* and her *Children*. (5.) To perseverance in *Charity*, and the keeping of the *Commands* of *GOD*; (7.) Warneth them against false seducing *Spirits*, (10.) And to entertain no fellowship with them, for fear of partaking of their *Sins*.

The Contents of the Third Epistle of S. JOHN.

THE *Apostle* after the inscription and *Salutation*, (3) Commends the *Piety* of *Gaius*, to whom he writes this *Epistle*, (5) And more particularly praiseth him for his *Hospitality*, in entertaining the *Brethren*, who for the *Gospel* sake exposed themselves to *Travels* in strange *Countreys*, (6) And exhorts him to continue in the practise of this virtue, (9) Complains of *Diotrephes*, who ambi-

ously affecting *Superiority*, lorded it over the *Church*, calumniating the *Apostle*, and neither receiving the *Brethren*, nor suffering those that would, (11) Exhorts *Gaius* not to follow his evil *Example*, (12) And recommends to him one *Demetrius*, of whom he gives a good report, (13) Concluding with mutual *Salutations*.

The Contents of the Revelation of John the Divine, or
Theologue.

THIS Book, which is writ in the form of an *Epistle*, to the *Churches* of *Jesus Christ*, is the last of all the *Books* of the *New Testament*; and is, as it were, the *Seal* of all the rest. It was writ by the *Apostle* S. John, (according to the Testimony of ancient Writers) about 64 years after the *Ascension* of our *Saviour*, towards the end of the *Reign* of the *Emperour Domitian*, by whom also, after many *Persecutions* of the *Christians*, our *Apostle* was *Banished* to the *Isle* of *Patmos*, where these *Revelations* were handed to him, for the future instruction and consolation of the *Christian Church*, according to what he witnesseth himself, Chap. I ver. 9. And tho' some of the *Ancients* have been of opinion, that S. John wrote his *Gospel*, at the request of the *Churches* of *Asia*, after he was returned from his *Exile*; Yet it seems much more probable as well from ver. 2. of Chap. I. as from other arguments, that this *Book* is the last that ever he writ; and both S. John, with regard to the matter therein contained, as well as the whole *Christian Church*, have thought good, with this *Book* to conclude and shut up the *New Testament*, which is also implied by the serious and severe *Denunciation* against the adding of ought to it, or taking from it, which we find, Chap. XXII. ver. 18, 19. This writing, tho' (being *Prophe- tical* and of things to come) it contain many things hard to be understood; yet for all that is full of *Divine* and saving instructions serving to condemn many *Heretics*, which began then to spring in the *Church*, and chiefly to warn and inform the *Church* of *Jesus Christ*, as well of the difficulties and *Perse-*

cutions, which the *Devil* by his instruments, from that time forward, would stir up against them, and more particularly by *Antichrist* and his *Servants*; as of the *Punishments* and *Judgments*, which *GOD* from time to time, would pour forth on his *Enemies*, and above all at the last day; as likewise of the miraculous deliverances, which from time to time, he would vouchsafe to his *Church*; and particularly of the *Glorious* and *Triumphant* issue, she shall at last obtain of all her *Labours* and *Afflictions*, by means of her last and *Eternal Glorification*, in the *Heavenly Jerusalem*, after the last coming of *Jesus Christ* to *Judgment*. This *Book* of the *Revelation* may be fitly divided into three parts; The first, of which is the *Preface*, contained in the 8 first verses of the first Chapter; The second, contains the recital of many *Prophectical Visions*, and diverse *Predictions*, which were to happen to the *Church*, from that time forward, to the end of the *World*, which is continued to the sixth Verse of the last Chapter; The third part from thence to the end, makes up the *Conclusion* by the closing and sealing of this *Book*, and together with it the whole *New Testament*. As to the *Predictions* which begin at the 9 Verse of the first Chapter, and end with the sixth Verse of the XXII. Chapter, they are proposed under several *Prophectical* declarations and *Visions*, some of which bear a great resemblance with those we find in the *Old Testament*, as in *Isaiah*, *Ezekiel*, *Daniel*, *Zechariah* and others: and according as in all times, it hath pleased *GOD*, to foretel things

things to come either in plain terms, or to intimate them by *Visions* and *Dark Representations*, as well thereby to excite our *Spirits*, to a more exact and profound searching after them, as well as thereby the better to declare the greatness and importance of them; so we find the same Method taken in this *Book*, and this the rather, because many things therein are foretold concerning the *Plagues*, that were to come upon the *Roman Empire*, and some change that were to happen therein, which had they been set down in plain terms, might have put the *Emperours* upon Persecuting and Harassing of the *Church*. For which reason also S. Paul 2 *Thess* Chap. II treating of the same things, employs a covert way of speaking. Now as for the *Visions*, we meet with in these *Prophecies*, they are 7 in number: The first which begins at the 9 Verse, of the first Chapter, and is continued to the end of the third, represents to us *Jesus Christ*, in his *Royal* and *Sacerdotal Ornaments*, walking in the midst of the 7 *Golden Candlesticks*, that is, the 7 *Churches*, giving his *Orders* to write to the 7 *Churches* of *Asia*, amongst the which S. John had mostly been conversant, and expresseth the matter and form of these 7 *Epistles*, addressed to the 7 *Churches*. The second, is a *Vision* of the glory of *GOD*, sitting upon his *Throne*, and the *Lamb* standing in the midst, surrounded with the 24 *Elders*, and the 4 living *Creatures*, full of *Eyes* before and behind; with the *Book Sealed* with 7 *Seals*, which none but the *Lamb* was worthy to open; and the Apparitions and Prodiges, which happened at the opening of each *Seal*; which *Vision* reacheth to the end of the 7 Chapter. The 3 is the Apparition of the 7 *Angels* with their *Trumpets*, upon whose Sounding one after another, great *Plagues* follow: This *Vision* lasts till the end of

the 11th Chapter. The 4th is the *Vision* of the *Woman*, clothed with the *Sun*, and the *Moon* under her *Feet*, and upon her *Head* a *Crown* of 12 *Stars*, who Travailing to bring forth, is Persecuted by the *Dragon*, and forc'd to Flee into the *Wilderness*; and of the 2 *Beasts*, the one rising out of the *Sea*, the other coming up out of the *Earth*, which Persecute the *Saints*; against which the *Lamb* on *Mount Zion* doth oppose himself, accompanied by the 144000 Sealed ones, having his *Fathers* name written in their *Foreheads*; all which is contained in the 12th 13th and 14th Chapters. The fifth is the *Vision* of the *Vials* and *Plagues* poured forth on the *Throne* of the *Beast*, set down in the 15th and 16th Chapters. The 6th represents the great *Whore* of *Babylon*, sitting upon a *Scarlet Coloured Beast*, full of names of *Blasphemies*, having 7 *Heads* and 10 *Horns*, and the dreadful *Judgment* of *GOD* upon her; the *Kings*, *Merchants* and *Mariners* lamenting over her; the *Saints* Song of *Triumph* because of her fall; and *Jesus Christ* at the *Head* of the *Heavenly Armies*, engaging and discomfiting the *Beast* and the false *Prophet*, with the *Kings* of the *Earth* taking their part, comprised in the 17th 18th and 19th Chapters. The 7th and last *Vision* represents the binding of *Satan*, and his sealing up in the *Bottomless Pit*, for 1000 years; the loosing of *Satan* after the 1000 years are expired, and the end of all things following thereupon, by the last *Judgment* of *GOD*; after which *Death* and *Hell*, are cast into the *Lake of Fire*, and all that were not found written in the *Book of Life*; and besides sets forth the *New Heaven* and the *New Earth*, with the great *City*; the *New Jerusalem* descending out of *Heaven* from *GOD*, to be the *Eternal glorious Mansion* of all the *Saints*, as is contained in the 20, 21 & 22th Chapters.

The LIFE of S. PETER.

Saint Peter, generally styled the Prince of Apostles, is delivered both by Holy Writ, and the consent of ancient Authors, to have been the Son of Jonah, a Fisherman of Bethsaida in upper Galilee, belonging to the Tribe of Nephthali; commodiously seated on the Banks of the Sea of Tiberias, or Lake of Genesareth, then a small inconsiderable Village inhabited by Fishermen.

As for the time of the Birth of this Apostle, tis said to be 3 years before that of the blessed Virgin, which was Anno Mundi 4034. At his Circumcision he received the name of Simon, or Simeon, to which our Saviour added that of Cephas, which signifies a Stone or Rock; and from this last, Peter became his most usual name.

This

This *Apostle*, as also his younger Brother *Andrew*, were from their Childhoods brought up to the *Fishing Trade*; and these were the 2 first which our *Saviour* made choice of, to be his *Disciples* and *Followers*; tho' according to *S. Luke*, *Andrew* having the *Messias* first revealed to him, went immediately with great joy to his Brother, to acquaint him with what had hapned; upon which *Peter* went with him to *Jesus*, who presently knew him, and received him. The next that our *Saviour* received into the number of his *Disciples* were *James* and *John* the *Sons of Zebedee*, also both *Fishermen*.

And here there occurs to us an observation, too remarkable to be omitted, viz. the vast difference between the Methods of *Divine Providence*, and the ways of the *World*; for whereas the generality of mankind looks only upon *Pomp*, and outward shew; and *Pin* their *Faith* upon those of great fame in the *World*, for *Learning* and *Wisdom*; *GOD* in the Foundation of his *Church* made use of the meanest, obscurest and illiterate Persons, to confound and put to silence those high Points of *Philosophy*, so much then noised in the *World*, and thereby propagated those *Divine Truths*, which *Human policy* was not able to withstand.

S. Peter after the *Communication* with our *Lord*, for a while returned to his *Fishing*; but after our *Saviours* confirming the *Doctrine* he preached, by such a *Miraculous* draught of *Fish*, and had strengthened his staggering *Faith*, he left all and followed his great *Lord* and *Master*, and from that time remained constantly his *Follower* and *Disciple*. At this time, *Jesus* had his chief Residence about *Capernaum*, whither *S. Peter* had removed; and here *Peters* *Wives* Mother lying sick of a *Fever*, was raised to health by our *Saviour*: Upon *Mount Tabor* 12 were particularly Pitch'd on to be more immediately attendants on his Person, and to be the constant *Witnesses* of his *Doctrine* and *Miracles*: And these were they that afterwards were called the *Apostles*; and not without reason were they so styled, as being the first Persons whom our *Saviour* appointed as his *Messengers*, to Preach the *Gospel* to the *Gentiles*, and not without the Gift of *Miracles*, to confirm the *World* of the *Truth* of their *Doctrine*; nor was the number 12 made choice of in vain, as mysteriously answering to the 12 *Tribes of Israel*; whom he

told they should Judge at the general Resurrection, sitting on 12 *Thrones*: Of these 12 *Apostles*, *Peter*, *James* and *John*, were chosen as a *Triumvirate*, and admitted into all private Councils and *Transactions*, and *Peter* is generally put the first. After the Feeding the *Multitude* with 5 *Loaves* and 2 *Fishes*, *Peter* is only mentioned passing o're the water, to meet his *Master*. *S. Peter* is frequently styl'd by the *Fathers* the *Mouth of the Apostles*, and not without reason; for when our *Saviour*, being forsaken by the *Multitude* at *Capernaum*, turned about to his *Apostles*, and asking them, if they would leave him also? *S. Peter* in the name of the rest, answered they would not, for that it was he only had the words of *Eternal Life*; And when in the Journey to *Cæsarea Philippi*, he asked his *Disciples* what men said of him, and after, what they themselves thought he was? *Peter* gave this positive answer in the name of the rest, *Thou art Christ the Son of the living GOD*. Which hearty Declaration how well it was received, appears by this high *Eulogy* given him in return; *Blessed art thou Simon Bar-Jonah, Flesh and Blood hath not revealed it to thee, but my Father which is in Heaven; therefore I also say unto thee, Thou art Peter, and upon this Rock will I build my Church, and the Gates of Hell shall not prevail against it. Moreover, I will give unto thee, the Keys of Heaven, and whatsoever thou shalt bind in Earth, shall be bound in Heaven, and whatsoever thou shalt loose on Earth, shall be loosed in Heaven.*

Peter upon our *Saviours* Commendations and Words was so Transported with Zeal and Affection for him, that thereby he ran into an Error, which incur'd his displeasure, no less than before he had received his Applause; for when doubtless out of concernment for his Preservation, he perswaded him to preserve himself, from those *Sufferings*, he told him he was to undergo, he incur'd a rebuke that seemed much to lessen the esteem he was lately in, saying to him; *Get thee behind me Satan, thou savourest not the things that be of GOD, but of Man*. However, it soon appeared that this rebuke was but the chastising Lesson of a gracious *Master*, who knew the Error he had committed, was but the effect of his imprudent Zeal: For when our *Saviour* went up to *Mount Tabor*, (as is supposed to confer with *Moses* and *Elias*) *Peter* was not left out of the *Triumvirate* of *Apostles*;

Apostles; for he with the 2 Sons of Zebedee, which accompanied him, were the only *Witnesses* and *Spektators* of his *Transfiguration*, which was a Type of his future state of *Glory*. And when the *Collectors* of the *Tribute Money*, came to gather their *Tribute*, *Peter* is the Person consulted in this Affair; who acquainting our *Saviour* therewith, was immediately ordered to go Fish for the *Shekel*, which was to be paid to the *Collectors*, which accordingly was done. He is chiefly made mention of in all cases of doubt and controversy, as the most inquisitive to be informed, as in the Question, How oft a Man is obliged to forgive his Brother for an injury done; and upon the dismissal of the *Young Man* who came partly to ask, what he should do to gain *Eternal Life*; with this answer, That he should sell his *Estate*, and give the *Money* to the *Poor*; S. *Peter* puts in his *Query*, What reward they should have, who had forsaken all their worldly concerns to follow *Christ*? To which he received this satisfactory answer. That ample recompence should be given in this *World*, and *Eternal Life* in the other.

And now our *Saviour* foreseeing his apprehension and *Crucifixion* drew on apace, he hastens to celebrate the *Passover* with his *Disciples*; whose *Feet* he wash't, which *Peter* in modesty would have refused, as not worthy to accept of so great an Honour, for which he met with a Reproof, our *Saviour*, telling him, That if he wash't him not, he could have no part in him. Whereupon he resigned himself up to his *Masters Will*, Crying out, Lord, not my *Feet* only, but also my *Hands* and *Head*. After the *Last Supper*, and the *Washing* their *Feet*, he began to discourse more plainly to them of his going to suffer; and when he spoke of leaving them, and going where they could not follow, *Peter* most particularly shews his resentment, and great zeal to follow him wherever he went, not only to *Prison*, but even to *Death* it self; and in the *Mount of Olives*, whither they went, after the Celebration of the *Passover*, he persists in his resolute constancy to his *Master*, saying, *Though all the rest should forsake and deny him, yet would not he*.

From the *Mount of Olives*, our *Saviour* descended to the Village of *Gethsemane*, and retiring into the *Garden*, he desired *Peter*, *James* and *John*, to watch for some time, whilst he suffered that bitter *Agony*. But see

the effects of Human frailty, even in the greatest *Saints*; for he that but lately had so Zealously express'd himself in his *Masters* behalf, could not watch an hour with him in his greatest extremity, but fell fast asleep, together with *James* and *John*. However our *Lord*, considering well the frailties of *Human Nature*, pass over this neglect only with a mild Rebuke, and excuses them saying, *The Spirit is willing, but the Flesh is weak*. Whilst this and other like *Discourses*, pass between our *Lord* and the 3 *Apostles*, there was offered a fresh occasion to *Peter*, to shew his duty and concernment for his *Masters*, for the hour being come, a *Band of Soldiers* was sent by the *High Priest*, to Seize our *Saviour*. Here *Peter* shewed his rather *Manlike* than *Apostolick* virtue, for drawing his *Sword* in his Defence, he Smote *Malchus* the *High Priests* Servant, and cut off his Ear. This attempt might in the Eye of the *World* have gained him great Reputation, but it met with a check suitable to the rashness of it; especially since he must needs have been better instructed, by his long converse with the *Son of GOD*, than to be ignorant of these *Divine Mysteries*, and how the *Scriptures* were to be fulfilled, for the Redemption of Mankind: Wherefore he was commanded as an offender, to put up his *Sword*, with this severe Reprimand, that, *They who use the Sword, should perish by it*. And now we come to a passage, which will teach us by his Example, how subject the best Men are to failings, and how vain a thing it is, for any to put confidence in his own strength. He that had made so many Asseverations of his Constancy, and never to forsake him, nor denie him, whoever did; not only slunk away with the rest of the *Disciples*, when he was apprehended by his *Enemies*; but in the *High Priests Hall*, when he was tax'd by several Persons, for being one of his *Disciples*, which he utterly denied, and with *Oaths* and *Imprecations*, renounced all knowledge of him. This was his last, and most dangerous fall from those his former Evidences of *Grace* and *Piety*, and of which our *Saviour* gave him warning, but a little before his Apprehension, viz. *That before the Cock crow'd twice, he should denie him thrice*: But thro' *Gods* mercy, he soon was brought to a sense of this dangerous failing, and by true, and timely Repentance recovered his former Integrity; for as soon as he heard the second

Crowing

Crowing of the Cock, he went out, and wept bitterly. In fine, his fall seems to have proved *Anteus* like, his greater rise, and after all his failings was the principal Asserter of the *Christian Faith*, and ready to suffer for it on all occasions. He was the first of the *Apostles*, to whom our *Saviour* appear'd alone after his *Resurrection*, according to the Testimony of S. *Luke*. And at that time, that he appear'd to several of his *Disciples*, at the *Sea of Tiberias*, he was the first mentioned of them: And after he had *Eat* with them, of the *Fish* they caught by his directions, he singled out *Peter*, and had a particular and most affectionate conference with him; the effect of which was the putting it home, whether he had a peculiar love for him, above any of the *Disciples*? To which he answered, *Lord thou knowest I love thee*; upon which he bid him *feed his Sheep*; and for the greater confirmation, all this was repeated 3 several times. Thus oft times in *Holy writ* things answer Mystically in number; a threefold *Denial* is expiated, by a threefold declaration of Love.

After our *Saviour's Ascension*, the *Apostles*, with one consent returned to *Jerusalem*, spending their time for several days in *Prayer*, and other exercises of *Devotion*: At last there met together of *Apostles* and other *Holy Men*, to the number of 120; S. *Peter* as President propounded in the name of the rest, the choosing of another *Apostle* in the place of *Judas the Apostate*; and for this Divine office 2 only stood Candidates, viz. *Joseph Barnabas* surnamed *Justus*, and *Matthias*, both which had been Eye-witnesses of our *Saviour's Doctrine* and *Miracles*, as also of his *Death* and *Resurrection*; And the choice being agreed upon by *Lot*, (after they had offered up their *Prayers* to *GOD* to direct them in their choice), the *Lot* fell on *Matthias*.

The *Fest of Pentecost*, so called as being the 50th day from the *Pasover*, they all met to receive the *Holy Ghost* as was promised them; and accordingly the *Holy Ghost* descended on them, in cloven Tongues, inspiring them to speak all *Languages*, for the better enabling them to propagate the *Gospel* among the *Gentiles*, as is at large taken notice of in the 213th *Discourse*, entituled *Pentecost*, to which I refer the Reader. S. *Peter* made it clear to them that heard and saw what hapned to them; That the *Doctrine*, *Miracles*, *Death*, *Resurrection* and *Ascension* of our *Saviour*,

were but the fulfilling of those *Scriptures*, that had been so plainly *Prophefied* of them. By this *Divine Sermon*, which (next after those of our *Saviours*) was the first, by which the *Gospel* was preached, he converted no less than 3000, who were *Baptized*, and made Members of the *Church*. And immediately after *Miracles* began amongst the *Apostles*, the first visible one being done by *Peter*, when he and S. *John* going to the *Temple* at the 9th hour, seeing a lame man lying to beg for *Alms*, restored him to his *Limbs*; as is taken notice of in the 214th *Discourse*, which *Miracle* brought a Concourfe of People about him; which taking advantage of, told them, That what was done, was not by any Skill of his, but by the Power, and in the name of that *Christ*, whom they had *Crucified*; Exhorting them withal, seriously to reflect upon what they had done, in *Crucifying* the *Lord of Life*; and to expiate so Horrid a Crime, by a timely *Repentance* and a true Faith in him for the future: By this Exhortation, and probably S. *John's* Preaching in another place, there were brought into the *Church* no fewer than 5000 Souls.

This *Preaching* of the *Apostles*, gave great offence to the *Priests* and *Sadducees*, who calling to their assistance the *Captain* of the *Temple*, Commander of the *Tower of Antonia*, they seized them, and brought them before the *Sanhedrim*, or Grand Council of the *Jews*, as disturbers of the public Peace; and when they were asked by what Authority they thus proceeded; S. *Peter* boldly answer'd, That they acted in the name of that *Jesús of Nazareth*, whom they *Crucified*, and who (tho' rejected by them) was made the Head of the Corner, and for whose *Death* they ought heartily to Repent, if they expected *Salvation*. Being Commanded to withdraw, whilst the Council debated what to do; as soon as they were called in again, the Result was, That they should Preach this *Doctrine* no more; which they resolutely refused to obey, saying, They were bound to obey *GOD* more than them: But in regard the Council were not able to contradict the *Miracle*, they were forced against their will, to yield to the truth thereof, and knew not what further to say to them; so that for that time they were dismiss'd; and coming to their Company, related to them what hapned; who gave *Glory* to *GOD*, for their safe deliverance.

As S. Peter was highest in Dignity, so he appeared greatest in Authority, shewing himself a Prince, and a Judge amongst his own People; And it was by general consent agreed amongst them, that as they were all one in Mind and Heart; so they should be one in Estate of Livelihood, Rich and Poor all sharing alike, so that those that had Estates, were to sell them, and put the Money into a common stock, to be equally divided: Among the rest, Ananias with Sapphira his Wife, consented to sell his Estate, and bring in the Money, but keeping back part thereof, were struck dead; the relation of which, is in the 215th Discourse. This severe proceeding, gave terror to all that saw or heard it, and was a sufficient warning for others, to be guilty of the like Deceit, or Hypocrisy: Every day the Apostles were fam'd, and resorted unto more and more, inasmuch that the Sick Persons, were brought out into the Streets in Couches, only for the benefit of Peters Shadow, and hereby greater Numbers were daily brought into the Church.

These things could not but give fresh distaste to the Rulers of the Jews, who were ready to burst with Envy, to see the Church so flourish; for no sooner were they cast into Prison, but an Angel from Heaven makes the Prison Doors fly open, to let them out: In vain it is to lock the Prison Doors, which Heaven resolves to open. Word being brought to the Sanhedrim, that the Prisoners were at Liberty, and Preaching in the Temple, they were again sent for, and by the High Priest tax'd of their disobedience, in acting contrary to the Councils Order; to which Peter gave answer to the same effect, as before: And Gamaliel, a Person of more Sense, Grace and Learning than the rest; after the Apostles were withdrawn, prudently advised them, and gave them caution, not to proceed so violently; for saith he, *if these things be of GOD, they will stand, if not they will fall of themselves*; upon this they ordered the Apostles to be Scourged, and with command not to Preach any more released them.

Not long after Peter, being deputed together with John, by the whole Body of the Apostles at Jerusalem, to go to Samaria, and John with Philip; while he stayed there, he employed his time in conferring the Gifts of the Holy Ghost, upon the new Converts of Philip, by Imposition of Hands, whereby they were enabled in a great mea-

sure, to perform these Miraculous Cures, the Apostles themselves did. This being observed by one Simon, surnamed Magus, who was a great pretender to the Magic Arts, and thereby endeavoured to gain himself a Reputation among the common People; and rather out of Ambition, to advance his Fame by such miraculous Works, than for any desire to imitate the Apostles in their Piety; offered a considerable piece of Money, to be endowed with this so excellent Gift, having (as he thought) rended himself the more capable, by intruding himself an Hypocrite, into the number of Believers, under the Baptization of Philip; But Peter both knowing the corruption of his Heart, and disdaining such an insolent mistake, as to think he would bestow the Gift of the Holy Ghost for Money, rejected his Proposition with a detestation, somewhat like a Curse; saying, *Thy Money perish with thee*; which Words so terrified him, that he (at least in outward appearance) cried *Peccavi*, and beg'd the Apostles intercession to GOD for his Pardon.

The Church thus settled in Samaria, the 2 Apostles, after some time spent in Preaching in the adjacent Villages, return'd to Jerusalem; from whence after a little time, Peter went to visit the Churches, which those Disciples had planted, that were dispersed by the late Persecution. At Lidda he cur'd Sneas, who had laid Bedrid of a Palsy for 8 years. From Lidda, upon the fame of this Miracle, he was sent for to Joppa, where Tabitha, called in Greek Dorcas, a woman much lamented for her Piety and Charity, being newly Dead, he by his Prayers raised her to Life again; after which he staid there some time, at the House of Simon the Tanner; where one day, when he had been at Prayer in the upper Room, being Hungry, he called for Meat, which while it was preparing he fell into a Trance; in which he had a Vision of a Sheet, let down from Heaven, containing all sorts of Creatures, Clean and Unclean, attended with a Voice, saying, *Rise Peter, kill and Eat*; for which see more at large in the 219th Discourse.

Whilst S. Peter discoursed and preached to Cornelius and his Company, the Holy Ghost fell upon several of the Auditory, and inspired them with the Gift of Tongues; at which the Jews, that accompanied him thither were amazed, and lookt blank; on the other side S. Peter told them, there was no reason,

reason, why these men believing should not be Baptized: At this the very Apostles, and Brethren at Jerusalem took offence, and at his return to Jerusalem, charged him with too much favour to the Gentiles. See the force of old Customs, those that had embrac'd the very Religion built upon Charity, could not yet quit the old Animosity of their Country, towards people of all other Nations, but their own; yet at last they were convinced by the reasons he gave them, and rendred GOD thanks for their Conviction. However this Controversie was not so easily determined; for after our Apostles miraculous deliverance by an Angel from the Imprisonment of Herodes Antipas, Grandchild of Herod the great, by whom he was designed to be put to Death, as S. James had been but lately before; the Jewish Converts contending for Circumcision, and the observance of the Mosaical Law, to be joyned with the profession of the Christian Faith, as equally necessary for Salvation: The Gentiles on the other side maintaining, that the Judaick Law was abolish'd, and that the Faith and profession of the Gospel was sufficient for Salvation. The best expedient that could be thought on for accommodating of these matters, and composing of the differences betwixt them, was, that a general Council of the Apostles, and chief of the Brethren should be called and meet at Jerusalem; which being at last resolved on, the Council was chosen and met, where after the things in Controversie, had been for some time debated, S. Peter (to whose Authority all the rest subscribed,) made it appear that the Gentiles had received as great a Portion of the Spirit, as any of the rest, and were as capable of Salvation, by the meer grace of the Gospel, as the Jews that pretended to an additional Merit, by joyning the observance of the Mosaick Law. And in conclusion, it was carried according to Peters Sentence, and to that purpose, the Decrees of this Council were sent abroad, for the satisfying Mens minds, and putting an end to the Contentions these Disputes had raised. No sooner was this Council broke up, but S. Peter went to Antioch, where after all the Christian Prudence and Charity, he had so lately shewed in the Council at Jerusalem, and his excellent ordering of affairs at the House of Cornelius, and his familiar converse with the converted Gentiles at Antioch, at his first coming there, yet fell

into an Error which seemed to contradict all that he had done before; for upon the coming of certain Jewish Brethren, out of respect to them, and for fear of their Displeasure, on a sudden left the company of these Gentiles, with whom he had before contracted a Friendship, shunning them as persons Unclean, which was a great amazement and disheartning to them, and an example to the converted Jews, to make the like Separation; even Barnabas himself, being drawn in by the example of others; the consequence of which could be no less than the hindrance of the Gospels Propagation; inasmuch that Paul tho' but a late Convert, was highly concern'd to see Peters weak carriage in this affair; and thereupon took upon him to withstand him Face to Face, and reprove him severely for it. And thus far reacheth the account of our Apostles Life and Translations, as taken from the 4 Evangelists, and the Acts of the Apostles: For the remainder of his Life until his Death, we must depend upon the Fathers and ancient Writers of the Primitive Church, whose testimony also might sufficiently pass, were it built upon sure proofs, and not for the most part conjectural.

Eusebius affirms, that the time he was at Antioch, he there Founded a Church, and was the first Bishop thereof. What became of him after his deliverance from Herods Imprisonment, is not certainly known; some say he preached at Bizantium, and the Countries thereabouts for some time; after which he is said to go to Rome, and to have arrived there in the 2d year of Claudius: That he went to Rome, and stayed there some time, is an opinion too generally received, to be much disputed, and probably he took his first abode among his Countrymen the Jews, in that part called the Transjherine Religio, where they are said to have planted themselves ever since the time of Augustus; but we are told, that removing from thence to preach to the Gentiles, he was received into the House of one Pudens, a Roman Senator, newly converted to the Faith; and that in this City he met with Philo, surnamed Judas, who came Ambassador to Rome, in favour of the Jews at Alexandria, with whom he contracted an intimate familiarity.

Much about this time Baronius thinks it was that he wrote his first Epistle to the Churches he had planted in Asia, the less, viz. Pontus, Galatia, Cappadocia, Bithynia, &c. S. Mark

S. Mark, as he observes, being with him, at the writing of this *Epistle*, in his Journey to *Egypt*, whither he was going to preach the *Gospel*. The *Jews* being for some kind of *Sedition* or *Uproar*, in the *City* banisht by an edict of *Claudius*; and in the latter end of his Reign, S. Peter is generally believed with the rest to have left *Rome*, after which we hear no more of him as to any particular, till the latter end of *Nero's* Reign, when he returned to *Rome*. That he went on in his painful *Ministry*, in some part of the *World* or other, is not to be doubted; but whether in *Italy*, *Sicily*, or *Africa*, or the more Eastern parts, is matter only of bare conjecture; some stick not also to affirm, (but from no sufficient authority,) that he was some time in this our *Island of Great Britain*.

Being returned to *Rome*, he found the minds of Men otherwise disposed than he expected, being prepossessed with the subtle cheats and devices of *Simon the Magician*, wherewith he had gained himself to great applause among the *Vulgar*, that he was esteemed little less than a *Deity*, and was in high esteem with *Nero* himself, who was a particular favourer of *Magicians*, and their *Diabolical Arts*. Now *Peter's* main business was, to unmask this vile *Impositor*, and lay open his prevaricating *Tricks* and *Delusions*; for effecting of which there hapned a very fit occasion not to be here omitted, since delivered by *Hegesippus* the younger, an Author of no small account, and contemporary with S. *Ambrose*. There died at this time a young Gentleman near of kin to the *Emperour*; for the raising of whom to Life the contest was, between S. *Peter* and the *Magician*, who being the Challenger, the *Apostle* (strong in Faith) readily accepted the Challenge, and effected that by the power of *GOD* which the other could not by the power of the *Devil*. The *Sorcerer* thus baffled, and in danger of being stoned to Death, had not *Peter's* Charity and Generosity rescued him, had again the presumption, or folly to make another bold undertaking, which was, to see him fly up to *Heaven*; the time being come, he takes flight from the *Capitol*; but his artificial Wings failing him, he was brought to the Ground with battered Bones and Bruises, which in a few days put an end to all his boasted *Forgeries*, together with his Life.

The unhappy end of this deluded Wretch, instead of bringing the *Apostle* into greater

favour, and his *Doctrin* into higher esteem, to the further advancement of the *Gospel*, did but the more exasperate this obdurate *Emperour*, who regarding the fallacies of an *Impositor*, more than the reality of a *Divine Miracle*, and not enduring the severe Reproofs of a *Religion*, so repugnant to his vicious courses, and as a sworn *Enemy* to all professors thereof; he in the first place resolved to revenge the loss of this great Favourite upon him, to whom he imputed the occasion of his Death; and in order thereunto, he caused him to be apprehended, together with *Paul* then at *Rome*, and both to be thrown into the *Mamertine-Prison*, where they remained daily expecting the fatal *Stroke*, being thought fit Victims to the Pomp and Pride of *Nero*, at his triumphal entring *Rome* from *Achaia*: Mean while our *Apostle* was very much importun'd by the *Christians* to save himself by flight, which he was much averse unto; but at last being overcome by their incessant Prayers, and Importunities, he yielded; and the next Night having made his escape over the *Prison Wall*, and being got as far as the *City Gate*, he is said to have met our *Saviour*, coming just in, as he was going out; and knowing him, saluted him, (though much surprized) in these words, *LORD whither art thou going?* But the answer he received was, *I am come to Rome to be Crucified a second time*; which he apply'd so home to himself, that returning back to the *Prison*, and rendring himself to the *Keeper*, he resolved to suffer with cheerfulness the *Death* design'd for him, which was *Crucifixion*, the shamefullest *Death* they could inflict on the worst *Malefactors*; only at his earnest Request, he obtained the favour, that as a Person unworthy to suffer in the manner as his *LORD* had done, he might be *Crucified* with his Head downwards.

After his Execution, his Body being taken down, was Embalmed after the Jewish manner, by *Marcellinus*, and Buried in the *Vatican*, near the way called *Via Triumphalis*, as *Eusebius*, and other Ecclesiastical Writers deliver. Over his Grave, (saith *Onuphrius*) was built a small Church, upon the destruction of which by *Heliogabalus*, his Body was removed to a Burying-place not far from *Rome*, in the way called the *Appian way*; but by *Pope Cornelius*, it was carried back to the *Vatican*, which after a long time of obscurity, was by the *Emperour Constantine* the Great,

Great, (amongst several other Churches he erected at Rome,) raised to a most Magnificent structure in honour of S. Peter; and also wonderfully enrich'd and adorn'd, and every Age since having added to its Splendor, it may be now justly reckon'd one of the Wonders of the World.

Thus Lived, and thus Died this Grand, and most venerable Apostle, and the principal Rock upon which Christ had assigned his Church to be built. His Death is generally computed to have been in the year of our LORD, 69. and in the 13th. or 14th. of Nero's Reign.

The Contents of the first Epistle General of S. PETER.

FORasmuch as the Apostle S. Peter, had chiefly exercised his Apostolical Function amongst those of the Circumcision, Gal. 2. 9. He accordingly writes this Epistle to the Jews, dispersed throughout Pontus, Cappadocia, Asia, and Bithinia, who had embraced the Faith of Jesus Christ, as well on the one hand, to confirm and establish them, in the truth they had received, as on the other hand; seriously to remind them of, and exhort them to their Duty, as himself declares, Chap. 5. 22. So that the present Epistle contains these following Heads. In the first place after the Inscription, in the 2 first Verses, he propounds a short abridgment of the Evangelical Doctrine, in the which he sets down, the most remarkable Benefits which accrue to us by Jesus Christ, to the 13 Verse of the I. Chap. Afterwards taking occasion from the Salvation purchased for us by him, he exhorts Believers to a suitable Christian Conversation, as well in General, to the 13 Verse of the 2d. Chapter, as in particular, reminding Subjects of their Duties to Magistrates and Governours, Servants to their Masters, and Husbands and Wives, of their mutual Obligations, to the

8 Verse of the 3d Chapter, where he returns again to general Exhortations, pressing upon them the Duties of Charity, Patience, and Temperance, or Sobriety, to the end of the 4th. Chapter. At the beginning of the 5th. Chapter, he exhorts the Elders or Pastors of the Church, to be diligent and faithful in feeding their Flocks; the younger sort to be Obedient, and all to be Sober, watchful and constant in the Faith, resisting their great Adversary the Devil, until the 10th. Verse, where he concludes this Epistle with an ardent Prayer for Believers, and particular Greetings. The Substance therefore of this Epistle may be reduc'd to these 3 heads, which by an exquisite and holy Skillfulness, are enterlac'd throughout the whole contexture of it. The First is, a Declaration of the inestimable Benefits, of the Redemption and Salvation purchased for us by Jesus Christ; the 2d is an Exhortation to the Fruits of Faith, and duties of Sanctification, both general and particular; and the 3d is a warning or admonition to Patience and Constancy in suffering for the Name of Jesus.

The Contents of the second Epistle General of S. PETER.

THO some in ancient times, have doubted of the Author, and Authority of this Epistle, as appears from Eusebius's Hist. Lib. 3. Cap. 22. yet we find, that there is no reason to question either the one, or the other; not only because the Inscription of the Epistle, bears the name of Simon Peter, and that the Author declares Chap. 1st. Verse 18. that he was one of the 3 Disciples of Jesus, who saw his Glory on the Mount; but also, because the Doctrine therein contained, is very consonant with that of the foregoing Epistle, and the rest of the Holy Scriptures. Moreover we find that the Christian Church has always re-

ceived it for Divine and Canonical. The Apostle therefore writes this his 2d Epistle, to the same scattered believing Jews, to whom he wrote the first, as appears from Chap. 3. 1. and gives his reasons for thus backing his former Epistle, Chap. 1. 12, 13, &c. It consists of 3 parts, according to the number of its Chapters. In the first, after the Inscription and Salutation, he represents to them the Grace and Benefits GOD had bestowed upon them, in order to their Salvation; and exhorts them to grow therein more and more; and by the practice of all Christian Virtues, to make their Calling and Election sure; signify

nifies his reason, for pressing this *Exhortation*, and the *obligation* they were under to receive it from one, who had been an *Eye-witness* of the *Divine Glory* of *Jesus*, and an *Ear-witness* of the *Testimony* given him by the *Father*, and whose *Doctrin* was the same, with that of the *Prophets*, and *Holy men* of old, *Chap. 1.* In the *2d*, he exhorts *Believers* to constancy and perseverance in the *Doctrin* of *Christ*, which they had received from the *Apostles*, to the end they might not be turned aside, by the deceit and cunning devices of false *Teachers*, which began then to manifest themselves, and would more fully be discovered afterwards; representing the certain *Destruction* which by their impiety they would draw down upon themselves and

their followers; and describing their wicked manners, *Conduct* and *Conversation*; to the end they might be the better known and avoyded, *Chap. 2.* He warneth them of *Scoffers*, walking after their own *Hearts Lusts*, who denyed the return of *Jesus Christ* to *Judgment*, and the end or *Consummation* of this *World*, in opposition to whom he asserts the *2d* coming of *Jesus Christ*, and describes the terrible end of the *World*, exhorting them from the expectation thereof, to all *Holiness* of *Life* and *Conversation*. And Lastly, concludes his *Epistle* by the *Testimony* of *S. Paul*, with a short, but serious *Capitulation* of his chief *Exhortations*, and a *Doxology* to our *LORD* and *Saviour Jesus Christ*.

The LIFE of S. PAUL.

Saint Paul, tho' not one of the 12, yet for his great Eminence in the *Ministry* of the *Gospel*, had the honour to be styled an *Apostle*; particularly above all the rest that were not of that Number; and hath justly the next place to *S. Peter* allotted to him, both in regard they were so conversant in their *Lives*, and inseparable in their *Deaths*. He was born at *Tarsus*, not only of *Jewish Parents*, but Originally descended from an ancient *Jewish Family*, of the *Tyibe* of *Benjamin* in *Judea*, where he had his *Education*, which was a flourishing *Academy*, whose *Scholars* (as *Strabo* testifies) excell'd those of *Alexandria*, and even *Athens* it self. In the *Schools* of this *City*, he was brought up from his *Childhood*, and became an excellent proficient in all the polite *Learning* of the *Ancients*, yet at the same time he was brought up to a *Manual Trade*, as even the Learnedst of their *Rabbins* were, for enabling them to get a *Livelihood* if occasion required it, it being a *Maxim* (especially amongst the *Jews*,) That he who teacheth not his Son a *Trade*, teacheth him to be a *Thief*; for *Learning* of old was not made an instrument to get a *Maintenance* by, but for the better polishing the *Mind*; so that the Learned among the *Jews*, were frequently denominated (as *Drusius* observes) from some one or other *Handycraft Trade*, as *Rabbi Judah*, the *Baker*; *Rabbi Jochanan*, the *Shoemaker*, &c.

Having at *Tarsus* attained to a great perfection in the *Liberal Arts* and *Sciences*, he

was sent to *Jerusalem* to be instructed in the knowledge of the *Laws*; and for the better accomplishing him in that *Study*, was put under the Tuition of *Raban Gamaliel* the Son of *Simon*, (the same probably that took up our *Saviour* in his Arms.) He was an eminent *Doctor* of the *Law*, one of the *Families* of the *Schools* at *Jerusalem*, and a Person of principal Note and Authority in the *Jewish Sanhedrim*, in which that grave and prudent *Speech*, before mentioned in the *Life* of *S. Peter*, which he made in behalf of the *Apostles*, and their *Doctrin*, took great effect. At the Feet of this great *Doctor S. Paul* was brought up, as he himself testifies, and by his instructions he soon advanced to that degree, that he gain'd himself a Reputation above all his fellow *Scholars*: Moreover he was a strict professor of the *Seet* of the *Pharisees*, which of all others amongst the *Jews*, was the severest and most *Magisterial*, and the professors thereof, generally great applauders of themselves for their *Sanctity*, despising and censuring all others as *Reprobates*, and unworthy of their *Society*, and presuming (as *Josephus* writes,) to govern even *Princes* themselves. With the fiery *Genius* of this *Seet*, our *Apostle* was too deeply infected, which made him a most zealous *Persecutor* of the *Saints*, so that when the blood of the *Martyr Stephen* was shed, I (saith he with sorrow after his Conversion) was standing by, consented to his *Death*, and kept the *Rayment* of them that slew him. Nay, of all the *Apparators*, and Inqui-

Inquisitors employed by the *Sanhedrim*, to Execute their Warrants upon those upstart *Hereticks*, as they call'd them, who preach'd against the Law of *Moses*; and the tradition of the *Fathers*; he was the Man that strove to be the forwardest. In this Zeal to execute his Office, as he was on his way to *Damascus*, with some others of his *Fellow-Officers*, breathing out *Vengeance* and *Destruction* against the poor *Christians*; there was on a sudden a most glorious Light shot full upon him, and the rest that were with him, so that they fell to the Ground in great amazement, and at the same time a Voice from Heaven was directed to him saying, *Saul, Saul, why persecutest thou me?* to which, as amazed as he was, answered, *LORD, who art thou?* the Voice replying, that it was *Jesus whom he persecuted*, and that it was hard for him to kick against the *Pricks*. He again desired further Instructions, *LORD*, said he, *what wilt thou have me to do?* upon which he was bid to rise, and go to *Damascus*, and there expect what should be further revealed to him; rising from the Ground he found his sight gon; in this plight being led to *Damascus*, he was there 3 days *Fasting*, and probably then he saw that *Celestial Vision* mentioned by him, wherein he heard and saw things past utterance, and had those *Divine Revelations*, which gave him occasion to say, That the Gospel he preached, he was not taught by man, but had it revealed to him by *Jesus Christ*. The 3 days being expir'd, *Ananias*, a devout Man, and one of the 70 *Disciples*, came to him, according to the command he had received from our *LORD*, who appeared to him, to go, and enquire for one *Saul of Tarsus*; and having laid his hands on him, told him his Message, upon which his Sight was restored to him, and the gift of the Holy Ghost conferr'd on him; presently after he was *Baptized*, and made a Member of the Church, to the great Joy of the rest of the *Disciples*, that he should become not only a *Professor*, but a *Preacher* of that Faith, which he so lately was a bitter Persecutor of. His stay at this time at *Damascus* was not long, for being warned away by a *Vision* from Heaven, he took a Journey into *Arabia*, where he Preach'd the Gospel for 3 years, and then return'd to *Damascus*, where the unconverted *Jews* eagerly sought his Ruin, endeavouring to seize him, but he escaped thro' the help of the *Disciples*, and the rest of his Friends,

who were zealous for his safety.

Thus far we have made an entrance into the *Life* and *Acts* of this great *Apostle*, with which there is scarce any thing equally memorable in *History*; nor could the further prosecution thereof have been omitted, but that all the *Travels* of this *Apostle* in the pursuance of his *Ministry*, from the time of his *Conversion*, to the last of his being at *Rome*, with the most principal *Transactions*, and the several *Accidents* that hapned to him therein, are already related in the exposition of the Map of the *Voyages* of the *Apostle*, and more particularly those of *S. Paul*; to which for avoyding needless Repetitions, the sequel of his *Life* may not unfitly be referr'd. We shall therefore make some Inquiry into the time and occasion of the several *Epistles* wrote to the several Churches; as also into the time and manner of his *Death*, and so proceed to the *Lives* of the rest of the *Apostles*.

When he went from *Athens* to *Corinth*, 'tis said he wrote his first *Epistle* to the *Thessalonians*, which he sent by *Silas* and *Timothy*, who returned during his stay; and before his departure he wrote his 2d *Epistle* to them, to excuse his not coming to them as he promised in his first. Not long after at *Ephesus*, he is said to write his *Epistle* to the *Galatians*; and before he left *Ephesus*, he wrote his first *Epistle* to the *Corinthians*. Moreover he sent from thence by *Apollus* and *Silas* to *Titus*, whom he left in that *Island* to propagate the Faith, and had made him *Bishop* thereof; in which he gives him advice for the better execution of his *Episcopal Office*. At *Macedonia*, whither he went from *Ephesus*, having by *Titus* received an account of the Church of *Corinth's* present state of Affairs, he sent by him at his return, when he was accompanied by *S. Luke*, his 2d *Epistle* to the *Corinthians*; and about the same time, he wrote his first *Epistle* to *Timothy*, whom he had left at *Ephesus*. From *Corinth* he went for *Macedon*, whither he sent his *Epistle* to the *Romans*, by *Phaeba* a *Deaconess* of the Church of *Cenchrea*, not far from *Corinth*. Going thence to *Rome*, he sent his *Epistle* to the *Philippians* by *Epaphroditus*, who had been sent from them with Relief, not knowing to what straits he might be reduc'd by his Imprisonment at *Rome*. In the next place he sends by *Tychicus*, his *Epistle* to the *Ephesians*. Not long after (if not about the same time,) he wrote his *Epistle* to the *Colossians*, and sent it by

Ephras his Fellow-Prisoner, for some time at Rome. As for his 2d *Epistle* to *Timothy*, there is some dispute about the time of his writing it; only it seems probable by authentic Authors, that it was writ after the *Philippians* and *Ephesians*. As for the *Epistle* to the *Hebrews*, it is not known when, or from whence written, and rather conjectured, than certainly known to have been S. Paul's. *Tertullian* judgeth it to be written by *Barnabas*; but the most received Opinion is, that it was S. Paul's, but written by him in *Hebrew*, and so sent to the *Jews*, and for the better Publishing it to the *Gentiles*, translated into *Greek*, some say by S. Luke, but others probably by S. Clement; for the style of whole *Epistle* to the *Corinthians* is observed by *Eusebius* and S. *Jerom*. to come very near the style of this *Epistle*, and to contain a purer vein of *Greek*, than is found in the rest of S. Paul's *Epistles*.

Our *Apostle* having been now 2 years a Prisoner at Rome, is at length set free, and soon after departs to visit other parts of the *World*, for the further divulging the *Gospel*; but into what particular parts, is variously conjectur'd; some think into *Greece*, and some parts of *Asia*, where he had not yet been; others will have it, that he went *Preaching*, as well into the *Eastern*, as *Western* parts of the *World*; for in his *Epistle* to the *Corinthians* 'tis said, That Paul being a Preacher both Eastward and Westward, taught righteousness to the whole *World*, and went to the utmost Bounds of the *West*. That he went into *Spain*, may be gathered both from his own Words, as intimating so to do, and also from the Testimony of other Authors, as *Theodoret*, who writes, That he not only went into *Spain* to Preach, but brought the *Gospel* into the *Iles* of the *Sea*, and particularly into our *Island* of *Britain*; and more particularly in another place, he reckons up the *Gauls* and the *Britains* amongst those People, to whom the *Apostles*, and especially the *Tent-maker*, as he calls him, had divulged the *Christian Faith*.

Farther mention of S. Paul we find none till his next and last coming to Rome, which is said to be about the 8th and 9th years of *Nero's* Reign; and he came in the fittest time to suffer *Martyrdom*, he could have chosen; for whereas at other times, his privilege of being a *Roman Citizen*, gained him those *Civilities*, which common *Mortality* could not

deny him; he had to do with a Person with whom the crime of being a *Christian*, weighed down all *Apologies*, that could be alledged; a Person whom *Lawfulness* and *Debauchery*, had made 7 times more a *Pagan*, than any custom, or *Education* could have done. What his accusation was, can't be certainly determin'd, whether it were his being an Associate with S. Peter, in the fall of *Simon Magus*, or his conversion of *Poppa Sabina*, one of the Emperours Concubins, by which he was curb'd in the Career of his insatiate Appetite: Neither can it be resolved, how long he remain'd in Prison; what the certain time of his suffering was, and whether (according to the custom,) he was first Scourged: Only *Baronius* speaks of a Pillars in the Church of S. Mary beyond the Bridge in Rome, to which both he, and S. Peter were bound, when they were Scourged.

'Tis affirm'd, that S. Paul and S. Peter, Suffered upon the same day, tho' different kinds of Death: Others will have it, that they Suffered on the same day of the year, but at a years distance; and others affirm, that S. Paul Suffered several years after S. Peter: But all agree that Paul as a Roman, had the favour to be Beheaded, and not Crucified: His Execution, was at the *Aqua Salvua*, 3 miles from Rome; and he is said to have converted the 3 *Souldiers*, that guarded him thither, who also Suffered for the Faith. Some of the Fathers add, That upon his Beheading there flow'd from his Veins, a Liguor more like Milk than Blood, the sight whereof (saith S. *Crysofom*) converted the Executioner.

He was Buried about 2 miles from Rome, in the way called *Via Ostiensis*, where *Lucina* a noble Roman Matron (not long after) settled a Farm, for the maintenance of the Church. Here he lay but indifferently, (as we may well suppose,) intombed for several Ages; that is, till the Reign of *Constantine* the great, who in the year of our Lord 318, at the request of *Sylvester*, then Bishop of Rome, built a very sumptuous Church, supported with 100 stately Pillars, and Beautified with most rare and exquisite Workmanship; and after all, richly gifted and Endowed, by the Emperour himself: Yet, was all this thought too mean an Honour, for so great an *Apostle*, by the Emperour *Valentinian*, who sent an Order to his *Prefect Salsitinnus*, to take that Church down, and to erect in

in its room, one more large and statelier; which at the instance of Pope Leo was richly adorn'd, and Endowed by the Empress Placidia, and doubtless hath received great additions ever since, from age to age.

Thus was brought up, became converted, and a Preacher of the Gospel, and thus was

put to Death and Buried, this great Apostle of the Gentiles, superior in Learning, and natural parts, and not inferior in Zeal, to any of the rest of the Apostles. We shall proceed according to our method, to the Contents of the several Epistles wrote by S. Paul, and first with that to the Romans.

The Contents of the Epistle of S. Paul to the Romans.

AS under the Old Testament, the Holy Ghost moved the Prophets, to set down their Revelations and Predictions in writing, to the end, that for time to come they might serve for instruction to the Church of GOD; so likewise he hath observed the same method under the New, inspiring some of the Apostles, to record the same Doctrine in writing, which they had Preached; and making choice to this end, of the form of familiar Epistles, as being very suitable to the simplicity of Primitive Christians, and very proper for joyning the Doctrine of Salvation, with the several practices and duties necessary throughout the whole course of a Christian Life. And tho' these Epistles were written upon sundry occasions, at divers times, and to several communities, or particular Persons; yet we shall find them all to compose one Body or System of Christian Doctrine: S. John the last of all the Apostles, having collected or compriz'd them together, with the other Books of the New Testament, (as Esdras had before gathered together, those of the Old) and added to them, the Seal of the Apostolical Authority, to make them unquestionable and inviolable. S. Paul therefore, who in Preaching had labour'd more than all the rest, was in a more particular manner made choice of, to leave more in writing, than any of them, concerning the Mysteries of our Salvation, in no less than XIV distinct Epistles; whereof the first is, that which is inscrib'd to the Romans, tho' not in order of time, (for his Epistles to the Thessalonians, to the Corinthians and Galatians, and the first to Timothy, as well as that to Titus, were writ before it, as the most exact Chronologers have observed) but by way of excellence and dignity, not only for the celebrity of the Church of Rome, whose Faith at that time was spoke of, and renowned throughout the World, Rom. 1. 8. but also for the sublimity of the matter, therein declared and contained.

This Epistle was not writ by the hand of Tertius, but dictated by the Apostle S. Paul; and subscrib'd with his own hand, in the City of Corinth, when he was upon the point of parting thence for Jerusalem, with the collections of the Churches of Macedonia and Achaia, for the Brethren at Jerusalem, and sent by Phoebe a Deaconess of the Church of Cenchrea, near the City of Corinth, Rom 15. 25, 26. &c 16. 1, 2, 22. This Epistle was not writ in Latin, as some without sufficient ground have supposed, but in Greek, as all the rest; forasmuch as that Language, was then most universally understood, and almost as familiar at Rome, as Latin it self. The Romans to whom this Epistle is address'd, where those Believers, of whom the new born Church at Rome, was then compos'd, having been planted there by the Doctrine of the Gospel which had made some Progress in that City, before ever the Apostle arriv'd there; The Apostle's aim in this Epistle was, to establish and confirm them in the Doctrine of the Holy Gospel, against those Errors, Schisms and Scandals, which even at that time, began to be fomented amongst Christians. Moreover, it also contains a brief, but solid and sound instruction, concerning the chief Articles of the Christian Religion; and of all the saving benefits, and transcendent priviledges, we receive from GOD, in and by Jesus Christ: So that we may well call this Epistle, The ocean of the Christian Doctrine, and the Golden Key of the Holy Scriptures, opening to us the understanding and meaning of them: And more especially, it leads us to a thorough understanding of the accomplishment of Promises, made to the people of Israel by Moses and the Prophets; concerning the common Salvation of the Jews and Gentiles. We may distinguish this Epistle, as likewise most of those that follow, into 3 principal parts: The first whereof is his Preface, ending at the 14 verse of the 1st Chap. The 2d, contains an ample in-

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instruction or declaration concerning the *Doctrine of Salvation*, and reacheth to the 15th ver. of Chap. 15. And the 34, is the conclusion of the *Epistle*, from thence to the end. As to the *Doctrinal* part of it, which constitutes the *Body* of this *Epistle*, the same is composed of many parts. In the first place, it treats concerning the *Justification* of Man before GOD, not by any of his works, but by the *Faith* which is in *Jesus Christ*; from the 16 ver. of the 1st Chap. to the end of the 5th. Secondly, Of *Sanctification*, or the renewal of mans mind, by the new *Birth* in *Jesus Christ*, from the beginning of the 6th Chap. to the beginning of the 7th; where he handleth of the *Spiritual Fight*, wherein the *Regenerate* are engaged, by reason of the contrary motions of the *Flesh* and *Spirit* in them; as in the 8th Chap. he sets forth the *Victory*, they obtain. by the *Spirit* against the *Flesh*; and the great comfort and assurance of *Salvation*, which accrues to them from this conquest, even in the midst of their sore *Persecutions* and *Afflictions*. In the 3d place, he treats concerning the *Eternal Election* of GOD, as being the *Original* and *Spring* of all these

excellent *benefits*, in the 9th Chap. verse 24. In the 4th, he speaks of *Gods effectual Call*, according to the determinate purpose of his will of the *Jews*, as well as of the *Gentiles*, to the end of the 7th Chap. And upon this occasion, he makes mention also of *Rejection* or *Reprobation*. In the following, 12, 13, 14, & 15 Chapters, he sets down the *Duties* of *Love* and *Gratitude*, wherein we stand obliged to the *Lord*, in acknowledgment of these his unutterable *Graces* and *Benefits*; as well with respect to the obedience, which is due to his commandments in general, in the 12 and 13 Chapters, as more particularly, with respect to the right use of things indifferent, and *Condescension* to those who are weak, and are not yet come to the knowledge of their *Liberty* in *Christ*; in the 14th Chap. and to the 13 first verses of the 15th. After which follows the conclusion of the whole *Epistle*, containing a *Christian* excuse of the liberty he had used in writing to, and exhorting of them, with assurance of his coming to them; and diverse *Salutations* of particular *Persons*; shutting up all with a *Thanksgiving*, and *Prayer* to GOD for them.

The Contents of the first Epistle of S. Paul the Apostle, to the Corinthians.

AFTER that the *Apostle* had continued at *Corinth*, the head *City* of *Achaia*, about a year and an half, and had gathered there a numerous *Church*. *Acts* 19. 9, 10, 11. he departed thence, with intent to *Preach* the *Gospel* of *Jesus Christ* in the other *Cities* of *Asia*: And some considerable space of time after this, being then at *Ephesus*, as may be seen, 1 Cor. 16. 8. he was informed by some of the *Family* of *Chloe*, 1 Cor. 1. 11. that some dangerous contentions, tending to *Schism*, were Budding amongst them; he received at the same time, also a *Letter* from the *Corinthians*, 1 Cor. 7. 1. in which they desired his advice, about some *Difficulties* risen amongst them; to all which he returns his answer in this *Epistle*, as follows. In the first place, after a short *Preface* in the 9 first Verses, he censures and reproves them, in the remaining part of the first Chap. and the 3 following, for the *Division* and *Divisions* crept in amongst them, chiefly occasioned by the *Pride*, and *Worldly Wisdom* of some

of their *Teachers*; who by their affectation of human *Eloquence* and *Philosophy*, adulterated the simplicity of the *Gospel*, and despised it in the *Apostle*. Next he blames them in the 5th Chap. for tolerating an infamous incestuous *Person* in their *Church*; and informs, how they ought to exercise the *Ecclasiastical Discipline*, and censure against him, and others, guilty of the like *Scandalous Enormities*: He exhorts them in the 6th Chap. not to bring the differences that happened amongst them, about outward matters, before the unbelieving *Magistrate*, but amicably to terminate the same amongst themselves; and sharply censures them, for the *Sin of Fornication*, still continuing to be practis'd amongst them. In the 7th Chap. he begins to answer the *Points*, about which they had desired his advice, and first treats of *Marriage*, and the mutual *Duties* of Married *Persons*, as also of *Virgins* and *Widows*; and afterwards in the 8th Chap. he discourseth of things offered to *Idols*, how far it was lawful

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lawful to eat of them, and in what cases it was necessary to abstain from their use. The 9th Chap. treats of the maintenance due to the Ministers of the Church; and in the 10th, the Apostle returns again to exhort them, to avoid Idolatry, and to abstain from things Offered to Idols. In the 11th Chap. he reproves some abuses crept in amongst them, with respect to their behaviour, in their Holy Assemblies, and the exercise of Divine Duties; as also in their Celebrating of the Lords Supper, and recalls them to the first Institution of it. In the Chapters 12, 13 & 14. he treats of Spiritual Gifts, and

the due and becoming use, and exercise of them, and more especially of the Gift of Prophecy and of Tongues. In the 15th Chap. he discourseth at large, concerning the Resurrection of the Dead, clearly illustrating, and convincingly proving the same, with a representation of the manner of it; and after having put them in mind, at the beginning of the 6th Chap. of the liberal Contribution the Greek Churches had made for relief of the poor believers of Judea; he concludes his Epistle, with some Exhortations and Salutations.

The Contents of the second Epistle of S. Paul the Apostle, to the Corinthians.

IN this Epistle, the Apostle chiefly defends his Doctrine and Apostleship, against the Accusations and Calumnies of some false Apostles; and after a short Introduction, contained in the 7 first verses, of the 1st Chap. he declares to them, to the end of the Chapter, the reason why he was not come to them, according to the Promise he had made them, in the foregoing Epistle; and that this delay of his, did not proceed from lightness or inconstancy, but by reason of the grievous Persecutions he had suffered in Asia; as also, because he was desirous to give them time to Repent of, and mend those faults whereof he had reproved them; to the end he might appear with greater cheerfulness, and comfort amongst them. In the 2d Chap. he gives an account, why he had writ with so much Vehemence and Severity, concerning the Incestuous Person; and exhorts them to admit and receive him again to their Communion, upon consideration of his Repentance and Godly Sorrow. In the 3d Chap. he sets forth the difference there is, between the false Apostles, wholly insinuating upon and pressing the Law, which he terms the killing Letter, and his Evangelical Doctrine, which is the Ministry of the Spirit, whose effect is to quicken and give Life. He declares to them in the 4th Chap. that they themselves, had experienced this difference amongst them, and that his Gospel had not been hid, except to those who perish; and by his own example proves, how effectually the Spirit of Jesus Christ, did exert and shew

himself, in and by the word of the Cross, for the forming and framing of men to Patience and constancy, under the greatest and most difficult Trials and Sufferings. In the 5th Chap. he teacheth how by the same Doctrine and Spirit of Jesus Christ, we become disposed voluntarily to quit this earthly Tabernacle, and to aspire to the hopes of a better Life; and declares that the foundation of this our expectation, is the Doctrine of our Reconciliation, by the Death of Jesus Christ, whose Ambassadors the Apostles were, sent abroad to Preach this Reconciliation to the World; from which blessed Doctrine in the 6th Chapter, he draws many pregnant and earnest Exhortations to a faithful improvement of the grace of GOD, as likewise to Patience and Godliness, representing his own person to them, for an example of these excellent graces; and warneth them to avoid all Communion with Unbelievers and Idolaters, upon the consideration of their being the Temple of the Living God, and the glorious promises made to them in Jesus Christ; from which glorious promises, he takes occasion in the 7th Chap. to exhort them to the perfecting of Purity and Holiness, in the fear of GOD; and declares the great satisfaction he had received, by understanding how well they had taken his former Reproofs, and given Evidence of their serious and hearty Repentance, for their past Sins. In the 8th and 9th Chapters, he discourses of Ministering to the relief of the Saints, and Almsgiving, how the same ought to be raised and employ'd.

employ'd; and exhorteth them to a bountiful liberality, from the great recompence and *Fruit* of that *Virtue*, so acceptable to God, and profitable to themselves. In the 10th Chap. he makes mention of the *Spiritual Power*, and *Authority* committed to him, not for destruction, but for *Edification*; to which he annexeth his boasting, of what he was through grace in *Christ*, being forced to it by the *Calumnies* of the false *Apostles*; shewing that they could boast of nothing, but what he could boast of with much more ground than they, and that in many things he far excell'd them all; to the end of the 11th Chap. In the 12th Chap. he makes mention of some particular *Revelations*, vouchsafed to him by *Jesus Christ*; being wrapt up

into the third *Heaven*; and acknowledgeth that to the end he might not be puffed up, through the abundance of these *Revelations*, there was given him a *Thorn in the Flesh*, an *Angel of Satan* to buffet him: Moreover, he declares how he had conversed, and behaved himself amongst them, as a faithful *Apostle* of *Jesus Christ*, without seeking his own interest in any thing. And lastly, in the 13th Chap. he threatens severity, and the exercise of his *Apostolical Power*, against obstinate *Sinners*, except they Repent; concluding his *Epistle*, in the 3 last verses, by wishing them all manner of *Prosperity*, presenting them with his ordinary *Apostolical Salutation*, and by expressing his ardent *Prayers* to GOD for them.

The Contents of the Epistle of S. Paul the Apostle, to the Galatians.

FOR as much as the Churches of *Galatia*, which S. Paul had planted, by the *Preaching* of the Gospel, *Acts* 16. 6, &c. & 18. 23, &c. had suffered themselves to be drawn aside, from the purity of his *Doctrine*, by means of certain false *Apostles*, who taught them to keep the *Ceremonial Law*, and more particularly, press upon them the necessity of *Circumcision*; and that men were not justified by *Faith* only, but also by the works of the *Law*; the *Apostles* and *Brethren* that were with him, judged it necessary to reprove and better inform them by this *Epistle*, in order to fortifie them against these *Errors*, by setting Gospel-Truth in a clear light before them. To this purpose, after the *Inscription*, comprised in the 5 first verses of the 1st Chap. he proves to them, by divers arguments, that they ought not to suffer themselves to be drawn aside from the *Doctrine* he had *Preached*, seeing there was no other Gospel to *Salvation*, but what he had delivered to them, assuring them that he had not received the same of man, but from *Heaven*, even from *Jesus Christ* himself, which he demonstrates to them, by the relation of his former *Conversation* amongst the *Jews*, and his miraculous *Conversion*, and calling to the *Apostleship*; that accordingly he did not go up to *Jerusalem*, to make himself known to, and confer with the *Apostles* there, but went immediately into *Arabia*, to

discharge his *Apostolical Function*, committed to him by *Jesus Christ* himself; that afterwards the most famous amongst the *Apostles*, gave to him the right hand of Fellowship, as a sign of their union, and agreement in *Doctrine* and *Function*: How he reproved even S. Peter himself, because he was not bold enough, in asserting and maintaining the *Christian Liberty*, for fear of displeasing some *Jews*, Chap. 1, and 2, to the 15 verse. And then in opposition to the *Doctrine* of these *Seducers*, he proves by many strong reasons, and evident examples, drawn from *Holy Scripture*, that man is justified before GOD, only by *Faith* in *Jesus Christ*; and not by the works of the *Law*, whether *Moral*, summarily contained in the 10 *Commandments*, or *Ceremonial*, consisting of *Ceremonies* and outward observations, which are all abrogated under the *New Testament*; with a refutation of the *Principal objections*, of these false *Apostles*, from the 15th ver. of the 2d Chap. to the end of the 4th. To which he adds a serious *Exhortation* to the *Galatians*, to stand in the liberty, wherewith *Christ* had made them free; with a caution not to abuse it, to carnal Licentiousness, but by the *Spirit*, to oppose the *Lusts* and *Works of the Flesh*; which he enumerates, and afterwards represents to them the *Fruits of the Spirit*; in which he exhorts them to walk and Live, Chap. 5th. And more particularly, he exhorts them

them to *Acts* of Charity, and Beneficence, as well towards Poor Believers, as towards the Ministers of the Word; and then concludes with a serious warning of them, to take heed of false Apostles, representing to

them their Avarice and Hypocrisy, and protesting his own sincerity; shutting up all with a hearty Commendation of them, to the grace of our Lord Jesus Christ.

The Contents of the Epistle of S. Paul the Apostle to the Ephesians.

THE Apostle S. Paul, having at first Preached at Ephesus, a famous City, and the Metropolis of the lesser Asia, as he past by that way, on his Journey towards Jerusalem, *Acts* 18. 19. did some time after return thither, and stayed there the space of 3 years; Preaching and Propagating the Gospel, as well in that City, as in the adjacent places, as appears from *Acts* 19. 1. and 20. 31. Inasmuch that he gathered there a great and flourishing Church, from whence (when he was at Maltha, on his way towards Jerusalem.) he sent for the Pastors and Elders of that Church, to warn them to take heed of those false Teachers; which after his decease, would creep in amongst them, and draw Disciples after them, *Acts* 20. 29. &c. Wherefore sometime after, being Prisoner at Rome, *Ephes.* 3. 1. & 6. 20. he judg'd it needfull to fortifie and confirm the Ephesians by this Letter, in the truth they had received; more especially against those, who limiting the Grace of GOD, did not set it forth in its full Luster and Glory. Wherefore after his Apostolical Salutation, contained in the 2 first verses of the 1st Chap. he declares in a most exquisite and sublime discourse, the saving Benefits, Privileges and Immunities Believers receive here in time, according to the Eternal Counsel, and Purpose of GOD in Jesus Christ, to the 15 ver. of the same Chap. Which declaration he continues, and concludes with an earnest Prayer to GOD, that it would please him, to strengthen and confirm them more and more, in the knowledge of this transcendent Grace, and efficacious virtue of Jesus Christ, who being taken up into Glory, sits at the Right Hand of the Father; and is constituted the Head over all things. In the 2d Chap. he represents to them the sad, miserable and lost condition, wherein they were formerly, when Gentiles, being strangers from the Covenant of Promise, without any hope of Salvation, and without GOD in

the World; and declares, that they were delivered from this deplorable state, by the Death of Jesus Christ; and that it is by the alone Faith in him, who hath broken down the middle wall of Partition, that they have been received into the Covenant of Grace. In the 3d Chap. He sets forth the excellency of this great Mystery of the Gentiles, being called and admitted to the Communion of Jesus Christ, without being oblig'd to keep the Ceremonial Law; declaring that this great Mystery, which had been hid and conceal'd from all former ages, was now so evidently revealed, and manifested by the Preaching of the Prophets and Apostles, that the Angels of Heaven wondered at it; and towards the end of the Chap. he again begs of GOD, that he would be pleased to fortifie them, by the power of his Spirit in the inward man, to the end, they might more and more be made sensible of the efficacious Grace and Love of Jesus Christ, dwelling in their Hearts by Faith. In the 4th, and following Chapters, he lays down several exhortations, to a suitable Christian conversation, inviting them above all things, to unity and perseverance in the Doctrine of the Gospel; for the preservation of which from all Errors and Corruption, Jesus Christ, now ascended up into Heaven, hath ordained and established several orders and offices in his Church, to the 17th verse of the 4th Chap. Afterwards he exhorts them, to put off the Old man with its deceitful Lusts, and to put on the New man, with all its Graces and Virtues. From thence to the 22d ver. of the 5th Chap. From whence he proceeds, to the more special duties of Man and Wife in the conjugal state, illustrating and inforcing them, from the Mystical Marriage of Christ and his Church, as being the true and original pattern of Matrimony; and this to the end of the 5th Chap. Next he handles the mutual duties of Parents and Children, as also of Masters and Servants,

to

to the 10th verse of the 6. Chap. Lastly, adviseth them to be provided with the whole armor of GOD, that they may be able to stand, and prevail in the combat against their *Spiritual Enemies*; and to pray continually, not only for themselves, but also for all *Believers*, and more especially for him, that

with all boldness he might preach the Gospel, for which he was then in bonds, concerning which *Tychicus* the Conveyer of this Epistle, would more amply inform them; and then shuts up all in the 2 last verses, with wishing them *Peace, Faith and Charity*, and commending them to the Grace of GOD.

The Contents of the Epistle of S. Paul the Apostle, to the Philippians.

THE Apostle S. Paul, having been divinely advertised by a Vision of a man appearing to him, in the *Macedonian habit*, to pass over into *Macedonia*, and Preach the Gospel there; began first to teach in the City of *Philippi*, where he gathered a famous Church, *Acts* 16. 12. And in compliance with the tender bowels and care he had for all the Churches, but especially for those planted by his own Ministry, he wrote this Letter to them from his Prison in Rome, and sent it by *Epaphroditus*, to strengthen and confirm them in the Faith of the Gospel, *Philip.* 2. 25. In which Epistle, after his wonted Salutation, he commends the *Philippians* for their perseverance in the Faith, notwithstanding his Bonds and Sufferings, which he relates to them, together with the good fruits his Sufferings produced; and declares, that though with respect to himself, it were much more eligible for him to die and be with Christ: Yet, that for their advantage and benefit, he was willing to continue in the Body, for their furtherance and increase in Faith, Chap. 1. He exhorteth them to the practice and exer-

cise of all Christian virtues and graces, and above all to *Patience, Perseverance, Unity and Humility*; setting before them, the Divine Pattern and example of Jesus Christ, who being in the form of GOD, took upon him the appearance of a Servant, and humbled himself even to Death upon the Cross; to which he subjoins a particular recommendation of *Timoshy* and *Epaphroditus*, Chap. 2. Afterwards, he forewarneth them against the wiles and seduction of false Apostles, who confounded the Law and the Gospel together; teaching that Salvation is to be attained, jointly by the works of the Law, and by the Faith of Jesus Christ; to which he opposeth his own example, who gloried in nothing, save only in the knowledge of Christ, and adviseth them to imitate him herein. Chap. 3. After some particular admonitions to Love and Unity; and exhortations to a Christian and godly Conversation, he acknowledgeth their liberality towards him, and represents to them, how very acceptable such sacrifices of Love and Charity were to GOD, concluding the Epistle with wonted greetings.

The Contents of the Epistle of S. Paul the Apostle, to the Colossians.

THE Colossians having embrac'd the Gospel of Christ, by the Ministry of some faithful Teachers, and particularly of *Epaphras*, there were found some amongst them, as well as the neighbouring Churches, of *Laodicea* and *Hierapolis*, Chap. 4. 13. who endeavour'd to mingle with the simplicity of the Evangelical Doctrine, the Philosophy of the Greeks, and some ceremonial observations of the *Mosaical Law*; whereupon the Apostle S. Paul, then a Prisoner at Rome, be-

ing informed hereof by *Epaphras*, (as appears from 1. 8. and Chap. 4. 12) thought fit to write this Epistle, and sent it to them by the hands of *Tychicus* and *Onesimus*, that they might be fully informed of all his affairs, and more especially to strengthen them in the truth against all the wiles and errors of *Seducers*. Accordingly the Apostle in this Epistle, after the Prefatory part of it, which reacheth to the 12 verse of the 1st Chap. briefly sets down, in a very high and lofty stile, the

the chief Heads of the *Evangelical Doctrin*, and more particularly treats concerning the transcendent excellence of the *Person* and *Office* of *Jesus Christ*, and the great *Benefits* and *Privileges* procured for us, by his *Death* and *Suffering*; and demonstrates that all the fulness of the *Deity* dwells, and is to be lookt for in him alone, to the 23^d verse, and from thence to the end of the Chapter. He exhorts them to persevere without wavering in the truth of this *Doctrin*, for which he suffered with *Joy*, as being made partaker therein of the sufferings of *Jesus Christ*, by whom he had been called to the *Apostleship*, to publish and *Preach* this great *Mystery* of *Christ* in the hope of *Glory*. In the 2^d Chapter, he forarms them against the Errors before mentioned, as well of those who by *Philosophy* endeavourd to corrupt the simplicity of the *Gospel*; as of those others who made it their business to introduce a *Superstitious Worship* of *Angels*, and subject *Believers* to the observation of the *Ceremonial Law*, which observances he declares were only shadows of those glorious realities purchased for us by *Christ*, who was the substance and *Body* of them all, to the end of the Chapter. In the 3^d Chapter, he begins to exhort them to a *Holy* and *Christian Conversation*, to the 6th verse of the 4th Chap.

And in the first place, he presseth them (in conformity with *Christ* their *Head*) to set their affections upon the things of *Heaven*, to mortifie the corrupt members of the *Old Man*, and to put on the *New Man*. (restored to the *Glory* of the *Divine* likeness) with all its *Virtues* and *Graces*, from the beginning of the 3^d Chapter to the 17th verse; and from thence passeth to the particular duties of *Husbands* and *Wives*, *Parents* and *Children*, *Masters* and *Servants*, to the 2^d verse of the 4th Chap. At the 2^d verse of the 4th Chap. he exhorts them to watchfulness in *Prayer*, and particularly for him; and to behave themselves with all Circumspection towards those without. So that this *Epistle* thus far, seems to be much of the same *Argument*, as the foregoing *Epistle* to the *Ephesians*, save only that the same *Doctrin*, is more briefly and succinctly delivered here. From the 7th verse to the end, the *Apostle* concludes his *Epistle*, declaring that he sent *Tychicus* and *Onesimus* to them, that they might be fully informed of his state and condition, to verse 9. Then adds several greetings to verse 17, and shuts up all with a charge, to cause this *Epistle* to be read also in the *Church* of *Laodicea*, to put *Archippus* in mind of being faithful in his *Ministry*, and to remember his *Bonds*.

The Contents of the First Epistle of S. Paul the Apostle to the Thessalonians.

THE *Apostle* S. Paul having with the danger of his *Life*, gathered a flourishing *Church* at *Thessalonica*, a great and Capital *City* of *Macedonia*; was forced together with *Silas* and *Timothy*, (by the persecution of the *Jews* there inhabiting, who stirr'd up the *Rabble* against them,) to escape thence to *Berea*; whither being followed by the same *Jews*, he left *Timothy* and *Silas*, and came to *Athens*, as may be seen at large, *Acts* 17. And afterwards they both being come to him to *Athens*, he sent *Timothy* to *Thessalonica*, to visit that *New-born Church*, for which he was greatly concern'd, to the end that he might edifie and confirm them in the *Truth*; now when *Timothy* was returned from thence, and had inform'd him, being then at *Corinth*, of the condition wherein he had found and left the *Believers* there;

he judg'd it needful to write them this *Letter*, according to what himself declares at the beginning of the 3^d Chap. This *Epistle* now, besides the *Apostles* inscription, consists of 2 principal *Parts*: in the first of which he strengthens them in the *Faith* they had received, to the end of the 3^d Chap. and this he doth in the 4 following *Branches*; for in the 1st Chap. he witnesseth, with thanks to *GOD* upon this account, with what extraordinary zeal, they had received the *Faith* in *Jesus Christ*, and been converted from *Idols* to serve the living *GOD*. In the 2^d Chap. he puts them in mind of his courage, sincerity, diligence and whole conversation amongst them, to the end he might shew himself a good example to them in all things; and this he doth to the 14th verse; and then relates the *Persecutions* they had patiently endured.

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endured, as well as himself, both from the *Jews*, and their *Countrymen*, to the 17 *verse*; and from thence to the end of the 3d Chap. he in very endearing terms expresseth to them, the desire he had to see them again, to the end he might supply, what might yet be wanting to their *Faith*, and that to this end he had sent *Timothy* unto them. In the other part, which he begins with the 4th Chap. he exhorts them to a *Holy Christian Conversation*, and to the exercise of several virtues, till the 13th *verse*; then adviseth them to moderate their mourning

for the *Dead*, from the hope they had of a *Glorious Resurrection*, at the last coming of our *Lord and Saviour*; to the 14th *verse* of the 5th Chap. from whence to the end, he presseth several exhortations, particularly to watchfulness and sobriety, to put on the *Arms* of their *Spiritual warfare*, to respect and highly esteem their *Pastors* and *Teachers*, to *Pray* without ceasing, &c. and concludes his *Epistle* with an ardent *Prayer* to *GOD* for them, with the wonted *Salutations*, and an earnest charge to cause this *Epistle* to be read before all the *Brethren*.

The Contents of the Second Epistle of S. Paul the Apostle, to the Thessalonians.

After the *Apostolical* Inscription contained in the two 1st *verses*, the *Apostle* commendeth the *Patience* and *Perseverance* of the *Thessalonians*, and comforts them against their sufferings, by the coming of *Jesus Christ* to *Judgment*, for the *Punishment* of *Persecutors*, and their deliverance, in the 1st Chap. Afterwards he informs them, that the *Day of Judgment* would not come so soon, as some might expect; because a general *Apostasy* was to precede it, and the *Revelation* of the *Man of Sin* or *Antichrist*, whose *Rise*, *Pride*, *Deceit* and *Downfall* he describes, adding a repeated exhortation to *Perseverance* in the *Faith*, to the end of the 2d Chap. Lastly, he exhorts them to a *Christian Conversation*; particularly charging them to *Pray* for him, to live in mutual

Love and *Charity*, to withdraw themselves from *Brethren* that walk disorderly, and live in *Idleness*, whom he reproves by his own *Example*; and exhorts and commands them to work with quietness and eat their own *Bread*, and adviseth the *Church*, to censure those that shall be found refractory and disobedient. To the 16 *verse* of the 3d Chap. and in the 3 following *verses* he concludes the *Epistle*, by his *Prayer* to *GOD* for them, and wonted greetings. So that this 2d *Epistle*, appears to be much of the same import with the first; because the *Apostle* having had no opportunity to visit the *Thessalonians*, thought good to write again to them, and back his former *Epistle* for their instruction and *Consolation*.

The Contents of the First Epistle of S. Paul the Apostle, to Timothy.

Saint Paul Travelling from *Ephesus* to *Macedonia*, had left *Timothy* at *Ephesus*, to govern that *Church* for some time, as being one of the principal *Churches* of *Asia*; which appears from the 3d *verse* of the 1st Chap. and whilst he was on his way, or as others judge, after he was arrived at *Philippi*, writes this *Epistle* to him; in the which he carefully and faithfully instructs him, and in his *Person*, all the *Ministers* of the *Gospel*, how they ought to carry themselves in their *Holy Function*. Accordingly in the 1st Chap. after the wonted *Apostolical Salutation*, he adviseth him to take

great care, that no strange or vain *Doctrine* be introduc'd into the *Church*, by those who pretending to be *Teachers* of the *Law*, do indeed know nothing; and points at the true use of the *Law*, to *verse* 11, from whence to the end of the Chapter, he propounds, in his own *Example*, an *Abridgment* of the *Gospel*, which was committed to him, charging *Timothy* to keep close and stedfast to it, and courageously to resist all gainfayers, as himself also had opposed *Hymeneus* and *Alexander*, and cast them out of the *Church*. In the 2d Chap. he ordains that *Prayer* be made for all men, and more parti-

particularly for *Kings*, and all in *Authority*; and prescribes a general *Rule*, how both *Men* and *Women* ought to behave themselves in the *Church*. In the 3^d Chap. he sets down the *Order* to be observed, in the calling or ordaining of *Pastors* and *Deacons*. In the 4th Chap. he foretells, how some in the last days shall depart from the *Faith*; forbidding *Marriage*, and certain sorts of *Meat*, which GOD had created to be received with thankfulness; he exhorts him to *Perseverance* in the *Truth*, and the constant *practice* of *Godliness*, which he declares to be profitable on all accounts; to attend to reading, exhortation and *Doctrin*; and to stir up the *Gift* he had received, by the laying on of *Hands*. In the 5th Chap. he informs him, how to carry himself in his censures and exhortations, to young or old *Men* or *Women*; par-

ticularly he instructs him, how those *Widows* must be qualified, who are admitted to the service of the *Poor*; and in how great esteem those *Presbyters* or *Elders* ought to be, that govern well, strictly charging him before GOD not to lay his *Hands* suddenly upon any *Man*. In the last Chap. he exhorts *Servants*, to be *Faithful* in their *Duties*; and again chargeth *Timothy* to have a care of false *Teachers*, who amuse themselves with unprofitable questions, and verbal contests; commands all to be content with their own *Condition*, and to beware of *Covetousness*; and exhorts *Timothy*, very pressingly to behave himself in all things as becomes the *Gospel*, and to charge *Rich Men* to be humble and charitable; and concludes his *Epistle*, with once more pressing *Timothy* to be *Faithful*, to the trust committed to him.

The Contents of the Second Epistle of S. Paul the Apostle, to
TIMOTHY.

THE Apostle S. Paul being a Prisoner at Rome, Chap. 1. 8. and perceiving his Death to draw near, Chap. 4. 6. writes this Second Epistle to Timothy who then was at Ephesus; in which (after the usual *Greetings*) he willeth him to come to him with the first occasion, signifying how earnestly he desired to see him because of his extraordinary *Piety*, in the which he had been Educated from his Infancy, by his *Mother* and *Grandmother*; and exhorts him seriously to make good use of the *Divine gifts* and *graces* bestowed upon him, and boldly to propagate the excellent and holy *Doctrin* of the *Gospel*, according to his *Example*: And this the rather, because all those of *Asia* had left him, besides Onesiphorus, who had been very helpful to him, Chap. 1. That in order to the further propagating of this holy *Doctrin*, he should commit the things (he had heard of him) to good and faithful *Men*, that might teach them to others, and particularly, to insist upon that capital and fundamental Point of the *Resurrection* of *Jesus Christ*: He comforts and strengthens him against *afflictions*, as well by his own

Example, as by the glorious Reward which attends such Sufferings; exhorts him to avoid all vain *Contests* and unprofitable *Disputes*, and to beware of *Hereticks*, such as *Hymenaeus* and *Philetus*, who denied the *Resurrection* of the *Dead*; to shun youthful *Lusts*, and to exercise himself in all *Christian Virtues*, Chap. 2. And to the end he might excite him to a greater degree of *Watchfulness*; he declares to him, what a dangerous sort of *Men* would arise in the *last days*, and oppose the sound and holy *Doctrin* of the *Gospel*, pressing him to follow his *Example*, and immovably to continue in the *Doctrin* he had learnt of him, as agreeing in all things with the *Holy Scriptures*; the profitableness and sufficiency of which, to *salvation*, he fully asserts, Chap. 3. Lastly, Foreseeing his approaching decease, he most seriously and earnestly exhorts him, to discharge his *Duty* with all faithfulness and diligence, and to come to him before *Winter*, because all had forsaken him, at his first appearance before *Nero*, in order to his *Trial*, and concludes with the wonted *Salutation*.

The Contents of the Epistle of S. Paul to TITUS.

TITUS, a Greek or Gentile by Birth, Gal. 2. 3. being Converted to the Faith, became a faithful Companion of S. Paul in his Travels, as well as in the Ministry of the Gospel, 2 Cor. 2. 12. and 8. 23. for the Apostle sent him to Corinth, to procure and receive a charitable Collection for the Believers of Judea, 2 Cor. 7. 14. and 8. 6, 16, 23. and 12. 18 and into Dalmatia, there to Preach the Word, 2 Tim. 4. 10. and into the Isle of Crete to provide the Churches with faithful Ministers, Chap. 1. 5. to which end also he wrote to him this Epistle, in which (after his wonted Greetings) he seriously informs him of the necessary Qualifications of the Ministers and Conductors of Churches, as to their Life, Doctrine, and Gifts; and afterwards, because in that City there were many wicked Men and Deceivers, who insisted on Jewish Fables, and taught the distinction of Meats, he chargeth him to censure and reprove them, and to stop their mouths, Chap. 1. Afterwards, because some wrested and abused the Doctrine of the Gospel, to encourage Licentiousness, he adviseth him to teach, as well all persons in general, Young and Old, Parents and Children, Husbands and Wives; as in particular, Believing Servants or Slaves, how to behave themselves in their

several stations and relations; and above all things, to shew himself a pattern of good Works in all holy and Christian conversation; teaching them, That the Doctrine of the Gospel declares, that the Saving-Grace (procured by Jesus Christ) was not revealed, to minister an occasion to Looseness of life and Licentiousness; but on the contrary, powerfully to engage us to the practice of all Virtues, Chap. 2. And so farasmuch as some also abused their Christian Liberty, to the encouraging of Rebellion, he presseth him in the 3d Chapter, incessantly to exhort Believers to Obedience, and subjection to the Superior Powers, and to behave themselves with all respect towards them, notwithstanding their being Heathens; and to this end puts them in mind, that before their Conversion they were such themselves, tho' now restored to a saving Condition, through the Love and Mercy of GOD in Christ, not by works of their own Righteousness, but of his meer Grace; adviseth Timothy also to avoid foolish Questions, and unprofitable Contests, and to reject Hereticks after the first or second Admonition; and having recommended some particular Affairs unto him, he closeth his Epistle with the wonted Greetings.

The Contents of the Epistle of S. Paul to PHILEMON.

THIS Philemon, to whom S. Paul writes here, seems to have been a Minister of the Gospel at Coloss, ver. 1. 17, 23. and Coloss. 1. 7. and 4. 9, 12, 17. whose Servant or Slave Onesimus, was run away from him, and had robb'd him; but coming to S. Paul, who was a Prisoner at Rome, he was Converted by him to the Christian Religion; and being desirous to return to his Master, he prays the Apostle to give him a Letter of Intercession and Recommendation to him, that thereby he might be restored to his Master's Favor. To this purpose S. Paul writes this Epistle, in which after the Inscription and Salutation in the three first Verses, after a becoming Insinuation, to gain Philemon's good will, by an expression of his Love towards him, and of the Virtues for which Philemon was noted; as particularly for his great Charity to Be-

lievers, and Faith in Jesus Christ, ver. 8. He declares, That he would not lay his Commands upon him in this matter, tho' well he might, but only affectionately desire him so, and then propounds his Request, shewing the justice and reasonableness of it, as being profitable to Philemon, and in some sort necessary 15 ver. acknowledgeth Onesimus his fault, but withal represents, that it prov'd an occasion of his Conversion, by which means he was now become his Brother, ver. 18. and becomes Surety to Philemon, for the loss he had sustained by him, v. 20. and at last concludes his Request with most tender and pathetic Expressions, v. 22. and wishes him to prepare him a Lodging, v. 23. Salutes him in the name of some of his Companions, v. 25. and shuts up all with his wonted Greeting.

The Contents of the Epistle of S. Paul the Apostle, to the HEBREWS.

Notwithstanding some have doubted concerning the Author of this Epistle, and have attributed it, some to S. Barnabas, others to S. Luke, and others again to S. Clement; yet all the ancient Greek Writers, and a good part of the Latin, do unanimously attribute it to S. Paul, and accordingly most of the Greek Copies of the New Testament retain this Inscription. S. Peter also writing to those of the Circumcision, witnesseth expressly, (2 Pet. 3. 15) that the Apostle S. Paul had also writ to them, according to the wisdom given unto him; which in all appearance cannot be meant of any other Epistle but this. Besides, if we please to confer, what we read Hebr. 13. 19, 23. with what S. Paul writes to Timothy, 2 Tim. 4. 16, 17. we shall find good reason to believe, that this Epistle was writ at Rome, at that time, when the Apostle (after his first appearing before Nero) had conceived some hopes of his Enlargement, and that he promis'd himself to be in a condition, to take a Journey soon after with Timothy to Jerusalem, to visit them; so that this Epistle seems to have been sent to make way for this his intended Visit.

This Epistle is a most excellent part of the New Testament, in the which (according to the Order commonly observ'd by S. Paul, in the most part of his Epistles, and in a lofty and divine Style) he treats at large of the transcendent excellency of the Person and Office of Jesus Christ our Saviour, to the 19th Verse of the 10th Chapter; and from thence to the end of the Epistle, he sets down several Exhortations, tending to strengthen and confirm them in the Faith of the Gospel, and in a holy and Christian Conversation. In the two first Chapters he treats of the Person of Jesus Christ; in the 1st he asserts and proves the Truth of his Eternal Divine Nature, and his Preheminence above all Angels; in the 2d, he demonstrates the Truth of his Humanity, or Human Nature, which he took from the Seed of Abraham, for our Redemption and Reconciliation to GOD the Father. In the

3d and 4th Chapters, he speaks of his Prophetical Office, exalting the same far above that of the great Prophet Moses; declaring, that his Doctrine (as being the Eternal Word and Wisdom of the Father) is far more sublime, worthy, and powerful, than that of Moses, or any other Prophet whatsoever; and consequently, that it ought the more carefully to be heeded and obeyed. In the 5th Chapter, he begins to treat of the Call of Jesus Christ to his Sacerdotal Office, and after a Parenthetical Discourse, reaching from the 11th Verse of that Chapter, to the end of the 6th, wherein he blames their dulness and unfitness to understand these Mysteries, and exhorts them to leave the Rudiments of Christianity, and to press on to the Perfection of a Man-like growth in Christ; he in the 7th Chapter proceeds, to set forth the Sacerdotal and Kingly Office of Jesus Christ, by a continued Comparison between Him and Melchisedeck, to the end of the Chapter. In the 8th, 9th, and part of the 10th Chapters, he represents the transcendent Excellence of the Priestly Office of Christ, by comparing his Eternal Priesthood with the Levitical Priesthood of Aaron, and the Temporal Covenant made with the Fathers, with the Eternal Covenant ratified by the Blood of Christ, and therewithal concludes the former part of this Epistle. At the 19th Verse of the 10th Chapter, he proceeds to the latter part, exhorting them in general, to Obedience and constant Perseverance in the abovesaid Doctrine, notwithstanding their Persecutions, and his Bonds. In the 11th Chapter, he gives an excellent description of Faith, and of its miraculous power and efficacy; and in the 12th, Discourses of the excellent properties of Christian Hope and Patience: And in the 13th Chapter, to the 13th Verse, he treats of the Duties of Christian Love and Charity; and then concludes his Epistle with an earnest and ardent Prayer to GOD for them, and a short Admonition, with an account of Timothy's being set at Liberty, and his wonted Salutation.

The

The LIFE of S. ANDREW.

OF all the 12 Apostles, S. Andrew was the first mentioned by Name, to have been a Follower, and Disciple of our Saviour; (the other Disciple who accompanied him being S. John the Evangelist,) whose Disciple he first was, being the Brother of S. Peter; He also was the first that brought his Brother Tidings of a Messiah come into the World, and was the occasion of bringing him to be his Follower and Disciple. What befell him in our Saviours Life-time, so far as is delivered in the Evangelist, has been already mentioned. After our LORD's Ascension, and the descent of the Holy Ghost on the Apostles, when they chose among themselves by Lot, each of them their part of the World to Preach in, S. Andrew is said to have had *Scythia*, and the adjacent Regions assigned him for his Province, to which he Travelled thro' *Galatia* and *Bythinia*, Preaching all the way he went. The first place he made any stay at, was *Amyzus*, from whence he went to *Trapezus*, and so from one place to another, till he came to *Nice*, where he stayed 2 years: From *Nice* he went to *Nicomedia*, thence to *Chalcedon*, and so thro' *Propontis*, and by the *Euxin Sea* to *Heraclea*. At *Amyzus*, *Nice*, and other places where he staid any time, by his Preaching and Miracles he Converted very many, Baptized them into the Faith and Ordain'd Priests and Deacons among them. From *Heraclea* he went to *Amesiria*, where the barbarity of the people made him soon weary and leave it; but far worse was his Treatment at *Sinope*, the Birth and Burial place of the Famous *Mithridates* King of *Pontus*, a place much Inhabited by Jews; out of this City (after divers inhuman Outrages committed upon him,) he was thrust out for Dead; but returned again, and the several Miracles which he wrought, brought many of them to a sense of their Errors, and afterwards treated him more civilly. At his first coming to this place, he met with his Brother Peter, who bore him company some time. From *Sinope* he return'd to *Amyzus*, so to *Trapezus*, and *Samosata*, (the Birth place of *Lucian*) in his Journey to *Jerusalem*; from whence after some short stay he is said to return to his *Scythian* Provinces, first to the Country of *Abasgi*, where at *Sebastople* a

City on the *Euxine-Shoar*, he Preach'd to the Inhabitants with success; hence he remov'd into the Country of the *Zeechi* and *Bosphorani*; but his chief stay was at *Chersonesus*, a populous City within the *Bosphorus* of *Thrace*; whence he went back to *Sinope* to confirm the Churches he had thereabouts Planted, and some say Ordain'd one of Paul's Disciples, Named *Philologus*, Bishop thereof. From *Sinope* he went to *Byzantium*, afterwards built by *Constantine*, and from his Name called *Constantinople*, where he Founded a Church, and Ordain'd S. Paul's beloved *Stachys*, first Bishop thereof. Being Banish'd this place by the then Governor, he fled to *Arginopolis*, where he staid 2 years; then journeying thro' *Thrace*, *Macedon*, *Thessaly*, *Achaia*, and *Epirus*, he settled at last at *Patra* a City of *Achaia*, where he seal'd with a resolute Martyrdom the verity of that Faith, which he had Preach'd both here and in so many places; the occasion whereof was (as is recorded in the Book called the Acts of S. Andrew's Passion) said to have been written by the *Achaian* Presbyters and Deacons, who were present at his Execution; however mentioned by *Philastrius*, (an Author who lived Anno Dom. 380,) his bold and free Application to *Aggeas*, *Proconsul* of *Achaia*, who came to *Patra* at the same time of his being there, with serious admonishment to forsake his Heathenish Superstitions and Idolatry, and to embrace the worship of the true GOD; by which advice, instead of being perswaded to reason, he became 7 times more hardned in his Pagan Lewdness, and did all he could with perswasions as well as Threats, to draw over this Apostle to Sacrifice to his Gods and to renounce the Christian Religion he so zealously Preach'd, for the saving of his Life; which when he saw him bent against, even to the Death, he then resolv'd his Death, and committed him to Prison, from which (for that time) the people somewhat mollified by his Doctrine, and innocent Life, by a high hand delivered him. But being brought again before the *Proconsul*, and resolutely withstanding, as before, all the powerful Arguments he could use to bring him over; he incens'd him to that height, that without more delay, he proceeded to pronounce Sentence of

Death

Death on him, and with so much the greater Fury, as being so much exasperated for having converted his Wife *Maximilla*, and his Brother *Stratulus*. After Sentence of Death pronounced, he was committed to the *Lictors*, and had his naked Body Scourged by 7 of them one after another; which done, command was given, that he should not be Nailed to the *Cross*, but ty'd with Cords, to make his Death the more lingering; nor was it a common sort of *Cross*, but made *Salter-wise*. In this posture he is said to have hung 2 days, and in that Languishing condition, exhorting the people to stand fast to the Faith, which he had Preached unto them. Being Dead, his Body was taken down, and by *Maximilla* the *Proconsul's-Wife*, ordered to be Embalm'd, and decently Interr'd; but from this place of Burial, in after Ages, his Body

was by *Constantine* the Great, remov'd to *Constantinople*, and Buried in that Church, which he had there Built in Honour of the *Apostles*, remaining so incorruptible, that in *Justinians* time, in repairing that part of the Church, his Body was found in a *Wooden-Vessel* among the Rubish, and with great care reposit in his former place. We shall conclude with the Character given this *Apostle* by *Hesychius*, an ancient and creditable Author; *S. Andrew*, saith he, was the first born of the *Apostolick Quire*, the main and prime Pillar of the Church, a Rock before the Rock, the first Fruits of the beginning, a Caller of others, before he was called himself, a Preacher of that Gospel that was not yet believed, or entertained, and a Revealer of that Life to his Brother, which he had not yet perfectly learnt himself.

The LIFE of S. JAMES the Great.

Saint James, commonly surnamed the Great, either for his Age, or some particular Honours conferred on him by our LORD, was Born (some say) at *Capernaum*, others at *Bethsaida*, in *Galilee*. He was the Son of *Zebedee*, a Fisher-man, but of more than ordinary Note, keeping several Servants under him for that Employment; and Mary surnamed *Salome*, formerly *Taviphilia*, was Daughter of *Cleopas's* Sister, or rather Cousin German to Mary the Mother of our LORD. Whilst he was exercising himself in his Fathers Trade, in the Sea of *Galilee*, our Saviour passing along the Shoar, seeing him and his Brother in a Ship busie about their Nets, called to them to follow him, and to be his Disciples, promising to make them Fishers of men. This command they readily obeyed, and not long after were called to the *Apostolical Office*. Moreover these 2 Brothers, and Peter, made up the *Triumvirat*, before mention'd in *S. Peter's* Life, and were admitted most particularly of all the rest, to several of our Saviours most grand Transfigurations. They were at the raising of *Tairus's* Daughter, they were at his Transfiguration, and Spectators of his bitter Agony in the Garden. And as *Simon*, was by our LORD new named Peter, so these 2 Brethren were named Boanerges, or the Sons of Thunder, alluding perhaps, to the power and vehemency they shew'd in the delivery of their Doctrin. How

S. James steer'd his Course, after our Saviours Ascension, is variously discours'd. *Sophronius* saith, he Preach'd to the Converted Jews. The *Breviary* of *Toledo*, *Isidorus*, and an Arabic Copy of *Anastasius*, and the Spanish Writers in general, will have it, That after the Martyrdom of *S. Stephen*, having Preached and Planted the Gospel up and down *Judea* and *Samarina*, he Travelled into the Western parts of the World, meaning *Spain*, and the *British Isles*, but more especially *Spain*. But whether he were a Traveller into these Western parts, or whether his Ministry was confined to *Judea* and the parts thereabouts; certain it is that at *Jerusalem*, we have the last account of him; it being the place where he first of the *Apostles*, received the Crown of Martyrdom, by the means of *Herod Agrippa*, Son of *Aristobulus*, and Grandchild of *Herod the Great*, who caus'd this *Apostle* to be apprehended, Imprisoned, and Beheaded; which said Death the Soldier that Guarded him, or as some say, one of his Accusers (convinc'd by the constancy he shew'd at his Tryal, embracing the Christian Faith,) suffered along with him. How Divine Vengeance overtook this vain-Glorious Prince, for the Death of this Righteous person, is at large deliver'd in *Holy Writ*. As to the miraculous Passage of his interment in *Spain*, we can only relate what is Recorded by a Monk of the Abby of *La Fleury* in France.

France, viz. that when *Ctesiphon* was by the *Apostles* at *Jerusalem* design'd for *Spain*, with the Ordination of *Bishop*, he (with others his assistants) carried along with them the Body and Relicks of this *Apostle* in a Ship without *Oars* or *Pilot*; they landed at a Port in *Spain*, where (after an appearance of an extraordinary *Light* from *Heaven*) the Body was on a sudden taken from them, and conveyed to the place of its Interment; but upon their trouble for so great a loss, and their recourse to earnest Prayer, they were directed by an *Angel* to a place about 12 Miles from the *Sea*, which being the Jurisdiction of a *Noble-Woman*, whose Estate lay all thereabouts, by name *Luparia*; they applied themselves to her, for leave to bury the Bones of the *Apostle* in her Territory, which met with such entertainment at first, as might well be expected from such a bigotted *Pagan* as she was, that is, *Contempt*, *Indignation*, and *Curses*: But their second Address, accompanied with *Miracles*, and the destroying of a *Dragon* that cruelly harassed all the Country thereabouts,

made so happy an Impression in her Mind, that of an *Idolatress*, she became a *Potaresse* for the *Christian Faith*, and converted her *Idol Temples* into Churches of Religious Worship, and dedicated them to the honour of this holy *Apostle*, and gave the Victory to *Christianity* over *Heathenish Superstition* throughout all her Jurisdiction, and the adjacent parts round about. From the place of his first Interment, *Iria Flavia*, he is said to have been afterwards conveyed to *Compostella*, if at least *Iria Flavia* were the place of his first Interment, and not rather as a learned Author observes, the same with *Compostella*, so contracted by long time, and the vulgar abuse of words from *Jacomo Possolo*. However it is, great reformation is made yearly to this place, upon the fame of those mighty *Miracles*, said to be done by the Relicks of this *Saint*, inasmuch that *Baronius* calls this place, *The great store-house of Miracles*, lying open to the whole World. But this Relation is not inserted as Canonical.

The LIFE of S. PHILIP.

OF this *Apostle* there is not much Recorded in *Holy Writ*, but that he was born at *Bethsaida*, and his being the only *Disciple*, that stayed altogether with our *Saviour*, from the first time of his Call: Who his Parents were is not delivered, but is generally believed to be also a *Fisherman*. What part of the *World* fell to his Lot, in the division made by the *Apostles*, we have no very certain, and Authentick account; but it is the probable conjecture of some, that upper *Asia* was his Province; where having for many years successfully discharged his *Apostolical Function*, he betook himself to *Hierapolis*, a Rich and Populous City of *Phrygia*, where seeing the People besotted to the adoration of a great *Serpent*, or *Dragon*; he partly by the destruction thereof, (which he is said to have procured by his earnest Prayers to *Heaven*), and partly by representing to them, the Stupidity of their *Idolatry*, and the sadness of their Condition, if they persisted in it; he drew off great numbers of the People, from their blind worship, to the embracing the true Faith. But this the *Magistrates* took so heinously, that nothing less than his *Death* would serve their turn; as a *Prologue* to which, they caused him to

be severely Scourged; then he was either Crucified, (or as some say, Hung up by the Neck against a *Pillar*. It is further added, That at his Execution, the ground upon which the People stood, sunk under them, which when they were troubled at (as an act of Divine vengeance upon their Sins,) it suddenly stopt. His dead Body being taken down, and decently buried by his Sister *Mariamme*, a constant companion with him in his Travels, and *Bartholomew*, a fellow-sufferer, (but not at this time executed,) for being nailed to the Cross, he was taken down upon a sudden panick fear, that for the present surprized them. *Policrates* Bishop of *Ephesus*, not speaking of his *Martyrdom*, only tells us, That *Philip*, one of the 12 *Apostles* died at *Hierapolis* with 2 of his Daughters, who persever'd in their *Virginity*. Which Testimony confirms, what is generally attested of him, by the ancient Writers, viz. That he was a Married man: There was never any thing of writing produc'd, that could be certainly ascrib'd to this *Apostle*; that Gospel which the *Gnosticks* would have been the Author of, being only a forgery for the patronizing of their horrid principles, and brutish Practices.

THE

The LIFE of S. BARTHOLOMEW:

THAT this was one of the 12 *Apostles*, is not to be doubted, though mentioned by a different name; for that *Nathaniel*, whom *John* the *Evangelist* joyns with *Philip*, at their first coming to *Christ*, is doubtless the same *Person*, which the other 3 *Evangelists* mentions by the name of *Bartholomew*; which may be supposed, to be rather a denomination from his *Family*, than his own proper name; for as *Peter* is called *Bar-Jona*, that is, the Son of *Jona*, so *Nathaniel* might be called *Bartholomew*, as it were *Bar-tolmai*, that is, the Son of *Tolmai*, which some will have to be the same with *Ptolomy*, and thence take occasion to derive him from the Nobles of the *Ptolomies* of *Egypt*; but this seems to have little agreement with what the *Evangelists* unanimously speak of *Nathaniel*; namely, that he was of *Cana* in *Galilee*. Whatever his *Trade* or course of *Life* was, tho' most probably a *Fisherman*, he received from our *Saviour* at first sight, this high *Character*, That he was a true *Israelite* indeed without guile. His *Travels* for the propagation of the *Gospel*, are said to have been towards *India*; for a more particular *Testimony* whereof *Eusebius* writes, that *Pantenus* (a famous *Stoical Philosopher*) after his *Conversion*, being zealous to promulge

the *Gospel*, taking a *Journey* into some parts of *India*, there found the *Gospel* of *S. Matthew*, which *Bartholomew* had left behind him. However it were, as to his remote *Travels*, he was at *Hierapolis* with *Philip*, where he narrowly escaped *Martyrdom*; from thence he went to *Lycania*, where he *Preached* with success; his last and fatal removal, and where he suffered *Martyrdom*, was *Albanopolis*, a *City* in *Armenia*, or rather *Cilicia*, if it be the *Urbanopolis* of *Nicephorus*; for seeking to reclaim the *Inhabitants*, from their gross *Idolatry*, he was laid hold on by the *Magistracy*, not enduring that any should go about to alter their establish'd *Religion*, and was *Crucified*, some say, with his head downwards; others, that he was first *Fled*, and then *Crucified*. His *Body* is said to have been removed to several places, first to *Daras* a *City* on the borders of *Persia*; next to *Laparia* one of the *Eolian Isles*; from thence to *Beneventum* in *Italy*, and lastly to *Rome*. Upon this *Apostle* there was fathered a *Gospel* by certain *Heretics*, out of design for countenancing their own opinions; but it was rejected by *Pope Gelasius*, as *fabulous*, and altogether *supposititious*.

The LIFE of S. THOMAS.

OF the *Birth* and *Parentage* of this *Apostle*, we have no account; only we find in *Scripture*, that his *Surname* was *Didymus*; which in *Greek* signifieth *Twin*, and so doth the *Syriac*, *Thauma*, from whence *Thomas*; so that in effect one Name serves but to interpret the other. He was a *Jew*, and supposed a *Galilean*: *Simeon* the *Metaphrast* affirms him born of very mean *Parents*, and brought up a *Fisherman*; but withal well instructed in the knowledge of the *Scripture*. His slowness of belief in the matters of our *Saviour's Resurrection*, seems not so much an effect of an obstinate *Infidelity*, as of the weakness of his *Faith*, too much overrul'd by human Reason; wherefore instead of being angry with him, took the more pains to convince him by an ocular and manual Demon-

stration. Whether his *Province* assign'd him was *Parthia*, is not certain; the like is his being said to *Preach* to the *Medes*, *Persians*, *Hircanians*, *Babrians*, and (as some add) the *Ethiopians*. As to his *Travelling* a great way into the *Eastern Countries*, as far as *Sumatra*, anciently *Trapobane*, and the *Country* of the *Brachmans*, the *Discoveries* made by the *Portugals* in those *Parts* seems capable of giving a surer account in some things than can be expected from the *Ancients*, partly from *Monuments* and *Writing*, and partly from the *Traditions* of the *Christians* there: They relate that *S. Thomas* came to *Socotora*, thence to *Granganor*, and so forwards, making some progress in his works; then returning, came to the *Kingdom* of *Cormandel*, and at *Malibar* he began a *Church* for his *Converts*, but was

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hindered by the *Priests*, whose profit was too great to part with their *Diana*, till *Sagarpo* (the Prince of the Country) convinc'd by the *Miracles* he wrought, not only suffered the Work to go on, but embrac'd the *Faith*, and by his Example multitudes of the People did the like. But this success of his *Ministry* hastned his *Martyrdom*; for the *Brackmans* well knowing that their *Trade* would be quite lost by the altering their *Country Religion*, resolv'd by his death to put a stop thereon; and to that end, knowing that he used daily to resort to a certain *Tomb*, or *Monument*, for exercise of his private *Devotion*, not far out of the *Town*; they went thither with a Company of *Aimed-men*, and as he was intent at *prayer* (after they had pour'd on him a shower of *Darts* and *Stones*) one amongst them, to make a quick dispatch, run him through the *Body* with a *Launce*. His *Body* being taken up by his *Disciples*, was *Buried* in the *Church* he had lately built, which afterwards became a magnificent *Structure*. From hence some affirm it was removed to *Edessa* in *Mesopotamia*; but the the *Christians* of those parts affirm the contrary. The *Donative* given by King *Segame* for the building the *Church* is inscrib'd in *Brass Tables*, which are said to

have been brought to *Don Alphonso*, Vice-Roy of *India*, under *John* the Third, King of *Portugal*; the *Inscription* being interpreted to him by a *Learned Jew*. Another thing of great Remark, which we are told of, is a *Cross* found in the *Chappel* of *S. Thomas* at *Malibar*, on which is an *Inscription* (interpreted by a *Learned Bramin*) which contains all the *Passages* of this *Apostle* from his first coming to *Malibar*, to his *Death*, in that place. To conclude, for confirmation of what hath been said of this *Apostle*, The *Portugals* (at their Arrival in these Parts) found great numbers of *Christians*, called *Thomas-Christians*, a sort of People very poor, and having very mean and plain *Churches*, without any *Pictures* or *Images* of *Saints*, or any other *Representatives*, but that of the *Cross*. They are under a *High-Priest* or *Patriarch*, to whom all the *Christians* of the East are subject, who hath his Seat at *Muzal*; the Remainder, is of the ancient *Selucia*, who with 12 *Cardinals*, a lesser *Patriarch*, and several *Bishops*, orders all *Religious Affairs*. They have several remarkable *Rites* and *Customs* observ'd amongst them, which at large may be seen in *Oseius*, *Paulus Venetus*, and some other *Learned Writers* of the Affairs of these Parts.

The LIFE of S. JAMES the Lesser.

TO wave the Controversie of those, who besides *S. James* the Greater, and *S. James* the Lesser, will have a third, Surnamed the *Just*, who they say was *Bishop* of *Jerusalem*. We shall follow the more probable Opinion of those who make out, that there were but the two first. This *Apostle* is most probably the Son of *Joseph*, espous'd Husband to the *Blessed Virgin* by his former *Wife*, whom *S. Jerom* styles *Escha*; *Hippolytus* (*Bishop* of *Porto Salome*) adding, That she was the Daughter of *Aggi*, Brother to *Zacharias*, Father to *John* the *Baptist*; whence he might well be reputed our *LORD's* Brother, since he himself was reputed the Son of *Joseph*: And whereas our *Apostle* is by some called the Son of *Alpheus*, it may very well be understood either of *Joseph's* being called by another Name, *Alpheus*, as hath been already observ'd of others in the same nature, or of his being of a particular *Sett* amongst the *Jews*, call'd *Alpheus*. As to the place of his *Birth*, and profession of *Life*, no mention is

made of either in *Scripture*; only as to the first, the *Jews* in their *Talmud*, call him a Man of the *Town* of *Secania*. After the *Resurrection* of our *LORD*, he appear'd to him in particular; as is Recorded by *S. Paul*; In the next place (saith he) after he had manifested himself to the five hundred Brethren at once, he was seen of *James*; which is generally meant of this *Apostle*. *S. Hierom*, from the *Nazarens Hebrew Gospel*, in which are several *Passages*, not found in the *Evangelists*, gives us this particular Relation, viz. That *S. James* (after he had drunk of the *Cup* at the Institution of the *Last Supper*) solemnly Swearing, That he would not eat Bread again, till he saw the *LORD* risen from the Dead; He (as soon as he was Risen) appear'd to him, and commanded Bread to be set before him, took it, brake it, and blessing it, gave it to *James*; saying, Eat thy Bread, my Brother, for the Son of Man is truly Risen from among them that sleep. Not long after our *Saviours Ascension*, he for his near Relation to *Christ*,

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was before all the rest, chosen Bishop of Jerusalem by the Apostles; and this has the greater probability, since doubtless for the same reason Simeon, who was next of Kin, was his next Successor in that See. Moreover, in the Synod of Jerusalem, after matters had been long debated in the Controversies between the Jews and Gentiles, James at last stood up and gave his definitive Sentence to this effect: *I judge it so.* The more careful he was in the Administration of his Episcopal Office, and the Success he had therein, so much the more enflamed their Malice against him, especially since they could not have their will on Paul, by reason of his Appeal to Caesar, and not being able to effect their design under Festus his Government, they resolv'd to dispatch him before the Arrival of Albinus the New Governor; to this end Ananias, the High Priest of the Sect of the Sadducees (the most Cruel of all the Jewish Sects) suddenly calls a Council, before which the Apostle with others being called, are Arraign'd and Condemn'd as Infringers of the Law; but because they thought not fit to proceed with open Violence against him, for fear of the People (among whom were many Converts;) the Scribes and Pharisees, as the most subtle in the Art of Dissimulation, are set upon him to entrap him with specious Pretences; telling him, *That knowing him to be a Just man, they doubted not, but he would comply with them in drawing off the Seduced People, from the Opinion they had falsely conceived of JESUS, supposed to be the Messiah; and to going up with him to the Pinnacle of the Temple, that he might be seen and heard of all, they thus accosted him; Tell us, O Justus, seeing the People are thus generally led away with the Doctrine of Jesus, who was Crucified, what is this Institution of the Crucified JESUS? To which the Apostle with a loud Voice answered, Why do ye enquire after JESUS the Son of God? he sits in Heaven, on the right Hand of his Father on high, and will come again in the Clouds of Heaven.* Hereupon the People below openly proclaim'd, *Glory to Jesus; Hosannah to the Son of David.* The Learned Politicians seeing themselves thus deceived, cried out, *That Justus himself was become an Impostor; and in a rage threw him*

down, which so bruised him, that he miraculously escaped Death; but he soon recovered strength enough to get upon his Knees, and pray for these his malicious Enemies; who nevertheless more enraged to see themselves frustrated of their Murtherous design, resolv'd to prosecute what they had begun, and continued pelting him with stones, as he was on his Knees, till one among them (merciful in Cruelty, to put an end to his lingering Pain) beat out his Brains with a Fullers Club. This untimely and barbarous Death was in the 86th year of his Age, and 24 years after the Ascension of our Saviour. He was buried in the place of his Martyrdom, near the Temple, where a Monument was erected, which remained a long time after: But Gregory, Bishop of Tours, saith, *He was Buried on Mount Olivet, in a Tomb which he built for himself, and where he had caused Zacharias and old Simeon to be Entomb'd.* There is generally received for authentick only one Epistle of his Writing, supposed to have been written a little before his Martyrdom, as having some Passages relating to the approaching Downfall of the Jewish Nation. It is directed to the Jewish Converts, dispers'd up and down the Eastern Countries, to comfort them in their Sufferings, and to confirm them in their Faith against the Gnosticks, and other erroneous Opinions. True it is, that some of the ancient Greek Fathers have supposed, that this Epistle was not writ by this Apostle, but by another of that Name, Sir-named The Just, and who is also called Oblivias, being one of the 70 Disciples of our Saviour, and who (by the Apostles) was Consecrated the first Bishop of Jerusalem; but so farasmuch as almost all the Greek Copies in the Inscription, or Title of this Epistle express the Name of this Apostle, and that it is not at all probable, that one who was only a Disciple should undertake to write a Circular Letter to all the Churches for their Confirmation and Instruction, whilst the Apostles were yet in being, to whom this Charge particularly appertain'd, we have great reason to conclude, that the Author of this Epistle was indeed an Apostle, because otherwise the Canonical and Apostolical Authority of this part of the New Testament, might be call'd in question.

The Contents of the General Epistle of S. JAMES.

THE *Apostle S. JAMES* having writ this *Epistle* to the scattered *Believers* of the *Circumcision*, who had already been instructed in the Principles of the *Christian Religion*, and professed the same; we find that herein he doth not so exactly treat of the *Fundamental Articles* of *Christianity*, as the other *Apostles* do in theirs: But because some of these believing *Jews*, began to despond and be discouraged, because of the extrem violence of *Persecution*, and that others of them did not live in a sufficient conformity to the *Doctrine* of *Christ*, his chief aim in this *Epistle* seems to have been, partly to comfort and strengthen them against those *Miseries* and *Afflictions* they laboured under; and partly to exhort them to joyn a *Holy, Religious, and Christian Conversation*, to the outward Profession of *Faith* in *Jesus Christ*. To this purpose, (after the *Inscription*) he exhorts them to *Patience* under the *Cross*, which commonly accompanies the Profession of the *Gospel*, representing the good and saving *Fruits* springing from thence; and teacheth, That *Wisdom* being the *Gift* of *GOD*, is to be sought for of him alone; That when any one is *Tempted to sin*, it is not *GOD* that tempts him, but his own *Lust*; That it is not sufficient to *Hear the Word* of *GOD*, but that it must be exprest in our *Actions* and *Practices*; and declares wherein true and pure *Religion* consists, *Ch. 1.* He proceeds to exhort them, not to accept and regard the *Persons* of the *Rich*, to the undervaluing or despising of the *Poor*; and

teacheth, That *Saving Faith* must always be accompanied with *good Works*, because *Faith without Works is dead*, *Chap. 2.* He censures and reproves those who rashly or arrogantly take upon them, to instruct or correct others; exhorts to bridle the *Tongue*, shewing what a powerful Instrument it is, either of much good or great mischief, and that true, divine *Wisdom* consists in *Meekness* and *Peaceableness*, being an utter Enemy to *Envy*, *Strife*, *Partiality*, and *Hypocrisy*, *Chap. 3.* He earnestly presseth them carefully to avoid *Evil Lusts*, by representing to them the mischievous effects of them; and exhorteth them to *Humility* and true *Repentance*, and to avoid all evil *Speaking* and *Judging* of others; reproves those who frame *Worldly* designs and projects, and please themselves in the imaginary success of them, without having an Eye to the uncertainty of humane *Life*, or the superintendence of the *Divine Providence*, to which they ought to commit themselves and all their affairs, *Chap. 4.* He severely threatens the *Rich*, who abuse their *Riches*, and oppress the *Poor*; and exhorts the poor by many arguments, patiently to suffer the Injuries of the *Rich*; strictly forbids all *Swearing*; teaches those who are afflicted and diseased, what they ought to do for their comfort, and recovery; sheweth the wonderful power of *Prayer*, and how great a good it is to reduce a straying *Brother* to the *Truth*.

The LIFE of S. JUDE.

THIS Saint *Jude*, otherwise called *Thaddæus*, or *Lebbæus*, is undoubtedly delivered to have been the Brother of that *James*, called *The Just*, and the Bishop of *Jerusalem*, and consequently one of the Sons of *Joseph* by his former Wife, *Judas* being certainly the Name of one of the four; and he is commonly called, *Judas the Brother of James*, to distinguish him from the Traytor *Iscairiot*. After our *LORD'S Ascension*, *Thaddæus* the *Apostle* is said to have been sent by *S. Thomas* to *Abgarus*, Governour of *Edessa*; and it is the most general Opinion, that it was this *Judas*

Sirnamed *Thaddæus*; for it is certain there was another *Thaddæus*, one of the 70, who also had been there before. However it be, the general Account of his *Travels*, is, That he went *Preaching* first up and down in *Judea*, then visited *Samarita*, *Idumea*, and some Parts of *Arabia*; afterwards, *Syria*, and *Mesopotamia*; and lastly (as the forementioned Author delivers) came to *Edessa*, where perfecting what the other *Thaddæus* had begun, he died quiet in his Bed. On the other hand, *Dorotheus* reports, That he was slain at *Berytus*, and honourably Buried there. The Writers of

of the *Latin Church* agree in general, That Travelling into *Persia*, after a good success of his Ministry for many years, at last (for envighing against the superstitious Rites of the *Magi*) he was by their suggestion and designs put to a cruel *Death*. There is only one *General Epistle*, that is directed to all *Christians* in general, own'd to be of his writing;

and this for a long time was suspected, as quoting an *Apocryphal Book*, called the *Apocalypse* of *Enoch*; but at last (upon better consideration) it was received as *Canonical*. The main scope of it is, to dehort *Christians* from giving way to the *Errors* of the *Gnosticks*, and the debauched Principles of *Simon Magus*.

The Contents of the General Epistle of S. JUDE.

THE *Apostle* S. Jude following the Example and Method of S. Peter in his 2d Epistle, wrote this, to exhort *Believers* to Perseverance and Constancy in the Faith, and to forewarn them against false Teachers, and profane Scoffers, 1. And accordingly after the *Inscription* and *Salutation*, 3. He exhorts them to contend earnestly for the Faith, and shews them the necessity of it, because many ungodly Men were crept in amongst them, 5. And declares the horrible Punishment, and *Divine Vengeance* that is prepared for such, confirming it, by the example of the *Rebellious Israelites* in the *Desert*, 6. The *Apostate Angels*, 7. And the *Inhabitants* of *Sodom* and *Gomorrah*, 8. He describes these *Seducers* by their despising and Dominion,

and speaking evil of *Dignities*, 11. And by their following the way of *Cain*, of *Balaam*, and of *Corah*, 12. That they are the Spots of *Christian Communion*, Slaves to their Lusts, inconstant, and wandering Stars to whom *Eternal Darkness* is reserved, 14. Which he confirms by the *Prophecy* of *Enoch*, 16. Enumerates more of their *Qualifications*, and assures them that those were the false Teachers of whom the *Apostles* had warned them, 20. He again presseth the same Exhortation to perseverance in the Faith, backing it with the promise of *Eternal Life*, 22. And to endeavour the recovery of such as are seduced, 24. Shutting up all with a *Doxology* to GOD our Saviour.

The LIFE of S. SIMON the Zealot.

THAT among the 4 Sons which *Joseph* had by his first Marriage, one was called *Simon*, is not deny'd; but that this was the same *Simon* is not made out from any substantial Authority. Some will have him, because he is styled in the Catalogue of the *Apostles*, *Simon the Canaanite*, to be of *Cana* in *Galilee*; others (upon the same consideration) make him that *Bridegroom*, whose Nuptial Solemnity our LORD honoured with his presence; whereas in truth, he was firnamed *Canaanite* rather from his Temper, which probably was hot and sprightly, than from his Country. *Canaanite* being in Hebrew, what *Zealot* is in Greek, which signifies *Zeal*; or else from a particular Sect among the *Jews*, called the *Zelots*. But gross is the mistake of those who will have him the same person with *Simon* Son of *Cleophas*, and Suc-

cessor in the See of *Jerusalem* to *James* the Just. Being Elected into the *Apostleship*, he continued with his Brethren till their dispersion up and down the World into their several Provinces; and then he is said to have taken his Journey to *Egypt*, *Cyrene*, and other parts of *Africa*; thence thro' *Mauritania*, and all *Lybia*, and lastly, to have come over into the *Western Islands*, and in particular into this Isle of *Great Britain*, where after he had Preached, and wrought many Miracles, and undergone a world of Troubles and Difficulties, he suffered Martyrdom, as is confidently affirmed by *Nicephorus* and *Dorotheus*; and this is confirmed by the *Greek Menologies*, which tell us, that he went at last to *Britain*, where having revealed the light of the Gospel to many, he was Crucified by the Infidels, and Buried there.

The

The LIFE of S. MATTHIAS.

OF the Parentage and Birthplace of this Apostle, we have no account either in Scripture, or elsewhere; he was elected into the Apostolic Office after our LORD's Ascension, by the rest of the Apostles into the room of Judas Iscariot; and after the dispersion, having spent some time in Judea, (not to insist upon the fabulous relation of his Preaching in Macedonia, and escaping the effects of a Poysonous Cup given him for Experiment, and curing 150 persons that had drank of it before;) he is by Greek Writers said to have Travelled Eastwards. Nicephorus saith into higher Ethiopia; and Sophronius into lower Ethiopia; but if we intend the place where he chiefly fixt, it must be Cappadocia, since his principal residence is delivered to have been at the confluence of the River Apfarus, near the Haven Hyffus. To be sure in his Travels he met with many troubles and difficulties, and fell among a sort of barbarous and untractable people, by whose hands in the end he suffered Martyrdom, Anno Dom. 61. Though first he had the good success to bring over to the Faith great Numbers. Dorotheus tells us, he died at Sebastople, and was

Buried near the Temple of the Sun. An ancient Martyrology relates him to be apprehended for a Blasphemer by the Jews, and by them Stoned, and afterwards Beheaded. The Greek Offices observe, that as Judas was hanged on a Tree, so Matthias his Successor suffered upon a Cross. His Body some say, having been kept a long time at Jerusalem, was Translated thence by Helena the Mother of Constantine the Great, to Rome, where some parts of it are shewed at this day, with great Veneration: others will have it, that they were brought to Triers in Germany, and there still preserved his Anniversary, which the Western Churches celebrate on the 24th. of February, but is kept by the Greek Church in August, as appears by the Greek Menologies. There hath been Published, under the Name of this Apostle a Gospel, mentioned by Eusebius, and others of the ancients, but condemned by Pope Galasius, as having been rejected by divers before him; likewise certain Traditions cited by Clemens Alexandrinus, by which the Nicolaitans, Marcionites, and Valentinians patronize several of their erroneous Tenets.

An Historical CHRONOLOGY, according to the Seven Periods of the World, used in History.

CHAP. I.

The Division of the Ages of the World.

THose that are not willing to take the trouble upon them, which a thorough inquiry into Antiquity requires, nor care to employ their Studies in the profoundest researches of Chronology, but content themselves with a general view of things, may be pleased to take notice, That as the Week is divided into 7 days, so all the time from the Creation of the World to this day, is divided into 7 Periods or Ages. The first Period begins at the Creation, and ends at the Deluge, and contains 1656 Years,

1 Month, and 16 Days: The 2d Period begins at the ceasing of the Deluge, that is to say, from the year 1657, and ends at the Call of Abraham; which was in the year 2083, and contains 426 Years, 4 Months, and 18 Days. The 3d Period, begins at the Call of Abraham, and ends at the deliverance of the Israelites, from their Egyptian bondage, which was in the year 2517, and contains 430 years. The 4th Period begins at the Children of Israel's coming out of Egypt, and ends at the Founding of Solomon's Temple, which

which was in the year 3992, and contains 479 years and 17 days. The 5th Period begins at the Founding of the Temple, and ends at the Jewish Captivity, which was in the year 3468, Cyrus then giving them leave to Return; and this Age, or Period, contains 476 years. The 6th Period begins at Cyrus

his permitting the Jews to Return, and ends at the Birth of our Saviour Jesus Christ, which was in the year 4000, and so contains 532 years. The 7th Period, begins at the Birth of our Saviour, and is to end with the Expiration of the World.

CHAP. II.

The first Period, or Age of the World.

NOW to come to a particular Account of every one of these Ages; in the first place, we have the first Age deciphred to us by this ensuing Table, which comprehends all that the Scrip-

ture mentions of the Original of the World, of the Creation of our first Parents, and of the Birth and Death of the ancient Patriarchs.

The Table of the First Age of the World.

	Born in the year of the World.	Lived in the year of his Life.	Lived after he had begot Children.	Lived in all.	Died in the year of the World.
1. Adam	1	130	800	930	930
2. Seth	130	105	807	912	1043
3. Enos	235	90	815	905	1140
4. Cainan	325	70	840	910	1235
5. Malaleel	395	65	830	895	1290
6. Jared.	460	162	800	962	1422
7. Enoch.	622	65	300	365	987
8. Methusala	687	187	782	969	1656
9. Lamech	874	182	595	777	1651
10. Noah	1056	500	450	950	2006

Lived together.									
Adam	Seth	Enos	Cainan	Malaleel	Jared	Enoch	Methusala	Lamech	
with	with	with	with	with	with	with	with	with	
800	807	815	840	830	830	365	365	365	
965	717	745	775	775	735	300	300	300	
605	647	680	680	680	680	680	680	680	
535	582	603	603	603	603	603	603	603	
470	582	680	775	830	830	830	830	830	
308	365	365	365	365	365	365	365	365	
243	355	453	748	603	735	300	300	300	
56	68	266	361	416	548	113	777	777	
		84	179	234	366		600	595	

Anno Mundi, This Table makes all things very clear; by which we see the Age of the Ten first Patriarchs, the time in which they were Born, the time wherein they began to have Children, how many years they lived afterwards, and what Age they were of when they died. The Scriptures hath exactly marked out all these Circumstances; and from thence it is that we have taken whatsoever is here set down; from thence it is that we know the Deluge hapned in the year of the World 1656, being it hapned in the 600th year of

Noah who was Born in the 1056th year of the World. But as to the particular Transactions in this Period, or Age of the World, it will be convenient to make a farther Enlargement.

We shall not here say any thing touching the Journal of the first Week, and History of the Creation, it being treated of in the beginning of the Old Testament, to wit, the six days Work; we suppose that the common Year of the Jews, which began with the Month of Tisri, with the Equinox of Autumn,

was also that of the *Patriarchs*, and of the *Creation*. So that in the *sixth day* of this first *Month*, which partly answers to our *September*, and partly to *October*, *Adam* and *Eve*, were created after the Image of *GOD*, in the *Eve* of the first *Sabbath*, which is our *Friday*; *GOD* having blessed and sanctified the following, to be the *Day* of his *Rest*. 8 days after (according to the most common Opinion) they sinned against *GOD*, and were driven out of *Paradise*, tho' comforted by the *Evangelical Promise*, That the *Seed of the Woman* should bruise the *Serpents Head*, *Gen. Chap. 1, 2, 3*.

Cain was born in the first Year of the *World*; *Abel* in the second, each with their *Female* to be their *Wives*; 'tis said *Cain's* was called *Calmanna*, and *Abel's*, *Delbora*: These irregular and incestuous *Marriages*, as now accounted, were not so then, as being in the first spring of *Nature*; *GOD* also designing of one *Blood* to make all *Mankind*, and derive it from the same *Fountain*, *Acts 17. 26*. 'Tis not to be doubted, but since the *Birth* of these two, to that of *Seth*, *Eve* had more *Children*, of each *Sex*, and in this first fruitfulness of *Nature*, more than one at a time; Whence arose *Cain's* fear after his *Parricide*, *Gen. 4. 14*.

Abel and *Cain* being now grown up, apply themselves, the first to feeding *Cattel*, the latter to the cultivating the *Earth*; and worshiping according (without doubt) to the *Orders* which their *Father* had received from *GOD*: They offer different *Sacrifices*, according to their different *Functions*; but *GOD* having given a particular *Approbation* to the *Sacrifice* and *Piety* of *Abel*, by *Fire*, or otherwise, *Cain* conceived thereat, so great a *Grudge*, that he resolved to kill him. *GOD* reprehends him for this unjust malevolency, remembering him of the *Superiority* he had over his *Brother*, by *Birth-right*, and that *Abel* acknowledging it, as he did, ought not to be the *Object* of his *Hatred*. Yet he persists in this wicked humor, draws his *Brother* apart (under pretence of *Kindness*) and privately *Murders* him. *GOD* calls him to account for it, condemns him to be punish'd, and yet provides for the security of his *Life*; he retires into the *Country* of *Nod*, there begets a Son named *Henoc*, and builds a *City* (to which he gives the same Name) by the assistance, (without question) of the rest of his *Brethren*, of their

Families, and his own, *Gen. 4. 1, 2, &c.* This *Fatricide* hapned about the Year of the *World* 130, in which *Seth* was born, whom *GOD* substituted to our first *Parents*, in the place of *Abel*, *Gen. 4. 25*. *Josephus* pretends, that *Seth* erected two different *Columns*, the one of *Brick*, the other of *Stone*, on which he wrote *Astronomical Observations*, to be preserved to *Posterity*. 'Tis certain, that *Seth* apply'd himself to *Piety*, and all manner of *Vertues*, otherwise than the *Men* of his time; and that *Moses* having said little of the cursed *Race of Cain*, *Gen. 4. 5*. sets on a particular deduction of the *Descendents of Seth*; it being from him that all *Men*, since the *Flood*, draw their *Original*.

Of *Seth*, Aged 105 Years, and who lived moreover 807, was born *Enos*, in the Year of the *World* 235, under whom those who made with *Seth* a *Profession* of *Piety*, as the *Children of GOD*, began to separate themselves from the profane *Canaanites*, to attend his pure service, *Gen. 4. 26. & 5. 6. 7*.

Of *Enos*, Aged 90 Years, was born *Kenan*, *Anno Mundi* 325, of *Kenan* Aged 70, *Mahaleel* in the Year 395, and of him Aged 65, *Jared* in the Year 460. *Gen. 5. 9, &c.*

About this time the profane *Lamec* of the *Race of Cain*, signaliz'd himself in impiety; being the first that brought *Bigamy* in mode, contrary to the order, and institution of holy *Marriage*, by which two were to become one *flesh*, *Matth. 19. 4, 5, 6*. and shew'd himself to his 2 *Wives*; *Hada* and *Tilla* to be a bloody and violent Spirited man. Of *Hada* were born *Jabal*, who invented the use of *Tents* for *Shepherds*, and *Jubal*, who was the first *Inventor* of *Musical Instruments*. Of *Tilla* was born *Tubalcain*, who was the first *Smith*, and his Sister *Nahama*, who is thought to have invented the *Art* of *Spinning* and *Weaving*, *Gen. 4. 19, &c.* Not that these 4 have been the first *Inventors* of these *Arts*, seeing *Cain* and *Abel*, for their different *Professions*, had learnt of *Adam* some use of *Tents*, *Knives*, *Cisars*, *Spades*, &c. but they may be properly said to have polished and bettered what they had received of that kind. Those who think *Idolatry* began soon in the *World*, do here search the rise of it, pretending that *Tubalcain*, whom *Paganism* made its *Vulcan*, as her *Venus* of *Nahama*, did forge *Images*; that *Jabal* built up *Tabernacles* for them, that *Jubal* serv'd them with his *Organs*, and other *Musick*;

sick; and *Naham* adorn'd and clothed them with her *Woolen* and *Linnen*.

In *Anno Mundi* 622 of *Jared*, Aged 162 years, was born the Patriarch *Enoch*, a Man of exemplary *Piety*, the 7th after *Adam*, and enlightened with *Prophetical* knowledge, *Jude*, v. 14. Tho the Book heretofore published under his Name (Stuffed with divers Errors) is a fictitious story.

Of *Enoch*, Aged 65 years, was born *Anno Mundi* 687, *Methusalem* (who lived the longest of all Men, to wit, 969 years) 235 years after his Birth, his Father *Enoch* in the 300 years of his Life, (during which time he constantly attended the *LORD*) was carried up into *Heaven*, that he might not see death, *Gen.* 5. 24. *Hebr.* 11. 5. After the Death of *Adam*, *Anno Mundi* 930, the taking up of *Enoch* in the year 987, and the decease of *Seth*. In the year 1042 Corruption slipt in amongst those who made a more particular profession of the Fear and Service of *GOD*, by the *Marriages* they contracted with the *Canaanites* and others; whence came those fierce and impious *Giants*, *Gen.* 6. 1, 2, 4. which has furnish'd *Paganism* with those Relations of *Gigantomachia*.

To *Methusalem* (aged 187 years, in the year 874, which was 113 years before the Translation of *Enoch*, and of *Lamech*, aged 182 years) was born *Noah*, in *Anno Mundi* 1056, and who was thus named by his Father, as expecting something great and salutary from him, *Gen.* 5. 29. and in effect, tho he were not the *Messias*, who promises and gives Life and Rest to our Souls, he was however the Type and Figure of him.

Under *Noah* the *Herald*, or *Preacher* of Righteousness, 2 *Per.* 2. 5. Corruption came to its perfection, and *GOD* began to denounce to Men the resolution of destroying them; yet allowing them the term of 220 years to Repent, *Gen.* 6. 3. *Noah*, aged 500 years, and 100 before the *Flood*, began to have his three Sons, *Gen.* 5. 32. and 6. 10. *Japhet* was the eldest, *Gen.* 10. 24. who was born in the year 1556, or 1557. *Shem*, the second, born in the year 1558; and *Cham*, the youngest, *Gen.* 9. 24. one or two years after; for in that the *Genealogy* of *Shem* is recited the last, *Gen.* 10. 20. and 11. 10. is not because he was the last amongst these 3, as when he is sometimes named the first, doth not prove he was the eldest; but because to his Family, was restrain'd the Promise of the *Messias*, and

that from him was born *Abraham*, of whom (and his Posterity) *Moses* undertook the History, and not of the other two. About the time of the Birth of *Noah*'s 3 Children, he was commanded by *GOD* to build the *Ark*, to preserve in his Family the Seeds of Human kind, with all the several species of Animals, which *GOD* would cause to come there, whereby to replenish the Earth after the *Deluge*, *Gen.* 6. 13, &c. During the Life of *Noah*, his Father *Lamech* died, aged 874 years, and in the year of the World 1651, which was 5 years before the *Flood*; and *Methusalem* his Grandfather, aged 969 years, in *Anno* 1655, being at the end of the year, or at the beginning of 1656, which was about a Month before the *Deluge* began. *Noah* then in the 600 year of his Life, the 100 of *Japhet*, 98 of *Shem*, 97 of *Cham*, and the World 1656, entered into the *Ark* with his Wife, his 3 Sons and their Wives, being but 8 Persons, 1 *Per.* 3. 20. in the 2d Month of the year partly answering our *October*, and partly our *November*, the 17th day of the Month, in which the *Deluge* began, which increased for 40 days, *Gen.* 7. 11, 12, 17, &c. It's not to be doubted, but that this *Deluge* was universal (*Moses* having affirmed it in express terms) and drown'd all Living Creatures, *Gen.* 7. 19, 20, 21, &c. And because that if any place of the Earth was to have been exempted, *GOD* perhaps would have sent *Noah* and his Family thither, together with the rest of the Living Creatures, which he designed to spare, without condemning them to so long and incommodious a Prison in the *Ark*, during one whole year.

The *Deluge* lasted a year and 10 days; it increas'd, and continued in its highest degree 150 days, *Gen.* 5. 24. at the end of which the Waters began to decrease; so that on the 17th of the 7th Month, answering partly to our *March*, and partly to our *April*, the *Ark* rested on the Mountain of *Ararat* in *Armenia*: On the 1st day of the 10th Month of the year, the tops of the highest Mountains began to discover themselves; 40 days after *Noah* sent out a *Raven*, and then a *Dove* 7 days after, to see whether the Earth dried, without being certainly informed; but 7 days after the *Dove* returned with an *Olive-Leaf*, whereby the Patriarch knew that the Waters abated; and being sent out the third time (7 days after) he returned no more. Then on the first day of the year 1657, with which

U u began

began the year 601 of *Noah*, the Earth was wholly dried; whereupon the *Patriarch* took off the Cover from the *Ark*, and thus probably let go the *Fowls*; but he waited for the Divine Appointment to go out himself; which he received, and obeyed the 27th day of the 2d Month; and as soon as ever he

set foot on the Earth, he built an *Altar*, and offered his *Sacrifice* to the *LORD*, who promis'd him, there should be no more such a *Flood*; and establish'd the *Bow*, that is, the *Rain-bow* in the *Heaven* for his infallible Seal thereof, *Gen.* 8. 1, &c. and 9. 11, 12.

CH A P. III.

Of the Second Period, or Age of the World.

WE have already observed, that the *Second Age* of the World begins at the end of the *Deluge*, and at the Call of *Abraham*; that is to say, it begins in the year of the World 1657, and ends in the year 2083, thereby containing in all 426 years.

This following Table declares the number of Years contained in the succession of the other ten *Patriarchs*; who followed those of the first *Age*, and how many years they lived one after another.

The Table of the Second Period, or Age of the World.

	Phame	Nachor	Sarug	Reku	Phaleg	Heber	Sale	Arphaxad	Shem	Noah	Lived in all	Lived in the year of the World	Lived after he had begun Children in the year of his life.	Born in the year of the World
1. Shem									with 448	with 348	600	1558	100	1558
2. Arphaxad								with 348	500	348	338	1996	35	1658
3. Sale							with 313	465	303	465	433	2126	30	1693
4. Heber						with 273	435	273	403	435	464	2187	34	1723
5. Phaleg					with 249	401	239	369	430	401	239	1999	30	1757
6. Reku				with 219	371	209	339	400	209	371	239	2026	32	1787
7. Sarug			with 187	339	177	307	368	177	207	339	230	2049	30	1819
8. Nachor		with 157	309	147	277	348	147	177	200	309	148	1997	29	1849
9. Thare			128	280	118	248	309	118	171	280	205	2083	130	1878
10. Abraham									150					2008
Abraham came into the Land of Canaan, aged 75 years.														2083

All appears very clear in this Table. We find in the 4 first of these *Patriarchs*, that the years of the life of Man, were at that time become half in half shorter than before, and that the 6 following *Patriarchs* were yet shorter Liv'd by half than the 4 preceding. Moreover the following Table will shew us, how long they lived one with another. But before we proceed to the 3d Period, we shall make a further enlargement on this.

Anno Mundi 1657. *Noah* having began

a new Epoche by Prayer and Sacrifices; and received new Orders and Promises, applies himself to Agriculture, dresses the Vine; is inebriated with his Fruit; is derided by *Cham* and *Canaan*, his youngest Son and Grandson; and in fine, dies Aged 950 years, being 350 years after the *Deluge*, *Gen.* 9. 20, &c. Seeing the Families of his 3 Sons to multiply exceedingly, he divided to them the Earth, which also they distinctly Peopled by their Posterity: To *Japhet* he gave Europe; to *Shem*,

Shem, Asia, and to Cham, Africa; which may be gathered from what *Mosis* recites, *Gen. 10. 1. &c.* But to say something particularly of the Family of *Shem*, at the Age of an 100 years, being 2 years after the Flood, *Arphaxad* was born to him in the year 1658, if we take these 2 years after the Deluge begun, or 1659, if we take them after the Deluge was over. *Shem* survived 500 years the Birth of his Eldest Son, and died aged 600 years.

Arphaxad begets *Selah* at the age of 35 years, and died in the year 438 of his life: Between *Arphaxad* and *Selah*, several reckon *Cainan* as Son of the first, and Father of the second, *Luke 3. 36.* But the most able Chronologists acknowledge, That *Cainan* without and against the Authority of the Original Hebrew Text, has been first inserted in the Greek Text of the Old Testament, by some Transcriber, and from thence into several Copies of *S. Luke's Gospel*; for all of them have it not. *Selah* at 30 years old begets *Heber* (from whose Name several think the Hebrew Tongue is so called, as being conserv'd in his Family after the confusion of *Babel*) and died aged 433 years. Of *Heber*, aged 34 years, was born *Peleg*; after which, he lived more than 430 years, *Gen. 11. 10, &c.* *Peleg* was thus named, because that in his time the Earth was portioned out, *Gen. 10. 25.* either for that his Birth in the year of the World 1757, being 100 years after the Flood, falls into the time of the confusion of Languages; or that his Father Prophetically imposed on him this Name, because this should happen in his time, tho at the end of his days; or whether we are to believe a double division of the Earth, the first by a bare project, which was fairly carried on under the direction of *Noah*, between the 3 Brethren; in pursuit of which, to enlarge and extend themselves, they came from *Armenia*, to encamp in the Land of *Shinar*: The 2d effective, which has necessarily followed the Confusion of Languages. 'Tis certain that under *Peleg*, and during his Life, was first undertaken the Enterprize of the Tower of *Babel*, which GOD overthrew by the Confusion of Languages, *Gen. 11. 1, 2, 3, &c.* 2d, *Nimrod* the Son of *Chur*, and *Cham's* Grandson, who perhaps was the first Author of this haughty design, began by *Babel*, and other places built in the Country of *Shinar*; that is, *Chaldea*; the establishment of his Tyranny, *Gen. 10. 8, 9, 10. 3d*, Departing out

of *Chaldea*, to enlarge it, he past into the Country where *Assur* (who was apparently the 2d or 3d Son of *Shem*, tho *Helam*, and he is mentioned before *Arphaxad*, *Gen. 10. 24.*) had brought his Colony, and there built *Nineveh* after the Name of his Son *Ninus*: And moreover other Cities, as so many Forts or Cittadels of his Dominion, *Gen. 10. 11, 12.*

Of *Peleg*, aged 30 years was born *Rehu*; of him (aged 32) *Serug*, and of him (at the age of 30) *Nachor*, and of *Nachor* (at 19 years) *Thares*, who was the Father of *Abraham*, *Gen. 11. 18, &c.* Now from the ending of the Flood to the Birth of *Phaleg*, there is 100 years; and from the Birth of *Phaleg* to that of *Thares* 121, that being in the year of the World, 1757, and this in the year 1878. 'Tis said (*Gen. 11. 27.*) that *Thares* at the age of 79 years begat *Abraham*, *Nachor*, and *Haran*. Now as 'tis certain they were not all born at a time; so 'tis apparent from Scripture, that *Haran* was the eldest, *Nachor* the 2d, called by his Grandfathers Name, and *Abraham* the 3d, altho he be called the first, as well on account of the Reputation of his Person, as for that he was the Root of the People of GOD, and the Father of the Faithful.

Haran died in *Chaldea*, *Gen. 11. 28.* leaving 1 Son, to wit *Lot*, and 2 Daughters of which *Milcah* was married to her Uncle *Nachor*, *Gen. 11. 29.* and Grandfather to *Rebecca*, *Isaac's Wife*, *Gen. 24. 47.* As to *Abraham*, he was younger by 59 or 60 years, than his eldest Brother; he was Born in the 130th year of *Thares*, in the year of the World 1808, and 75 years before the Death of his Father: For *Abraham* was aged 75 years when he went out of *Haran*, to come into *Canaan*, *Gen. 12. 4.* and not having left *Haran* till after the death of *Thares*, *Acts 7. 4.* who had lived 205 years, *Gen. 11. 32.* he must be born in the 130th year of his Father; and thus the Birth of *Abraham* terminates it self in 2008.

Abraham then lived with *Thares* his Father 75 years, seeing that *Thares* died in the year 2083; with *Serug* 41, seeing he died in the year 2049; with *Rehu* 18, seeing he died in Anno 2026; with *Heber*, who died in the year 2187, 179; 121 with *Selah*, who died in the year 2129; with *Arphaxad*, who died in the year 2096, 88; with *Shem* 150, seeing he died in the year 2158; but not with *Noah*, who died aged 950 years, 2 years before the Birth of *Abraham*, seeing he departed this Life in the year of the World 2006. We

I shall not take much Notice here of what the Jews have asserted, touching *Scrug*, that he was a Painter; and of *Thares*, that he was a Statuary, and employed himself in making of Idols; and concerning *Abraham*, that having been condemn'd to be burnt alive in the Fire which the Chaldeans worshipped, for reproving them of their Idolatry, he was miraculously delivered thence. But, tis certain, *Thares* went out of *Ur* of the Chaldeans with *Abraham*, *Sarah*, and *Lot*, Gen. 11. 31. by reason of the Idolatry committed there, and the

Persecution they underwent; and in obedience to the Call, which GOD had given *Abraham*, who probably perswaded his Father to obey, and follow it, Gen. 12. 1. and 15. 7. and Acts 7. 2. they came into *Mesopotamia* to *Haran*, where *Nachor* came and found them. This Sojourning in *Haran* lasted with *Abraham* for 5 years; for *Thares* being dead at the end of this term, *Abraham* (who was already on his March to come into the Land which GOD would shew him) departed by his order to come into *Canaan*, aged 75 years, Gen. 12.

CH A P. IV.

Of the Third Age, or Period of the World.

IT hath been already declared, that this Third Age of the World began at the Call of *Abraham*, in the year of the World 2083, and ended at the Children of *Israel*'s going

out of *Egypt*, which was 430 years after. The following Table declares a great part of what hapned most considerable in that time.

The Table of the Third Period, or Age of the World.

	Years of the World	Since the Deluge	Since <i>Abraham</i> 's departure	Before the <i>Israelites</i> coming out of <i>Egypt</i>	Before the Birth of <i>Christ</i>
<i>Abraham</i> came into <i>Canaan</i> , <i>Thares</i> being dead	2083	427	0	430	1921
<i>Ishmael</i> born in the year of <i>Abraham</i> 's Age 86.	2094	438	11	419	1910
<i>Isaac</i> born in the year of <i>Abraham</i> 's Age 100.	2108	452	25	405	1896
<i>Isaac</i> wean'd at 5 years old, and <i>Ishmael</i> turned out,	2113	457	30	400	1891
<i>Isaac</i> takes <i>Rebecca</i> to Wife in the 40th year of his Age,	2148	492	65	369	1856
<i>Jacob</i> born in the 60th year of <i>Isaac</i> 's Age,	2168	512	85	345	1836
<i>Abraham</i> dies being 175 years old, 15 years after <i>Jacob</i> 's Birth,	2183	527	100	330	1821
<i>Ishmael</i> dies in the 137th year of his Age,	2231	575	148	282	1773
<i>Jacob</i> flies to <i>Laban</i> at 77 years old, and serves 20 years,	2245	589	162	268	1759
He marries <i>Leah</i> , and afterwards <i>Rachel</i> , at 84 years old,	2252	596	169	261	1752
<i>Levi</i> born of <i>Leah</i> ,	2255	599	172	258	1749
<i>Joseph</i> born of <i>Rachel</i> ,	2259	603	176	254	1745
<i>Jacob</i> returns to his Father after 20 years Service with <i>Laban</i> ,	2265	609	182	248	1739
<i>Joseph</i> sold at 16 years old, and serves <i>Potiphar</i> ,	2276	620	193	237	1728
<i>Isaac</i> dies 12 years after the felling of <i>Joseph</i>	2288	632	205	225	1716
<i>Joseph</i> is presented to <i>Pharaoh</i> at 30 years of Age,	2289	633	206	224	1715
<i>Jacob</i> goes into <i>Egypt</i> at 97 years of Age,	2298	642	215	215	1706
<i>Jacob</i> dies at 147 years old, having been in <i>Egypt</i> 17 years,	2315	659	232	198	1688
<i>Joseph</i> dies after he had Ruled in <i>Egypt</i> 80 years,	2369	713	286	144	1635
<i>Levi</i> dies	2392	736	309	121	1612
<i>Aaron</i> born,	2430	774	347	83	1574
<i>Moses</i> born,	2433	777	350	80	1571
He flies to <i>Jethro</i> , and serves 40 years,	2473	817	390	40	1531
The <i>Israelites</i> going out of <i>Egypt</i> ,	2513	857	430	0	1491

All

All that which is taken notice of in this Table is taken from the *Scripture* it self, and consequently admits of no doubt; only this reflection is to be made upon all the foregoing Tables, that as *Adam* lived 56 years with *Lamech*, *Lamech* 93 years with *Sem*, *Sem* 50 with *Isaac*, and *Isaac* 33 with *Levi*, who was the Father or Grandfather of *Moses*, his Mother named *Jacobed*, whom for certain he had seen. It is apparent that *Moses* wrote nothing which was not in the memory of Man, since he was not above 4 or 5 Generations from *Adam*. *Isaac* likewise lived in their time, that had known those Persons that saw the *Deluge*, which consequently he could not be ignorant of, no more than what past at the *Creation* could be unknown at the time of the *Deluge*, since there were People then living, who had seen those that knew *Adam* himself. So *Adam* could not be unknown to *Noah*, and *Sem*, nor they to *Abraham* or *Jacob*, nor *Jacob* to *Moses*, especially at a time when there were no *Histories* which men could make use of, or have recourse unto. We shall make a further enlargement on this Age or Period of the *World*, which is as followeth.

In the 70th year of *Abraham*, and of the *World* 2078, he began his Travels, which continued for the space of 105 years, which was to the end of his life, *Gen.* 25. 7. And from the vocation of the *Patriarch*, and the beginning of his Travels, till the departure of the *Israelites* out of *Egypt*, are found the 430 years mentioned, *Exod.* 12. 40. *Galatians* 3. 17. of which the first 215 are for *Abraham*, *Isaac* and *Jacob*, and the other 215 for the abode and servitude of their Posterity in *Egypt*: Yet here is found some disagreement between the most exact *Chronologists*; for some begin the 430 years only at the year 75, and others at the year 85 of the *Patriarch*; but we are for keeping to what best agrees with the Text of *Scripture*, beginning from the Birth of *Isaac*, in the year 160 of his Father, and the 400 spoken of, *Gen.* 15. 13. *Acts* 7. 6.

Abram being entred into *Canaan*, past on as far as *Sichem*, and the Plain of *Morea*, and pitched his Tents after the manner of the *Nomades* in the *Fields*, which perhaps then not belonged to any one, the Country being not much peopled; and from thence he sets forth towards the East of *Bethel*. Here in

his first Post *GOD* appeared to him, and promis'd the Country to his Posterity, where he erected an *Altar*, and worshipped, *Gen.* 12. 6, 7, 8. But as he advanced towards the South, the *Famine* makes him descend into *Egypt*, whence he departs, extremely obliged by the *King*, who designed to espouse his Wife (which by a Criminal weakness is said to be his Sister) but he was divinely hindered from it, 12. 10, &c.

Abram and *Lot* departing from *Gharan*, travelled for some time together; but by the disagreement of their Servants, they peaceably parted, the *Uncle* giving his choice to his *Nephew*; perhaps, as representing his elder Brother, the *Nephew* retiring towards *Sodom*, and the *Uncle* sojourning between *Bethel* and *Hai*; where the *LORD*, appeared to him again, and encourages him by fresh Promises; whence he sets forth to the Plains of *Mamre*, where he erects an *Altar*, and makes some stay, *Gen.* 13. 1, 2, &c. Whilst he abides here, several very considerable things happen to him. A War arose between 4 Kings on one side, viz. *Amraphel* of *Caldea*, *Arjoc* of *Susiana*, *Kedorlaomer* of *Persia*, and *Tidhal* of *Nations*; and 5 others on the other side, viz. *Berah* of *Sodom*, *Birsah* of *Gomorrha*, *Seinab* of *Adma*, *Scemeber* of *Tseboim*, and him of *Tjohar*. These were all little Kings, and perhaps *Satrapes*, that is, as it were *Governours* of *Provinces*, under the great Monarchy of *Assyria*. These last had served 12 years to *Kedorlaomer*, in paying him some *Tribute*; but in the 13th year they revolted. He gets to him; others, and having joyn'd their Forces together, they drive all before them, and obtain great *Victories*: The *Revolters* take the *Field* with all their strength, but are beaten and put to flight, abandoning their Towns to the will of the *Conquerors*, who there get great booty, and bring *Lot* along with all his substance. *Abram* receiving the News of this, arms 318 of his Servants, and accompanied with *Mamre*, *Escol*, and *Hamer*, which were *Ammorreens*, and his Allies, pursues these *Pillagers*, defeats them, and recovers his *Nephew*, with all the Booty, and returns *Victorious*.

Melchisedec, King of *Salem*, who was also a *Priest* of the true *GOD*, who came before him with *Bread* and *Wine*, for the refreshment of his Men, and to congratulate him for his happy success, and as in quality of a

Priest

Priest, blest him, and received from him the Tenth of the Spoils taken from the Enemy. The King of *Sodom* offered him all the Booty recovered, asking of him only the Persons brought back; but he generously refused it, contenting himself that his 3 Allies should take their part, *Gen. 14. 1, &c.* This was the success of the first, and most ancient War recited in *Scripture*, after which *GOD* renewed to the *Patriarch* his great Promises, and confirmed them by Federal Victims, determining to him the time in which his Posterity should be Strangers in the World, and oppressed by Servitude, and the People which they were to dispossess, to obtain the Country, *Gen. 15. 1, 2, &c.*

Sarah his Wife, impatient at her being barren, gives him *Hagar* her Servant, to be (as she speaks) edified from her Knees; she finding her self pregnant, triumph'd over her Mistress, who obliges her to fly; but the Angel of the *LORD* orders her to return, and according as he had told her, she was delivered of *Ishmael*, who was born to the *Patriarch* in the 6th year of his departure from *Caldea*, &c. as mentioned in the foregoing Fable, *Gen. 16. 1, &c.* being *Anno Mundi* 2094. 13 years after *GOD* changed his Name of *Abram* to *Abraham*, and that of his Wife *Sarai* into *Sarah*, enjoins him to Circumcise himself, and all that belonged to him, and promises, That of *Sarah* should be born a Son whom he should call *Isaac*, *Gen. 17. 1, 2, &c.* In the same year *Sarah*, aged 90 years, became pregnant, according to the assurances which *GOD* had lately given them both. *Sodom*, and the neighbouring Towns (conformably to what the *LORD* had declared to the *Patriarch*,) are destroyed by Fire and Brimstone, which *GOD* caused to rain from Heaven, and their whole Territory changed into the Lake of *Asphaltites*. *Lot* is warned thence, having testified an utter dislike of the impudent attempts of the Men of *Sodom*, who would abuse his Guests (who were Angels in the shape of Men) offering them his Daughters to satisfy their Lusts, rather than to suffer the Laws of Hospitality to be violated; but those to whom he had betrothed his Daughters, refused to follow him. His Wife looking behind her out of trouble for the Goods she had left, is changed into a Pillar of Salt. He incessantly pollutes himself with his two Daughters, who make him drunk, and

are delivered in their time, the one of *Moab*, and the other of *Benhammi*, the Fathers respectively of the *Moabites* and *Ammonites*, *Gen. Chap. 18, & 19.* But *Abraham* gets far off this horrid and dismal Neighbourhood, and retires towards the South into Land of *Gerar*; *Abimelech* being King thereof, takes *Sarah* from him, who he said was his Sister; but he is warned from *GOD*, not to meddle with her, and made to restore her to her Husband, which he does with many Presents, *Gen. 20. 1, 2, &c.* In fine, According to the Promises of *GOD*, *Isaac* was born in the hundredth year of his Fathers age, being 30 years after his departure from *Caldea*, *Anno Mundi* 2108. The Child is Circumcised on the 8th day, grows up, but is derided, and ill treated by *Ishmael*; which *Sarah* being not able to bear, his Mother and he are put out of the House, and without the assistance of an Angel, being in danger of perishing with Thirst, in the Desert of *Beershebah*; but notwithstanding this disgrace, he becomes great, espouses an Egyptian Woman, brought to him by his Mother, and sets up his abode in the Desert of *Paran*, *Gen. 21. 1, 2, &c.* About this time, *Abimelech* King of *Gerar*, attended with *Picol*, General of his Troops, treats a League which *Abraham*, for them and their Posterity; and restores to him the Wells of *Beershebah*, where he plants an Oak, there to perform Divine Rites, *Gen. 21. 22, 23, &c.*

To all these Prosperities of the *Patriarch*, succeeds a great proof, by the command of sacrificing *Isaac* on the Mount of *Moriah*, where he signaliz'd his Faith and Obedience; and being hindred to execute it, at the very point of slaying him, he returns home exceedingly comforted; where he hears good News of *Nachors* Family, his Brother, being multiplied in *Mesopotamia*, *Gen. 22. 1, 2, &c.*

From *Beershebah*, where he made a considerable stay, he returned towards *Hebron*, where *Sarah* died, Aged 127 years, being 37 years after the birth of *Isaac*, in the 137th year of *Abraham*, and of the World 2145. And her Husband buys of *Hephron* a Cave of *Maspela* for her Burial, *Gen. 23. 1, 2, &c.* This Purchase made by *Abraham* is well joyn'd, *Acts 7. 16.* with that which *Jacob* made since near *Sichem*, *Gen. 33. 10. Joshua 24. 32.*

Three years after the death of *Sarah*, *Isaac*, aged 40 years, espoused *Rebecca*, *Labans* Sister, the Daughter of *Bethuel*, whom his Fathers

Fathers Servant went to fetch in *Mesopotamia*, Gen. Chap. 24. & 25. 20. *Abraham* having married his Son according to his desire, takes himself a 2d Wife, named *Keturah*, of whom he had several Children, who being sent towards the East, by their Fathers order, grew up in a small time, and were the Fathers of several People, Gen. 25. 21, &c.

Isaac, 20 years after his Marriage, in the 60th year of his age, and the 160th of that of his Father, becomes by *Rebecca*, the Father of two Twins, *Jacob* and *Esau*, who struggling in their Mothers Womb (their quarrel being elder than their Birth) obliged him to consult on this Accident the Mouth of the LORD, whether by *Abraham* himself, or *Melchisedec*, or by some one of the Patriarchs, who were then alive, (as *Sem* and *Heber*) and obtained for Answer, That 2 People were in her Womb, and that the greatest would serve the lesser; as a presage of which, when they were born, *Jacob*, who was the 2d, took hold of the Heel of the first, who was *Esau*, Gen. 25. 21, &c. *Abraham* having seen his Sons, two Twins, aged 15 years, he Departed this Life aged 175 years, Anno Mundi 2183, and was honourably buried by *Isaac* and *Ishmael*, Gen. 25. 6, &c. *Isaac* being sometime after prest by Famine, had orders not to go into *Egypt*, but to retire to *Gerar*; *Rebecca* was not so old, but that *Isaac* might well say, she was his Sister, lest he should lose his Life on her account; but *Abimelech* (this being the common Name of the Kings of *Gerar*, as it seems of *Picol*, was that of their Generals) having observed thro the Window, that *Isaac* behaved himself towards *Rebecca* with greater freedom than is lawful with a Sister, thereby he knew she was his Wife; reprehending him for using this disguise, strictly prohibited all his People, to offer him or her any abuse; yet at length, being jealous of his Prosperity, he made the Wells to be stoppt, which *Abraham* had digg'd, and entreating him to depart out of his Country, he retreats much lower, caused the Wells to be cleansed, which the *Philistins* had stoppt up since *Abraham's* departure; sees some Contest to arise on this occasion, between his Herdsmen and those of *Gerar*, and goes up unto *Beryshebah*. There the LORD appeared unto him, and assured him of his Favour; he there erects an Altar for his Service, where *Abimelech* comes, and treats an Alliance with him, according to the

terms of that which his Predecessor had made with *Abraham*, Gen. 26. 1, &c. Whilst these things hapned, *Jacob* and *Esau* became men, but of a very different humour; for *Esau* apply'd himself to Hunting, spending his whole time in the Woods and Forests; whereas *Jacob* led a sedentary and studious life. *Esau* returning from Hunting, being very hungry, and finding his Brother seeking Broth, he was so desirous of it, that he made over his Birthright to him, that he might satiate himself therewith, Gen. 25. 27, &c. This was the first act of his Prophaneness; to which he added a second, viz. the taking at 40 years of Age, (which was the time wherein his Father was Married) 2 Heathen Women for his Wives, *Judith* the Daughter of *Beer*, and *Basmath* the Daughter of *Elon*, which was a great grief to his Father and Mother, Gen. 26. 34, 35. This was in Anno 2208. Yet these 2 Twins divided in some sort the Affections of their Parents; for *Isaac*, who loved *Venison*, with which *Esau* often presented him, had more love for him; but *Rebecca*, who it seems had in this particular a better understanding, was more inclin'd to *Jacob*; so that *Isaac* being become old, and so weak-sighted, that he could no longer distinguish People; ('tis thought he was about 137; Anno 1242; 13 years before died his Brother *Ishmael*, having left 12 Sons, who posselt and peopled all *Arabia*, Gen. 25. 12.) he desired to give his Blessing to *Esau* before he died, whereupon he declares to him his intention, and sends him to hunt for some *Venison* for him. *Rebecca*, who was hearkning at what pass, immediately makes ready a Kid, and dresses it according to her Husbands relish like *Venison*, wraps the Neck and Hands of *Jacob* with the Skin of the Kid, that in touching him he might take him for *Esau*, who was an hairy Man; and obliges *Jacob* in this dress to present the Dish to his Father under the name of *Esau*, and to obtain the Blessing, which accordingly succeeded: For *Esau* being returned a while after from Hunting, found out the Deceit, weeps for vexation, designs to kill *Jacob* as soon as his Father was dead. *Rebecca*, as well to prevent this Misfortune, as to hinder *Jacob* from marrying, as *Esau* had done; she persuades *Isaac* to let him go into *Mesopotamia*, to *Laban* his Uncle, to seek there a Wife, Gen. 27. 1, &c. and 28. 1, &c. After that *Isaac* had dispatch'd him for this Voyage, with his repeated Blessing, *Esau* seeing

seeing that his *Heathen Wives* displeased his *Father* and *Mother*, went towards *Ishmael*, that is, towards his Family; for he was already dead, to espouse one of his Daughters, nam'd *Mahaleth*, Gen. 28. 6, 7, 8, 9. She is called *Basmath*, and his 2 other *Wives* are named *Ada* the Daughter of *Elon*, and *Ahilotama* the Daughter of *Hava*, Gen. 36. 2, 3. it being likely the other had 2 Names, or rather, that being dead without *Children*, *Esau* substituted to them these 2 other *Canaanites*; having had a particular Affection for her, who was called *Basmath*, he gave the Name to *Ishmael's* Daughter, after he had taken her to Wife.

The Blessing of *Jacob*, and his Voyage to *Laban*, being coincident with the year 147 of his *Father Isaac's* Life, must be the 77th of his own, and the year of the World 2245. In the Way, *GOD* appeared to him in a *Dream* by a mysterious *Ladder*, to assure him of his Protection in his Travels, both forwards, and in his return, Gen. 28. 11, &c. Being arrived near *Haren*, he addresses himself to *Laban*, familiarizes himself with *Rachel*, is favourably received by his *Uncle*, in whose service he engages himself for 7 years, on condition of espousing his youngest Daughter; but the time being come, he has *Leah* put upon him, and 7 years more Service is exacted of him for *Rachel* the younger; so that in 7 days time he espouses them both, he himself being at 84 years of age, Anno Mundi 2252. His Father-in-Law gives each of his Daughters a *Servant*, *Zilpa* to *Leah*, and *Bilha* to *Rachel*, who by order and consent of their *Mistresses*, strove who should have most *Children*, and served the *Patriarch* as *Concubines*. And from these 4 Women (in *Mesopotamia*) he had 11 Sons, and 1 Daughter, Gen. 29. 30, &c. and 31. 1, &c. Here is near the order of their Birth; *Reuben* the eldest of *Leah*, was born in the 8th year of his *Fathers* service, *Simeon* in the 9th, *Levi* in the 10th, and *Judah* in the 11th. *Rachel* seeing this her Sisters Fruitfulness, was vexed with Envy, and by *Bilha* her *Servant* obtains *Dan* in the 12th year, and in the year after *Nephthali*. *Leah* imitates her Sister, and by *Zilpa* her *Servant* she obtains *Gad* in the 12th year, and *Ashur* in the 13th, having also during the pregnancy of her *Servant*, obtain'd of her Sister *Rachel*, by her Sons *Mandrakes*, that their common Husband should lie that night with her, and he begat

of her *Zabulon*, who was born in the 14th year; and a while after in the same year *Joseph*, of *Rachel*; but *Dinah*, his only Daughter was born of *Leah*, after the 14 years accomplish'd, and in the 15th year of his abode with *Laban*; so that *Joseph* began probably the 7th year of his Life, and *Dinah* the 6th, when he parted thence. For besides the 14 years Service given to *Laban* for his Daughters, he suffered himself still to be retained under certain Conditions, which were not observed, Gen. 30. 31, &c. And therefore at the end of 20 years, and by *GOD's* express Command, he leaves him without bidding him adieu, with his *Wives*, *Children*, and *Cattel*. *Rachel* secretly seizes on her *Fathers* *Tutelar Gods*, who being informed of *Jacob's* Retreat, hastily pursues him, and overtakes him in the Mountain of *Gilead*; but he is divinely hindered from offending him, and parts good Friends, Gen. 31. 1, &c.

Jacob being thus got clear of *Laban*, almost at the entrance of *Canaan*, Anno Mundi 2265, and in the 97th year of his life, sends to advertize his Brother *Esau* of his Return, who comes to meet him with 400 Men, of whom he is afraid. He prepares him a great present, and causing it to pass with all his Family before him, remains alone on this side the Brook *Jabbok*, and wrestles all Night with *GOD*, who blesses him, and changes his name of *Jacob* into that of *Israel*. The next Morning these 2 Brethren meet, and Fraternally embrace, and so part, Gen. Chap. 32. & 33.

Esau, who is *Edom*, retires to the Mount of *Seir*, to which he was much addicted of a long time, as is seen Gen. 33. 16, & 36. 1, &c. and where *Moses* gives a long List of his Descendants; but *Jacob* marching small Journeys takes his Post at *Succoth*, on this side *Jordan*, where he built a House, and set up Tents for his *Cattel*; and 'tis thought his abode here lasted a year and an half; from thence he passes over *Jordan*, an encamps near *Sichem*, where he purchases an Inheritance, and erects an Altar to the honour of *GOD*, Gen. 33. 17, 18, 19, 20.

The Jews imagin his abode there was 8 years and an half; but the last year was very grievous to him, by reason that his Daughter *Dinah*, aged 15 or 16 years, was ravish'd and violated by *Sichem*, who endeavours to make her amends after this Affront, by demanding her in Marriage. But *Jacob's* Children

Children deceive the *Sichemites*, by obliging them to be Circumcised; which these having admitted, *Simeon* and *Levi*, Brother-Germans of *Dinah*, enter into the Town with Swords in their hands (and these poor People in the midst of their Dolours, being unable to defend themselves) kill all the Males of them, and carry away much Booty; at which *Jacob* is greatly troubled, *Gen.* 34. 1, &c. and 49. 5, 6, 7. This Violence so cruelly exercis'd, obliged him to depart from thence, and GOD (who assisted him) orders him to draw towards *Bethel*, where he had heretofore appeared to him, and there to remain. Before he set on his Journey he reforms his Family, purging it of all Idolatrous Images, which he burns at the Foot of an Oak near *Sichem*, *Gen.* 35. 1, &c.

Anno Mundi 2275. At *Bethel* died *Deborah*, Nurse to his Mother *Rebecca*, whether he had brought her from *Mesopotamia* with him, or whether she was sent thither to call him thence, or whether from *Isaac*, after *Rebecca's* death, she went in search of him to *Sichem*, *Gen.* 35. 8. But in parting from *Bethel*, to come to his Father *Isaac*, who dwelt near *Hebron*, his dear *Rachel*, being big with Child the second time, was delivered in the way of *Ephrat*, or *Bethlehem*, of her second Son *Benjamin*, and died, *Gen.* 35. 16, &c. From thence he advances further towards *Migdal-Heber*, which was between *Bethlehem* and *Hebron*, where his Father resided; and there *Reuben* committed Incest with *Bilha* his Mother-in-Law, *Gen.* 35. 21, 22. and 49. 3. As he made but small Journies, by reason of his great Train, so was his stay in every place very short; but at length he arrives in *Hebron*, where *Isaac* was, and this was his last Journy in the Land of *Canaan*.

Joseph was born to *Jacob* in the 14th year of his service, and the 91st of his life; for *Joseph* was 30 years old when he appeared before *Pharaoh*, *Gen.* 41. 46. and 7 years of Plenty, and 2 of Famine were already past, since the time that *Jacob* came into *Egypt*, aged 130 years, *Gen.* 47. 9. which makes up our reckoning; so that *Joseph* being 17 years old, when he began to be hated by his Brethren, *Gen.* 37. 2. *Jacob* in the 11th year of his Return into the Land of *Canaan*, and which might be the first of his more near approaches to his Father, *Gen.* 35. 27. must be aged about 108 years. And this age of *Jacob* and *Joseph* falls in with the year of the World 2276. Then *Joseph's* Brethren, especially those of

the 2d Rank, who were born of *Leah*, and *Rachel's* Servants, began to persecute him with their Hatred, as well for the relation of his Dreams, which prefiged the Dominion over them, as the Reports which he made to his Father, of their naughty Behaviour. But GOD having hindered (by *Reuben* and *Judah*) the Murthering of him, which these unnatural Wretches projected, he was sold to the *Midianite Merchants*, and by them to *Potiphar*, a great Officer under the *Egyptian King*, *Gen.* 37. 1, &c. Whilst *Jacob* bewails the loss of his *Joseph*, the bloody Coat which was brought him, caused him to believe that he was torn by some wild Beasts.

Isaac his Father quietly ends the rest of his days, Anno Mundi 2288, which were concluded with the 180th year of his life, after the Death of *Rebecca*, already deceased before his Return into *Canaan*. His 2 Sons were present at his Death, and honourably buried him, *Gen.* 35. 27, 28, 29. This was in the 120th year of *Jacob's* Life, and the 12th since the sale of *Joseph*; after which hapned what's recited of *Judah* and *Tamar*, *Gen.* 38. The short of which is thus; *Judah* was about 10 years old when his Father returned into *Canaan*; having soon contracted too great familiarity with *Hira*, he was persuaded to espouse the Daughter of a *Canaanite*, who was scarce at the years of Puberty; yet he had a Son of her named *Er*, in the 13th or 14th year of his Life; at which we need not be astonish'd, if we remember the *Jews* hold by an old Tradition, That a Man is obliged to Marry at 13 years of age. His two other Sons *Onan* and *Selah*, were born in the two following years. 13 or 14 years after, *Er* his eldest Son espouses *Tamar*; but he immediately dies, the Father then gives to *Onan*, whom GOD likewise punished by a speedy death for his filthy Crime. *Judah* promises to give her to the third, when he should be of Age, and obliges her in the mean time to remain a Widow in her Fathers House; but seeing her self deluded, she disguises her self in the Garb of an Harlot, and becomes a Prostitute to *Judah* himself, without knowing who she was. Having understood she was with Child, he prosecutes her to Condemnation for an Adulteress, as being betrothed to his 3d Son; but she discovers to him who it was by; and was Delivered of 2 Twins *Phares* and *Zara*. See the History of this *Gen.* 38. 1. And supposing the

Marriage of *Judah*, and the Birth of *Er*, hapned in the 14th year of his Life, and four years after the Return of *Jacob* into *Canaan*, and that 14 years after followed the Marriages of *Er* and *Onan* with *Tamar*, and that the past one year of Widowhood in her Father's House; the Birth of *Pharez*, and *Zara* may be terminated to the 19th or 20th year of *Jacob's* Return into *Canaan*; and so moreover may have been born of *Pharez* in the same Country, *Hezron* and *Hamul*, *Gen.* 46. 12. *Judah* must needs have been Married much sooner than his other Brethren, seeing he alone went down into *Egypt*, having already Children of his Children. 'Tis thought *Job* was born about this time, tho the *Scripture* doth not take notice thereof. Whilst these things past in *Canaan*, *Joseph* serv'd in *Egypt* and remained several years with *Potiphar*, till refusing the impure solicitations of his Masters Wife, he was by her Calumnies shut up in Prison; to whom the *Gaoler*, in time, committed the Chief care of the place. Here he interprets the dreams of *Pharaoh's* Cup-bearer and Baker; he informs the Cup-bearer of his Innocency, and entreats him, when at Liberty, (which was 3 days after) that he would remember him; but he forgets him till two years after he was delivered out of Prison, to interpret *Pharaoh's* Dream, touching the years of Plenty and Famine which were to happen; whereupon (for this and the prudent Advice he gave on this occasion, the whole Government of *Egypt* was committed to him, and the second place of the Kingdom, that is next unto the King, given him, *Gen.* Cap. 39, 40, & 41. This was in *Joseph's* first year, *Gen.* 41. 46. and the 121st of *Jacob*, in which he was exalted in this high Dignity, and married *Asenath* the Governour of *Onan's* Daughter, *Gen.* 41. 45.

Anno Mundi 2289. *Manasses* and *Ephraim* were born to *Joseph* before the Famine began, *Gen.* 41. 50. *Jacob* sends at the first Year of Scarcity his Sons into *Egypt*, to buy Corn: *Joseph* knew his Brethren, but is not known of them; retains *Simon* as an Hostage, and enjoys them to bring *Benjamin*, *Gen.* 42. 1, &c. They return the year following, having *Benjamin* with them, and at the last he discovers himself to them, and sends *Chariots*, *Gen.* 44.

Jacob then comes into *Egypt* in the second Year of the Famine, being in the 130th year of his Life, with all his Family, which (reckning *Joseph* and his two Sons) are 70 Souls,

and were entertained in *Egypt*, in the Land of *Goshen*, *Gen.* 46. 27, 28. and Chapter 47. 9. *Anno Mundi* 2298. He lived moreover 17 years in *Egypt*, *Gen.* 47. 18. and having stipulated to be Interred in *Canaan*, *Gen.* 47. 30. he blestes and adopts *Joseph's* 2 Sons, *Gen.* 48. 5. and prophetically declares to all his Children what would happen to them, *Gen.* 49. 1, &c. He died aged 147 years, and his Body was embalmed after the *Egyptian* manner; carried back in great solemnity into *Canaan*, and laid with his Fathers, *Gen.* 50. 1, &c. 'Tis thought that *Job* at 30 years of age, *Anno* 2315, almost about the same time when *Jacob* expired in *Egypt*, espous'd his Wife, whom the *Greek* Interpreters call *Balsorra*, originally of *Arabia*, of whom he had 7 Sons and 3 Daughters, *Job* 1. 2.

Levi going down into *Egypt* with *Jacob* his Father, had 3 Sons, *Gershon*, *Kehath*, and *Marari*, all very young and unmarried; of *Kehath* was born *Amri*, the Father of *Aaron* and *Moses*: And tho the *Scripture* does not design the time of his Birth, we may conveniently refer it to the 91st year of *Joseph*, and the 103d year of *Levi*, which is Eleven years before the Death of *Joseph*, who lived 110 years, *Exod.* 6. 16. A term which falls into the 60th year of the descent of the *Israelites* into *Egypt*.

Joseph having gotten into the King's possession all the Lands of the *Egyptians*, except those of the Priests, provided for his Father's Family, assured his Brethren of his affection, happily governed *Egypt* 80 years, dies 54 years after his Father, and orders his Bones to be carried into *Canaan*, *Gen.* 50. 24, 25, 26. The Vulgars making the History of *Genesis* of 2300 years, is partly to make the Number run smooth, and partly to place the Birth of *Abraham* in the 70th year of his Father *Terah*, altho he was not born till the year 130, as has been already observed. A while after the Death of *Joseph*, those of *Gath* killed the Sons of *Ephraim*, who was thereat greatly afflicted, 1 *Chron.* 7. 20. The *Scripture* does not mark the years, nor the death of *Jacob's* other Sons excepting *Levi's*, who died aged 137 years, *Exod.* 6. 6. And thus supposing he was four years older than *Joseph*, he must have lived 24 years more than he. We may presume, that the others more aged nearly followed *Joseph*; but 'tis certain none of them died before him, as may be seen, *Gen.* 50. 24. where he charges them to carry his

his Bones with them, when their Posterity they should depart out of Egypt. Supposing that *Kebath* was aged 70 years when *Anri* was born, for the Scripture is silent, having lived 133 years, *Exod.* 6. 18. he must have died in the 123d year of the descent of *Jacob* into Egypt, 54 years after *Joseph*, and 33 years after *Levi* his Father; which we distinctly represent, to verify, that all *Moses* Ancestors were dead, to wit, *Jacob*, *Levi*, *Kebath*, and *Anram*, who lived 137 years, *Exod.* 6. 20. when he was sent to the deliverance of the people, seeing that since the 60th year of *Jacob*'s descent into Egypt, to the 215th year, in which his Posterity went out, there are 155.

The death of *Joseph*, and that of his Brethren, whom we may suppose not to have lived longer than *Levi*, was followed with the Persecution which their Descendents suffered in Egypt, of which see *Exod.* 1. 6, 8, &c.

Anram in the 67th year of his Life, and 127 of the descent of *Jacob* into Egypt, espoused *Jokebed* his Kinswoman, either his Aunt, his Father *Kebath*'s Sister, or his Cousin German, the Daughter of *Gershon*, or of *Merari*, one of his Unkles, *Exod.* 2. 1. and 6. 20. Of this Marriage was born first *Mary*, whom the Father called by this Name, by reason of the bitter condition in which all the people then lay, being under the violent Tyranny of this *Pharaoh*, whom common Writers have named *Amenophis*. Four years after the Birth of *Mary*, *Aaron* was born, and *Moses* 3 years after him.

After the Birth of *Aaron* the King seeing the means heretofore used for the oppression of the people did not succeed, and that the more they were afflicted, the more they multiplied, *Exod.* 1. 12. took a Resolution secretly to put to death all the Males, intending to oblige the Midwives *Siphora* and *Puah* to stifle them in the Birth; which they would not do, excusing themselves to the Tyrant by an ingenious Artifice, *Exod.* 1. 15, &c. But he afterwards used open violence, enjoying that all the Males should be drowned in the Nile. *Moses* being Born under this cruel Edict, in Anno 2428, was expos'd on the Nile 3 months after. The Daughter of *Pharaoh*, whom some name *Thermutis*, others *Merris*, causes the Thing in which he was, to be brought her from amongst the *Rushes*, where the current of Water had carried it, and being moved with Compassion, resolved to save

its life, which *Mary* (a little Girl of 7 or 8 years old) observing, offers her self to the Princess to find out a Nurse, and brings her the Mother, who is charged to suckle and take care of it, *Exod.* 2. 1, &c. When he was grown up, *Jokebed* his Mother brings him to the Princess, who Adopts him for her own, gives him the Name of *Moses*, because she had taken him out of Waters, *Exod.* 2. 10. and has him carefully brought up in all the Egyptian Learning, *Acts* 7. 22, &c.

'Tis thought he had several great Offices in the Kings Court, where he was considered as the presumptive Heir of the Crown; but he slipped all the Honours and Advantages in the World, when they stood in competition with his service of GOD, *Heb.* 11. 24, 25, 26. For at the Age of 40 years he resolved to go and visit his Brethren, kills an Egyptian who had wronged an Israelite, endeavours to reconcile 2 Israelites who were at variance, and finding the murder of the Egyptian was known, and that the King was offended thereat, resolving to punish him, he fled into the Country of *Midian*, *Exodus* 2. 11, &c. *Acts* 7. 23, &c. He began to discover himself by the assistance he gave to *Rehuel*'s Daughters, the Priest, or Governour of *Midian*, against the violence of *Shepherd*s, who would hinder them from watering their Flocks. This *Rehuel* was the Father of *Jethro*, called also *Hobab*, whose Daughter *Moses* espoused, the Grand Daughter of *Rehuel*, named *Zipporah*, *Exod.* 2. 16, &c. and 3. 1. & 18. 1.

Deucalion's Flood is referred to the 67th year of *Moses*, and the Conflagration of *Phaeton* to the following, which is to say, That the first of these years suffered great Inundations, and the following was tormented with intolerable Heat: Which *Heathenish* Narrations, have risen from an *Hearsay*, of what the Holy Scripture recites of the Deluge of *Noah*, and burning of *Sodom*.

After *Moses* had past the first 40 years of his Life at the Court, and the 2d in his Exile at *Midian*, the 3d was consecrated to the Deliverance and Guidance of the People; for he was aged 80 years when GOD sent him into Egypt, and *Aaron* 83, *Exod.* 7. 7. *Moses* in this Age began his Journey towards Egypt, being in the year 2508, he ran a Risque of his Life for neglecting the Circumcision of his Son; whereupon *Zipporah* grew outrageous, and is sent back to her Father, *Exod.* 4. 24, &c. *Aaron* comes and meets *Moses*,
U u 2 where-

whereupon they go together to the executing of their Charge, *Exod.* 4. 27, &c. See how they acquit themselves of it, Chap. 5, &c. The first *Passover* is celebrated the 14th Month of *Nisan*, and in the same Night the *Israelites* go forth, and begin their Journey not only with the consent, but even at the instance of the *Egyptians*, after the Tenth *Plague*, with which *GOD* had smote them

that Night, *Exod.* 12. 29, &c. This was the 430th year after *Abraham* departed out of *Ur*, *Ex.* 12. 40. *Galat.* 3. 17. the 400th year after the Birth of *Isaac*, *Gen.* 15. 23. *Acts.* 7. 6. the 215th from the descent of *Jacob* into *Egypt*, the 145th year after the death of *Joseph*, the 80th of the Life of *Moses*, and of the *World* the 2508th.

CHAP V.

Of the Fourth Age, or Period of the World.

THis Fourth Age, or Period, as hath been already said, begins at the Children of *Israel's* deliverance out of *Egypt*, being in the Year of the *World* 2513, and ends at the Foundation of the Temple of *Solomon*, which is in the Year of the *World*

2992, making an Interval of 479 years; which may be divided in such a manner as is to be seen in this Table, which shews who were the Leaders and Rulers of the People of *GOD*, from *Moses* to *Solomon*.

The Table of the Fourth Age, or Period of the World.

Year of the World		Years	Year before Christ
2553	<i>Moses</i> died after the Deliverance out of <i>Egypt</i>	40 years	1451
2559	From the Death of <i>Moses</i> , to the Rest given by <i>Jeshuah</i>	6 years	1445
2599	From thence, to the Peace made by <i>Orthoniel</i>	40 years	1405
2679	From thence, to the Peace made by <i>Ehud</i>	80 years	1325
2719	From thence, to the Peace made by <i>Debora</i>	40 years	1285
2759	From thence, to the Peace made by <i>Gideon</i>	9 years	1245
2768	<i>Gideon</i> being dead, the Children of <i>Israel</i> served <i>Baal</i> for some years, probably about	9 years	1236
2771	Afterwards <i>Abimelech</i> governed the People	3 years	1233
2794	<i>THOLA</i>	23 years	1208
2816	<i>JAIR</i>	23 years	1188
2822	<i>JEPHTHA</i>	6 years	1182
2829	<i>ABESAN</i>	7 years	1175
2839	<i>AHIALON</i>	10 years	1164
2847	<i>ABDON</i>	8 years	1157
2887	<i>ELI</i>	40 years	1117
2909	<i>SAMUEL</i>	21 years	1095
2949	<i>SAUL</i>	40 years	1055
2989	<i>DAVID</i>	40 years	1015
2992	The Foundation of <i>Solomon's Temple</i> was laid in the beginning of the 4th year of <i>Solomon's</i> Reign	4 years	1012
The Total		480 years.	

There

There is nothing in this *Table*, which is not taken from *Holy Scripture*: But nothing is here said of *Sampson*, as great and mighty as the Achievements which he acted in the time of *Eli*; so that we must take half the years of *Eli* (that is to say 20) and give them to *Sampson*; as several have done before.

But to proceed according to our former Method in the foregoing Ages. This *Period* is expressly defined 1 *Kings* 6. 1. and in effect the Children of *Israel* were under the Conduct of *Moses* 40 years, 17 under that of *Joshuah*, under *Judges* 299, under *Eli*, *Samuel*, and *Saul* 80, under *David* 40; and it was in the 4th year of *Solomon*, when the Foundations of the Temple were laid.

This express *Text* of the *Old Testament* can't be opposed by the Passage of the *New*, in *Acts* 13. 20. which seems to denote about 450 years since the destruction of the 7 Nations to *Samuel*. For not to alledge here whatever may be said for the reconciling of these 2 passages, all the difficulty will be removed, if we keep to some ancient Greek Copies, followed by the vulgar Version in the Book of the *Acts*; which contain, That *GOD* having destroyed 7 Nations in the Land of Canaan, he delivered their Lands by Lot about 450 years after, and afterwards gave them Judges, till the Prophet *Samuel*. So that this term of 450 years agrees with what is said in the 17th Verse, That *GOD* had chosen our Fathers (in the Vocation of *Abraham*, and in the Birth of *Isaac*) and that after the 450th of this Election, the People who were descended, had obtained under *Joshuah* the division or portion of the Country; and this term will be easily found, if we joyn the 400 years which slipt till the Birth of *Isaac*, to the departure of the Children of *Israel* out of *Egypt*, and the 40 years which past in the *Desart*, with the 7 first of *Joshuah*, after which began the dividing of the Country; and 'tis far better to keep to this, than to attempt the correcting of either *Text*, and to say, therein is an Error, whether in the first of 480 for 580, or in the second of 450 for 350. 'Tis not necessary to cut the Knot, when one may untie it.

Moses then conducted the People 40 years in the Wilderness, which the *Scripture* asserts in so many places, that the matter is beyond all question. In the first year of the Month *Nisan* was celebrated the first *Passover*. In the same Night the *Israelites* part

from *Rameses* to the number of 600000 Foot, without their *Wives* and little Children, and encamp in *Succoth*, *Exod.* 12. 37. of this number were *Joshuah* and *Caleb*, the first younger than *Moses* by 27 years, and the 2d aged 39 years, when the People went out; *Joshuah* 14. 7. From *Succoth* they came into *Etham*, *Exod.* 13. 20. from *Etham* to *Pihahiroth*, where; the first Murmur arose, *Exod.* 14. 2, 11. and whence they past the *Sea dry*, *Exod.* 12. 16, &c. Their 4th post was in the *Desart* of *Shur*, which seems likewise to be named the Wilderness of *Etham*, *Exod.* 15. 22. *Numbers* 33. 8. Thence they came to *Marah*, where again they Murmur for the bitterness of the Waters, *Exod.* 15. 23, &c. Then they encamped in *Elim*, where they find sweet Waters, *Exod.* 15. 27. *Numbers* 33. 9. In the parting from *Elim* they made towards the *Red Sea*, *Numb.* 33. 10. whence they came to the *Desart* of *Sin*, between *Elim* and *Sinai*, the 15th day of the second Month after their departure from *Egypt*, *Exod.* 16. 1. There arose another Murmur for *Bread* and *Flesh*, whereupon *GOD* gives them *Quails* and *Manna*, with which they were fed 40 years, *Exod.* 16. 12, 13, 14, 15. from thence they removed towards *Dehka*, next to *ahus*, and from thence to *Rephidam* which was their 11th Post, *Exod.* 17. 1. *Numb.* 33. 12, 13, 14. Here they murmured for want of Water, which the Rock of *Horeb* (struck with *Moses* Rod) furnish'd them with, and under the Conduct of *Joshuah*, by the Prayers of *Moses* they beat and repress the *Amalekites*, *Exod.* 17. 1, &c. Here also *Jethro*, *Moses* Father-in-Law, comes to him, and brings his Wife and 2 Sons *Exod.* 18. 1, &c. Being parted from thence they arrived at the *Desart* of *Sinai*, famous for the publication of the *Decalogue*, 50 days after the *Passover*, on the 6th day of the Month of *Sivan*, answering partly to our *May*, and partly to *June*, in memory of which the Feast of *Pentecost* was Anniversary among the *Jews*. The People being terrified, prayed *Moses* to interpose between *GOD* and them, and *Moses* communing separately with *GOD*, receives at several times sundry Judiciary and Ceremonial *Laws*, which may be seen *Exodus* Chapters 20, 21, 22, 23. He is sent to publish them to the People, and exact their obedience, who promises it; and having added these *Laws*, and those of the *Decalogue*, to what he had already writ-

ten.

en by the divine Command, *Exod.* 17. 14. not only in *Genesis*, written under the divine Inspiration, or during the time whilst he and *Aaron* solicited in *Egypt* the dismissal of the People, or immediately after the passage over the *Red Sea*; but also in the 18 first Chapters of *Exodus*. He erects an *Altar* at the foot of the Mountain, environed with 12 *Stones*, and there offers Federal Victims, and sprinkles with their Blood the *Altar* and the *People* (represented as well by the 12 *Columns* which joyn the *Altar*, as by the 70 *Ancients*, who assisted at it) and the *Book of the Covenant*, which then contained *Genesis*, and the 23 first Chapters of *Exodus*, having first read the 4 last, in which were contained the *Clauses* stipulated, and promis'd in this *Covenant*, *Exod.* 24. 2, 3, 4, 5, 6, 7, 8. This *Act* being finish'd, *Moses* receives a new Order to ascend the *Mountain*, *Exod.* 24. 1, 2. but whilst he there communes with *GOD* for 40 days together, without eating and drinking, and is divinely instructed of whatever is requisite for the structure of the *Tabernacle*, and the consecration of *Aaron*, and his Sons, *Exodus* Chapters 25, 26, 27, 28, 29, 30, 31. The *People* being impatient, require of *Aaron*, to have *Gods* to carry before them; whereupon the *Golden Calf* is melted, and they worship it: See the *History* and *Sequel* thereof, *Exodus* Chap. 32, and 33. *Moses* being vexed at these *Peoples* Idolatry, and broken by a just *Indignation* the 2 *Tables of the Law*, which *GOD* had given him, to be shut up in the *Ark of the Covenant*; but after the censure of the *People*, and the calcination of the *Golden Calf*, and the *Levites* had killed 3000 of these *Idolaters*, and *Moses* by his *Prayers* had obtain'd pardon for the rest, he made 2 other *Tables* like to the first, and goes up again towards the *LORD*, there tarrying 40 days more, and returns with his *Countenance* shining, *Exodus* Chapter 34.

All this past in the first 7 Months of the departure of the *Israelites*, and the rest of this first year is employed in building the *Tabernacle*, *Exodus* Chap. 36, &c. In the beginning of the 2d year the *Tabernacle of Assignment* is prepared and consecrated, and *Aaron* and his Sons establish'd in the *Priesthood*, according to the order prescribed, *Exod.* 29. 35, &c. *Nadab* and *Abihu* are punish'd from Heaven for using strange Fire, *Levit.* 10. 1, &c. and the *Passover* is cele-

brated in its Season, *Numb.* 9. 2. A while after the *Blasphemer* is stoned, *Levit.* 24. 10, &c. and the *People* are numbred, *Numb.* Chap. 1, & 3. After *Israel* had sojourned near a year in this place, they parted in the 2d year of their *Exit*, in the 20th of the 2d Month, and drew from *Taberna*, or *Kibroth-taavus*, towards the *Desart of Paran*, where arose also another murmuring for the difficulty of the Way, for which *GOD* punish'd them by Fire, which consumed some of the Authors, *Numb.* 11. 1, &c. In the same place also began another murmuring for *Flesh*, which *GOD* appeased by a great quantity of *Quails*, of which they eat for a Month, *Numb.* 11. 4, &c. at the end of which *GOD* punish'd them with a great *Plague*, of which several died, whereupon this place was called, *The Sepulchre of Covetousness*, *Numb.* 11. 33, &c. Here was set up at the divine Appointment the great Council of *Seventy*, *Numb.* 11. 16, 17, 24, 25. of which 2 remaining in the Camp, *Eldad* and *Medad*, do also *Prophecy*, *Numb.* 11. 26, 27. Thence they come into *Haijerath*, where *Mary* and *Aaron* quarrel with *Moses*, about his *Ethiopian Wife*; for which *Mary* is struck with a *Leprosy*, and shut up for 7 days, *Numb.* 11. 35. and 12. 1, &c. After *Mary* was healed, they came to *Rithma*, *Numb.* 36. 18. which made a part of the great *Desart of Paran*, *Numb.* 13. 1. which was called *Kadeshbarnea*, *Deut.* 1. 2, 20, &c. because the *Town* of this Name confined on it. From hence were sent the *Spies* into the Land of *Canaan*, who returning at the end of 40 days, discouraged the *People*, as if it were inaccessible, and impregnable; but *Joshuah* and *Caleb*, who had been there, contradicted the others, and encourage the *People*, *Numb.* 13. 1, &c. However the *People* Mutiny on this occasion, and are for returning into *Egypt*, which made *GOD* pronounce, that none of them should enter into *Canaan*, except *Joshuah* and *Caleb*; and that they should abide still in the *Desart* until the 40 years of their *Exit* were expired. The cowardly *Spies* are punished with death, *Numb.* 14. 1, &c.

The *Israelites* (having by a kind of Repentance) attempted to open a passage into the *Promis'd Land*, notwithstanding *Moses* Dissuaves, are beaten both by the *Amalekites* and the *Canaanites*, *Numb.* 14. 39, &c. Thence in the third year of their *Exit*, they turn towards the *Red Sea*, and encamp near

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Rimmon-peretz, and in the other following specified places, *Numb.* 33. 19, &c. Some conjecture, that the Breaker of the Sabbath was stoned in *Rimmon-peretz*, *Numb.* 15. 32. and that the Schism of *Korath*, *Dathan*, and *Abiram*, with all its consequences, hapned in *Kehulab*, *Numb.* Chap. 16, & 17. in the 4th year of their Exit; but as to the particularities of the 35 other years, the Scripture says nothing, only in general, that they often changed their Posts, *Numb.* Chap. 33, &c.

The last place of their abode was remarkable; *Mary*, Sister to *Moses* dies in the Desert of *Tsin* in *Kadesh*, in the first Month, *Numb.* 20. 1. The *Israelites* Murmur again for want of *Water*, whereupon *Moses* and *Aaron* are doubtful, *Numb.* 20. 12, &c. desire a passage thro the Land of *Edom*, which is refused them, *Numb.* 20. 14, &c. *Aaron* dies 4 Months after his Sister on the Mount of *Hor*, aged 123 years, and his Son *Eleanor* succeeds him, *Numb.* 20. 25, & 33. 38. The *Israelites* defeat *Harad* King of the *Canaanites* in *Horma*, *Numb.* 21. 1, &c. Pass from *Hor* into *Tjalmona*, and from thence to *Panon*. They murmur again against *GOD* who punishes them with scorching Serpents, against the biting of which the Brazen Serpent is set up, *Numb.* 21. 5. Passing from thence they go over the Brook *Zerea*, and that of *Arnon*, whence they send an Embassy to *Sibon* King of *Heshbon*, to desire passage, which is refused, raising an Army to hinder them, whereupon he is defeated, and his Country conquered, *Numb.* 21. 21. and *Deut.* 2. 24, &c. *Hog* or *Og*, King of *Bashan*, is treated after the same manner, *Numb.* 21. 33. and *Deut.* 3. 1.

After these Victories, the *Israelites* post themselves in the Campaigns of *Moab*; *Balac* King of *Moab* entreats *Balaam* to Curse the People, the *LORD* hinders him, *Numb.* 22, 23, 24. But by his pernicious Council *Balac* sends *Harlots* into the *Israelites* Camp, who draw them to Corporal and Spiritual Fornication; on account of which *Phineas* shews his Zeal in piercing with a Javelin *Zimri* and *Cosbi* (who was a *Midianite Woman*) in the very act of their filthiness, *Numb.* Chap. 25. This Debauchery having been severely and speedily punished, the People were numbred again, that the Country might be divided amongst the Tribes proportionable to their number, *Numb.* Chap.

26. *Moses* advertiz'd of his death, established *Joshuah* for a Guide after him, *Numb.* 27. 12, &c. He is sent with *Phineas* against the *Midianites*, who are defeated, and *Balaam* killed amongst them, *Numb.* 31. 1, &c. The 2 Tribes of *Ruben* and *Gad*, and the half Tribe of *Manassas*, have for their portion the Country conquered on this side *Jordan*, *Numb.* Chap. 32.

The last Month of the year was employed by *Moses* in the repetition of the Law, whence the Book of *Deuteronomy* has taken its name; and having Sang his Song, and pronounced his Benediction touching each Tribe, *Deut.* Chap. 32. & 33. he goes up to the top of the Mountain of *Nebo*, where the *LORD* shewed him all the Country, after which he died aged 120 years, and his Body was disposed of by *GOD* himself, never any one having known the place where it lay.

Anno Mundi 2549. *Joshuah* takes then in hand the Reins of the Government, sends from *Shittim* Spies to *Jericho*, who lodge at *Rahab*, *Josh.* 2. 1, &c. After their return the people march, having carried before them the Ark of the Covenant, and pass over *Jordan* dryshod the 10th day of the first Month, *Josh.* Chap. 3, & 4. The next Morning the People are Circumcis'd in *Gilgal*; the Passover is kept on the 14th; the Manna ceaseth, and the Son of *GOD* appears to *Joshuah*, to encourage him, *Josh.* 5. 1, &c. The next Morning of the Passover *Jericho* is invested; on the 7th day its Walls fall of themselves, and is burnt and destroyed; yet *Rahab* is spared, whom *Salmon* the Son of *Nahasson*, chief in the Tribe of *Judah* takes to Wife, *Josh.* 6, &c. *Matth.* 1. 4, 5. Some days after *Hai* is attack'd, and at first the *Israelites* are repuls'd with loss, for *Achans* Crime, who had sinn'd in *Jericho*; but the fact being discovered, and punish'd, *Hai* is taken by Stratagem, is fired, and its King hang'd, *Josh.* Chap. 7, 8. After the taking of this Town the Law is again publish'd with its Blessings and Cursings on the Mountain of *Gerrizim* and *Hebal*, *Josh.* 8. 30, &c.

The *Gibeonites* craftily provide for their safety, *Josh.* 9. 3. *Joshuah* seeing them attack'd by 5 *Canaanish* Kings Leagued against them, marches to their assistance, and defeats their Enemies, Heaven is self fighting for him with Hail-stones, and the Sun stopping in the midst of its course, to give

Give him time to pursue his Victory, *Josh.* 10. 1, &c. This Victory is crown'd with the ignominious death of the 5 Kings, who had hid themselves in a Cave, and with the taking of *Makkeda*, *Libna*, *Lakis*, *Heglon*, *Hebron*, and *Debir*, where all are put to the Sword, *Josh.* 10. 16, &c. After these exploits of the first year, the People retired into their Camp at *Gilgal*, *Josh.* 10. 43. to the beginning of the next, in which they obtain Victories against *Jabin* King of *Hat-jor*, and his Confederates, which are recited, *Josh.* 11. 1, &c. The 5 following years were spent in other Military Expeditions, of which we read *Josh.* 11. 16, &c. and 12. 1, &c.

In the following was made the distribution and division of the Country, *Josh.* Chapters 13, 14, 15, 16, 17, 18, & 19. for this division began not till after the 7th year of the Peoples entrance into *Canaan*, which clearly appears from what *Caleb* says, *Josh.* 14. 10. He was, says he, 40 years old when sent with the other Spies, to discover the Country of *Canaan*; and when he spake to *Joshuah* about making of a division he was 85. The Cities of Refuge are establish'd, *Josh.* 20. 11, &c. and those of the *Levites*, *Josh.* 20. 1, &c. The *Rubenites* and *Gadites*, with half the Tribe of *Manasses* are sent to their Quarters beyond *Jordan*, who satisfy the rest touching the erecting an Altar, before they pass over it, *Josh.* 22. 1. In fine, a good while after this, *Joshuah* being old, calls all *Israel* to him at *Sichem*, sets before them their Duty, renews the Covenant between GOD and them, conjures them to serve him in all purity, and dies aged 110 years, *Josh.* Chap. 23, & 24.

According to the calculation of the most exact Chronologists, *Joshuah* governed the People the space of 17 years; for he could be no less aged than 53 years when the People came out of *Egypt*, seeing that in the same year he was made their Captain General against the *Amalekites*. At the same time also died *Eleazer*, the Son of *Aaron*, who had succeeded his Father in the High-Priesthood, which he left to *Phineas* his Successor, *Josh.* 24. 33. being about the year 2566.

The History of the *Judges* is something harder to calculate, to reckon from the time or assigns to each Judge, and therein comprehending that of the oppression, to the death of *Samsen*, 'twill only contain the term of 299

years. Those who will reckon separately the time of the Servitude and Oppression, find more difficulty, because the term will increase full 111 years; whereas in joining to these 299 years, the 57 years of *Moses*, and of *Joshuah*, the 40 of *Heli*, the 40 of *Samuel* and of *Saul*, *Acts* 13. 21. the 40th of *David*, 1 Kings 2. 11. the 4th of *Solomon*, 1 Kings 6. 1. which are all marked in Scripture, we shall have precisely the 480 years which are specified, 1 Kings 6. 1.

And it signifies nothing to alledge, that in the time of *Jephtha*, the *Israelites* were since 300 years in possession of the Country, *Judges* 11. 26. seeing that often in Scripture the even Number is put for the broken: If one would then reckon the Prescription which *Jephtha* alledges, since the *Israelites* came out of *Egypt*, and were conducted by GOD to the taking and possessing the Country, there must have been more than 300 years to *Jephtha*; if it be taken from the possession, which was in the last year of *Moses*, there will be something less. And forasmuch as 'tis denoted in the Argument of the Book of *Judges*, that the History begins (according to the calculation of some) in the year 2511, and ends in the year 2810. this principally arises from the Hypothesis of those, who think *Abraham* was born in the 70th year of *Thares*, whereas we reckon he was born 60 years after. And as in this Argument we have followed the French, so we believe 'tis by the Printers fault, there's inserted 2511 for 2541, and 2810 for 2840, to which if you add 5 years of the first vocation of *Abraham*, whence we begin the 430 to the *Exit*, this calculation will amount to ours. Let us then reckon from the death of *Joshuah* in the year of the World 2565, to that of *Hosniel* 40 years, *Judges* 3. 11. under which are comprehended the Anarchy which followed the death of *Joshuah*, of which see Examples, *Judges* Chapters 17, 18, 19, 20, 21. the defection of the People, to the Worship of Idols, the vexation of 8 years, which they suffered by the King of *Mesopotamia*, *Judges* 2. 10, 11. and 3. 7, 8. and the re-establishment of all by *Hosniel*; to the time of his death, which was the 40 years after that of *Joshuah*, *Josh.* 3. 11. so that the History of the Idolatry of *Micah*, and the taking of *Lais* by those of *Dan*, *Judges* Chap. 17, & 18. and that of the War of the other Tribes against the *Benjaminites*,

miter, for the Injury committed by them of Gibeah against a Levite and his Concubine, Judges Chapter 19. 20, 21. belong to these first forty years of Judges. But the rest of the People, whom GOD had procured them by Hothniel, made them some return to their first train, and therefore they fell under a fresh Oppression from Heglon King of Moab, which lasted 18 years, till Ehud was rais'd up for a Deliverer, who having kill'd Heglon, the Country was at rest till the 80th year after the death of Hothniel, Judges 3. 30. excepting some slight Incursions of the Philistins, which hapned at that time; whom Shamgar, tho ill Arm'd, Heroically repress, Judges 3. 31.

The death of these two was followed, as it were, by a new corruption of the people, as also with a violent oppression of them by Jabin King of Hatzor, and Sisera the General of the Forces, which lasted the space of twenty years, and till Deborah, who then Judged the people, animated Barac to Arms, and then they together defeated Sisera, who saving himself on Foot, and being retired into the Tent of Jabel, the Wife of Heber Kenian, was there killed by her, which procured more rest, till the year 40, since the death of Ehud and Shamgar, Judges Chapters 4, & 5. 31.

After this signal Deliverance, Anno Mundi 2725. the Israelites being return'd to their Vomit, GOD raised the Midianites to chastise them, and after a seven years molestation, Gideon, called Jerubbal, was sent to deliver them. See the History Judges Chapters 6, 7, 8. which lays down till other 40 years, to the decease of Gideon, Judges 8. 28. He modestly refused the Scepter, which was offered him, Judges 8. 22, 27. His Death was followed by a new corruption of the Israelites, Judges 8. 33. of their Ingratitude against his House, Judges 3. 34. of the Murder of sixty nine of his legitimate Children by Abimelech, his Natural Son, induced by those of Shichem to Tyranny, Judges 9. 1, &c. This Domination of Abimelech was as short as violent, lasting only three years, Judges 9. 22. for a mis-intelligence hapning between the Shichemites and him, at the instigation of Gabal, he took, and razed, the Town, burnt all the principal persons in a Tower where they had retired, and besieging that of Tobets, a Woman bruised his Head with a great Stone, whereupon he made his Servant

put an end to his Life, Judges 9. 23, &c. whereby it came to pass, what Jorham the youngest of his Brethren, who had escaped his Violence, had foretold in his Apology, Judges 9. 7, &c.

Anno 2768. Afterwards came Tolah, who Judged Israel 23 years, Judges 10. 1, 2. Now as the Wastes which the Midionites made every year before Gideon defeated them, caused without doubt a great Dearth in Israel, which obliged Elimelech, and Nabomi his Wife, to retire with their Family into the Land of Moab; so 'tis very likely that Nabomi return'd to Bethlehem with Ruth his Daughter-in-Law, under the Government of Tolah. Jair succeeded him in the like Office for the space of 22 years, Judges 10. 3. These 22 years were not very peaceable, nor consecrated by the Israelites to the Service of GOD: And therefore in the 18th year of his Government GOD began to chastise them, on one hand by the Philistins, and on the other, chiefly and more violently by the Ammonites, Judges 10. 7, 8, 9. whereupon Jephtha the Gileadite, whom his Brothers had driven away, is recall'd by those of Gilead to be their Captain: He defeats the Ammonites, executes on his Daughter (by a Formal death) the rash Vow he had made, Judges 11. 1, &c. severely chastises the Ephraimites, who had Murined against him, Judges 12. 1, &c. and dies, having governed 6 years, Judges 12. 7. The taking of Troy is referred to the time of Jephtha.

Anno Mundi 2819. Ibsan the Bethlemite, who had thirty Sons and as many Daughters, governed 7 seven years, Judges 12. 8, 9. Eglon the Zabulonite 10 years, Judges 12. 11. and Haddon the Pirathonite 8 years, Judges 12. 13, 14. which makes 25 years for the 3. In the same time as the Ammonites (towards the end of the Government of Jair) used their endeavours against the People of GOD whom Jephtha repress; the Philistins also made new Attempts, Judges 10. 7. after the first Essay, in which Shamgar had resisted in his time; and they continued the space of 40 years, Judges 13. 1. until Sampson, the Israelites Hercules, who Judged Israel 20 years, began to encourage them; for afterwards the Israelites lay not still without Retaliations, frequently opposing the Philistins even under Eli, althowith different Successes, sometimes beating, and other whiles being bearen, till Samuel, Judges 16. 31. He is

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also called *Bedan*, 1 Sam. 12. 11. See the miraculous History of *Samson*, Judges Chapters 13, 14, 15, 16. After his Death, in which expired the Year 299 from that of *Josuah*; *Eli* the High Priest Judged *Israel* 40 years, 1 Sam. 4. 18. The Sacred History does not denote, when died *Phineas* the Son and Successor of *Elezzer* in the High Priesthood; nor how this Dignity past from *Elezzer's* Family, who was *Aarons* eldest Son, into that of *Ithamar*, who was the youngest: For *Eli* descended of *Ithamar*, as is seen 1 Sam. 8. 3, 4. and 1 Chron. 3. 4. So also it return'd in *Zadock* to its first Branch, 1 Kings 2. 27. and 1 Chron. 6. 8. Some make *Eli* to succeed immediately to *Phineas* about the time when *Samson* began to act against the *Philistins*; but there appears no reason for giving of *Phineas* such a long life, which must have exceeded the term of 300 years. Some say *Phineas* was deposed on occasion of *Jephtha's* Vow; Some say for having approved of the bloody Execution, and others for designing to hinder it.

Josephus pretends, that after *Phineas*, succeeded in their order *Abishah* his Son, and *Bukki* his Grandson, of whom is mention, 1 Chron. 6. 50, 51. And perhaps after the immature death of *Bukki*, we should pass by *Eli* to the branch of *Ithamar*, not to find any one in that of *Elezzer*, who was of competent age, or who had all the requisite Conditions for this employ.

Samuel was born under him, and grew up with the time, fit for the *Tabernacle*, which was then at *Shiloh*, 1 Sam. Chap. 1, & 2. The Sons of *Eli*, *Hophni* and *Phineas*, behave themselves ill, at which he is reprehended by a Prophet, 1 Sam. 2. 22, 27, &c. and also by the Ministry of *Samuel*, 1 Sam. 3. 1, &c. Towards the end of the Government, and life of *Eli*, there was a great Fight between the *Philistins* and *Israelites*, in which these latter were worsted, *Eli's* 2 Sons killed, and the *Ark* taken; at this sorrowful News brought to *Philoah*, *Eli* aged 98 years, and deprived of the use of his sight, falls from his Chair and breaks his Neck; and his Daughter-in-Law, the wife of *Phineas*, dies in Child-Bed, and calls her Son *Ichabod*, more afflicted for the taking of the *Ark*, than for the death of her Husband, 1 Sam. 4. 10.

Anno 2984. The *Ark*, altho a Prisoner, yet triumphs over the *Philistins*, 1 Sam. 5. 1, &c. who sent it back again into *Israel*

at the end of 7 Months; and arrives at *Bethshemes*, and the People of those parts are punished with a great Plague, for having look'd into the *Penetralia* of it; for there died 70070 Men, 1 Sam. 6. 1, &c. From *Bethshemes* it's carried to *Kirjathjeharim* to *Aminidab*, where it remained 20 years without being removed, 1 Sam. 7. 1, 2. for it seems not to have been till *Samuel* made it be brought and set down at *Gilgal*, for a while after the Anointing of *Saul*, which is thought may be collected from 1 Sam. 12. 14, & 13. 4.

Now altho 'twas some Consolation to the People to see the *Ark* returned, yet they found their Affairs in great disorder after the loss of so great a Battle: But *Samuel* having convoked the People at *Mitspa*, the *Philistins*, who took hold of this occasion to invade the *Israelites*, are put to flight by means of a great Thunder, and pursued as far as *Bethcar*, 1 Sam. 7. 3, &c. From that time the *Philistins* were kept in some awe, till after the decease of *Samuel*; for he retook the Towns which they had obtained from the *Israelites*, and continued in his Magistracy as long as he lived, 1 Sam. 7. 13, 14, 15. And tho' *Saul* was established King by him, yet he still retain'd some remains of his first Authority till his death.

S. Paul attributes 40 years to *Samuel*, and to *Saul* conjoyn'tly, Acts 13. 21. But we are not certain how many years *Saul* reigned, nor how many he survived *Samuel*, whose death is mentioned 1 Sam. 25. 1. 'Tis certain that *Samuel* being old, and his Sons, whom he began to establish Judges over *Israel* degenerating from his Vertue, the Ancients of the People ask'd a King of him, and he set before them, what they must then expect, 1 Sam. 8. 1, &c.

Saul the *Benjamite* is divinely directed to *Samuel*, who Anoints him as King, and presents him to all the People convoked at *Mitspa*, 1 Sam. Chap. 9, & 10. His first Exploit of War was to raise the Siege, which *Nahash* the *Ammonite* had laid against *Jabesh* of *Giliad*; which succeeding, he thereby won the affection of the People, even of those who had at first despised him, and he is by *Samuel* solemnly confirmed in his Dignity, 1 Sam. 11. 1, &c. *Samuel* takes occasion in this Assembly to justify his Conduct, to reprehend the People for their lightness, to exhort them to their duty, and to astonish them by a great Miracle, 1 Sam. 12.

12. 1, &c. In the 2d year of King Saul Jonathan his Son repels the *Philistin* Garrison, which lay near *Gilboa*; whereupon they reinforce themselves, and come to *Michmas*. Samuel in this publick Consecration had charged Saul to expect him at *Gilgal*; but he being impatient, and under pretence of Devotion, offers *Sacrifices*; for which he is sharply reprehended by Samuel, who makes known to him his Rejection, and that another should be substituted in his place, 1 Sam. 13. 1, &c. Now in this Terror the People being half Unarm'd, Saul stands only on the defensive, and contents himself with guarding the Passages: But Jonathan having only his Shield-Bearer with him, ascends between 2 Rocks to attack the *Philistins Corps de Gard*, and does great Execution amongst them, and thereby puts the *Enemies Army* into great confusion and dissention: Upon which Saul (with his Army) pursues them; and those *Israelites*, whom Fear had made to hide themselves, now come out and joyn themselves to him; so that the Defeat was very great. See all the particulars, 1 Sam. Chap. 14. Being heartned by his Victory, he beats this Enemy on all sides, 1 Sam. 14. 47. receives Commandment by Samuel to fall on the *Amalekites*, over whom he gains a signal Victory; but spares King Agag, and great store of Cattel and Booty, contrary to the Divine Command. But Samuel put Agag to death of his own Authority, and from that time he saw Saul no more, 1 Sam. 15. 1, &c.

David, when as yet young, not exceeding 20 or 22 years, is secretly Anointed by Samuel King over Israel, 1 Sam. 16. 13. But Saul being troubled with an Evil Spirit, David is sent for to play on Musical Instruments before him, during these vexatious Paroxysms, 1 Sam. 16. 18, &c. The *Philistins* having reassembled their Forces, have Goliath in their Army, who braving that of the *Israelites*, and offering to decide the Quarrel by a single Combat, is undertaken, and kill'd by David; which conciliates a real Kindness from Jonathan, and the Envy and Hatred of Saul, 1 Sam. 17. 1. From hence arose divers Persecutions against David, which the Sacred Story gives a particular account of, 1 Sam. Chap. 18, &c. to which we owe several of his Psalms. First, Saul endeavoured to pierce him with his Javelin, 1 Sam. 18. 10, 11. Then he makes him a Collonel of a 1000 Men, to make him perish by his Enemies;

but he met every where with Success, 1 Sam. 18. 13, &c. He afterwards promises him Merab his eldest Daughter, but gives her to Hadriel, 1 Sam. 18. 17, &c. but in her stead he gives him Michal, the youngest, and demands of him for her Dowry, 100 of the *Philistins* Fore-skins. David furnishes him with double the number, and Espouseth her, 1 Sam. 18. 20, &c. After this Marriage, Saul designs to Assassinate him; but Jonathan hinders him the first time, 1 Sam. 19. 1, &c. and David being well received again by the King, obtains from him a notable Victory against the *Philistins*, 1 Sam. 19. 7, 8. This lasted not long, for being vexed with his Evil Spirit, as David played on the Harp before him, he tries again to kill him with his Javelin. David declines the Stroke, and hastens to his own House: Saul besieges it; but by the prudence of Michal he escapes also this Danger, 1 Sam. 19. 11, &c. He comes then towards Samuel, and retires with him to Naioth; where Saul sends first, and then comes himself to take him, but in vain, 1 Sam. 19. 18, &c.

David being afterwards come secretly to Jonathan, they contrive together how to provide for his safety; he is determin'd for Nob, where Abimelech the High Priest gives him the Consecrated Bread, for want of other, and Goliath's Sword, with which he goes towards Achish King of Gath; where seeing his Life in danger, he counterfeits himself Mad to escape, and is on this account driven from the Court, 1 Sam. Chap. 20, &c. 21. This Achish is also called Abimelech, Psal. 34. 1. But as to the High Priest, Abimelech, he was the Son of Abitub; and this was of Phineas the Son of Eli, 1 Sam. 14. 3. and 22. 11. so that Abitub obtained the High Priesthood after his Fathers and Grandfathers death, and left it afterwards to his Son Abimelech, who was also called Abijah, 1 Sam. 14. 3. Thence he saves himself in the Cave of Adullam, where his near Friends came and found him, together with others, to the number of 400 Fighting Men. He secures his Father and Mother in the Country of Moab, whence he parts by the advice of Gad, an holy Prophet of great esteem in that time, to come into the Land of Juda, in the Forrest of Herets, 1 Sam. 22. 1, &c. In the mean time Doeg the Idumean tells Saul, he had seen him at Nob, and how Abimelech received him; wherefore Saul not only puts him, but all the

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Priests of his Family to death, to the number of 85, destroys the whole Town of *Nob*, and puts all the Inhabitants (without distinction of Sex or Age) to the Sword. *Abiathar* the Son of *Abimelech* having only escaped this Slaughter retired towards *David*, and brought him the News, and succeeded him in his time in the Dignity of *High Priest*, 1 Sam. 22. 9, &c.

Tho *David* was only armed for his own preservation, yet he ceased not on all occasions to use his Arms for the Publick, and therefore he goes and Charges the *Philistins* at *Kehila*, and delivers the Town from their hands. *Saul* thinks to surprize him, and the Inhabitants were ready to deliver him; but being warned of their design from *GOD*, he departs, and retires to the Desert of *Ziph*, where *Jonathan* comes and finds him. The *Ziphians* advertize *Saul* thereof, and offer themselves for his Guides to pursue him: But *David* having notice of his March, shifts from him, until the *Philistins* being entred into the Country obliged *Saul* to desist from his Pursuit, 1 Sam. 23. 1, &c.

David being delivered from so eminent a danger in the Desert of *Mabon*, retires to the strong places of *Engeddi*, of which *Saul* being advertiz'd, goes in search of him, and falls into the hands of *David*, in a Cave where he was hid, and contented himself with cutting off a piece of his Garment, as a token that he might have killed him, if he would, whereupon *Saul* acknowledges his Innocency, and desires of him, that when he should come to the Crown, he would not destroy his Family. 1 Sam. 24. 1. Not long after this *Samuel* dies, and *David* retires with his Friends to the Desert of *Paran*; he sends to demand Provisions of *Nabal*, whose People had received all manner of good Offices from him in the Desert, yet he refuses them; but *Abigail* his Wife dexterously prevents the Misery which her Husbands Churlishness had drawn on him, at which he dies with Vexation, and *David* Marries his Widow, whom he adds to *Abinoam* his other Wife, which he had espoused after *Saul* had taken *Michal* from him, and Married her to *Paltai*, 1 Sam. 25. 1, &c. After this the *Ziphians* goto *Saul* the 2d time, and advertize him, that *David* was again returned towards them; whereupon he again pursues him with 3000 Men. *David* enters by Night into his Camp, goes into his Tent, takes his Javelin which stuck

at his Beds-head, and his Pot of Water, and passes on the other side, rouses *Abner* and *Saul*, and shews them again, that the Kings Life was in his hands; at which *Saul* confus'd, acknowledges his Fault, and promises to desist from persecuting him, 1 Sam. 26. 1, &c. Yet *David* durst not confide in his word, but retires into the Country of the *Philistins* towards *Achis* King of *Gath*, who gives him *Ziklag* for a place of surety and retreat, which he made his place of residence 16 Months, until the death of *Saul*; whence he made his Inroads on the inveterate Enemies of *Israel*, and always return'd laden with Booties, which *Achish* thought to be taken from those of *Judah*, 1 Sam. 27. 1, &c.

Achish being confirmed by this Opinion which he had of *David*, declares to him, that he would make use of him and his Men, 1 Sam. 28. 1, &c. And thereupon a new Expedition is form'd by the *Philistins* against the *Israelites*. *Saul*, destitute of Counsel, addresses himself to a Witch, to call up the Spirit of *Samuel*; and the Spectrum which appeared (by means of her Charms) foretels him of the Misfortune he should meet with the next Morning, 1 Sam. 28. 7, &c. This was in Anno 2944. The Armies being almost in sight of one another, *David* and his Men, on the Mistrust which the other *Philistins* conceived at him, are sent away by *Achish*, 1 Sam. 29. 1, &c. But whilst *Ziklag* was burnt and plunder'd by the *Amalekites*, who had carried away the Women and Children Captives, *David* in this sorrowful Accident pursues the *Amalekites*, overtakes them in disorder, and recovers the Persons and the Booty which they had brought away from *Ziklag*. He equally divides the Booty amongst the People, and returns to *Ziklag*, and sends Presents to his Friends in *Israel*, 1 Sam. 31. 1, &c. In the mean time the Battel is given between the *Philistins* and *Israelites*; these last being beaten, *Saul* falls on his Sword; his 3 Sons, *Jonathan*, *Abinadab*, and *Malchishuab*, are killed, and their Bodies with their Fathers ignominiously hang'd on the Wall of *Bethshan*, whence the Inhabitants of *Jabesh* carry them off in the Night, to the end they might have an honourable Burial, 1 Sam. 31. 1. The News of this is brought to *David*, 2 days after his return to *Ziklag*, and 3 days after the Battel: He put the Messenger to death, who vaunted of his having fallen upon *Saul*, altho' at his Request

quest to hasten his Death ; and utters a Funeral Elegy on this occasion , 2 Sam. 1. 1, &c.

We have represented all this at large, to shew how much those misreckon themselves, who allow only 2 years to the Reign of *Saul*, seeing all the things mentioned do require a longer term. He may indeed have absolutely Reigned but 2 years after the death of *Samuel*, who retain'd the dignity of a Judge all the time of his life ; or that he did not Govern properly, but only the two first years, after which he was rejected of GOD, and *Samuel* saw him no more ; but 'tis certain, many years past more since his Anointing by *Samuel* till his Death, of which here is an unquestionable proof. *David* was 30 years old when he began to Reign, and Reign'd 40, 2 Sam. 5. 4. and the 2d of *Saul* was spending, or spent, 1 Sam. 13. 1. when *David* was Anointed by *Samuel*, being the youngest of his Brethren, 1 Sam. 16. 13. And when *Goliath* was killed, *David* was then but a youth ; on which account also *Saul* durst not hope for good success in this Duel ; *Goliath* himself likewise despising him for this reason, 1 Sam. 17. 33, 42. So that in the time of this Combat he must be above 22 years old ; whence it evidently follows, we may reckon 10 years from the Anointing of *Saul* to his death ; so that he Reigned at least 2 years as legitimate King, the 6 following in the unjust prosecution of *David* till the death of *Samuel*, and the two last to his death. And as *Samuel* could have no less than sixty years, when being old the people demanded a King of him, 1 Sam. 8. 1, 5. 'tis easie to conceive he was at the age of 34 years when he began to Judge the people after the Death of *Eli*, and thus more than 60 years when the people required of him a King, because he was said to be then old : So that he judged above the space of 30 years, and retained still the Dignity 8 years from *Saul's* Anointing, and that dying aged 72 years, *Saul* survived him by 2, which makes up 40 years, assigned jointly to *Samuel* and *Saul*, Acts 13. 20.

Saul dying, *David* comes to the Crown in the year 2944, being 8 years after the death of *Sampson*, 40 years after that of *Eli*, and 436 after the *Israelites* Exit ; for parting from *Ziklag* he comes into *Hebron*, where those of *Judah* Anoint him, and acknowledge him for their King. *Abner* sets up *Ishbosheth*, *Saul's* Son, against him, who having already

Reigned 2 years over the other Tribes, made his Troops to advance under the Conduct of *Abner* against those of *David*, led on by *Joab*, near *Gabaon*, where *Abner* is worsted, and loses *Hazael* his Brother, 2 Sam. 21. 1, &c.

This War continued still above 5 years, until *Abner* grew offended by *Ishbosheth*, quitted his Interests and Party, sends *Michal* to *David*, he disposes the other Tribes to receive him, and comes to inform *David* of this at *Hebron*, where he is well received ; but having forsaken the King, *Joab* and *Abishai* his Brother basely kill him ; whereat *David* was greatly offended, 2 Sam. 3. 1, &c. A while after *Ishbosheth* is Assassinated by two of his own Captains, *Rechab* and *Bahana*, who bring his Head to *David*, but instead of thanking them for their Present, caused them to be put to death as Vile Fellows, 2 Sam. 4. 1, &c. Then the other Tribes resolve to acknowledge *David*, and hereupon wait on him at *Hebron*, where he had already Reigned over *Judah* 7 years and an half ; whence he departs to seize on the Fort of *Sion*, and to drive the *Jebusites* from *Jerusalem*. There *Hiram* King of *Tyre* sends to him Ambassadors and Cedar-Wood, with Workmen to build his Court, 2 Sam. 5. 1, &c. This was in Anno Mundi 2950.

In the 9th year of his Reign he obtains 2 notable Victories over the *Philistines*, the first in *Bahal-Peratsim*, and the 2d in a place where there were a great many Mulberry-Trees, 2 Sam. 1. 17, &c. And it seems 'twas on this occasion that 3 of *David's* Valiant Men went to *Bethlehem* for Water for him through the midst of the Enemies Forces, 2 Sam. 23. 15, 16, 17. After these Victories he again espouseth more Wives, 2 Sam. 5. 13. and transports the Ark from *Kriathjearim*, called *Bahale* of *Judah*, designing to settle it in *Sion* ; but being affrighted by the death of *Uzzah*, he durst not receive it in within his own House, till having known that *Obed Edom* was blest by it, to whose house he had sent it ; he made it be brought thence into *Sion* with great solemnity, his Wife *Michal* blaming him for having Danced publicly before it : he is greatly offended with her Reproof, 2 Sam. 6. 1, &c. He afterwards designs the building of the Temple, which GOD by the Prophet *Nathan* orders him to remit to his Successor, 2 Sam. 7. 1, &c. yet he then prepared, or Divinely received the Model

of it; of which see 1 *Chron.* 28. 11, &c.

He beats again the *Philistines*, and wins them the Port of *Metbag-amna*, 2 *Sam.* 8. 1. subjugates the *Mosabites*; and 'twas in this Expedition that *Benaja* slew two of the most Mighty Men amongst them, and a *Lion* in a Snowy day, 2 *Sam.* 23. 30. He defeats *Hidad-exer* King of *Zobab*, subdues the *Syrians*, 2 *Sam.* 8. 3, &c. and overcomes the *Idumeans*, 2 *Sam.* 8. 12, 13, 14. Then he took *Mephibeth* the Son of *Jonathan* home to him, (who was but 5 years old when his Father died, 2 *Sam.* 4. 4.) and committed the care of his Lands to *Ziba*, 2 *Sam.* 9. 1, &c. which seems not to have hapned till about the 15th of *David's* Reign, seeing *Mephibeth* had then a Son named *Micah*, 2 *Sam.* 9. 12.

It's not certain, whether the War against the *Ammonites* preceded that which *David* had against the *Syrians*; yet it seems the one had great Coherence with the other, of which you may see the occasion in *David's* Embassy violated by *Haman*, 2 *Sam.* 10. 1, &c. and the end of it, by taking of *Rabba*, 2 *Sam.* 12. 28, &c.

Whilst *Joab* carried on the Siege, *David* commits Adultery with *Bathsheba* the Wife of *Uriah*, and procured secretly by *Joab* her Husbands death at the Siege of *Rabba*, 2 *Sam.* 11. 1, &c. *Nathan* is sent to *David*, to reprehend him for this Double Crime, and the Child born in Adultery died at the end of 7 days, 2 *Sam.* 12. 1, &c. But in the year following, which may be was the 17th of *David*, was born of her *Solomon*, 2 *Sam.* 12. 24, &c. And hence it appears that *Solomon* was the eldest of all those which she had since her Marriage with *David*, altho *Shammuah*, or *Shimha*, and *Shobab*, and *Nathan* be named before him, 2 *Sam.* 5. 14. and 1 *Chron.* 3. 5. The Famine which the Country suffer'd, and the Expiation made by the Crucifixion of *Saul's* 7 Sons, at the instance of the *Gibeonites*, 2 *Sam.* 21. 1, &c. is commonly referred to the 20th year of *David's* Reign. New Wars against the *Philistines* described, 2 *Sam.* 21. 15, &c.

Being delivered from all Enemies round about him, he sings to GOD the Canticle which we read 2 *Sam.* 22. 1, &c. and *Psalms* 18. 1, &c. But being puffed up by all these Prosperities, he causes the People to be numbered, altho *Joab* dissuaded him from it; and was reduced (by the Ministry of God) to one of these 3 points, viz. to suffer from GOD

either War, Plague, or Famine, 2 *Sam.* 24. 1, &c.

A while after followed the Disorders of his House: *Ammon* (one of his Sons) violates *Thamar*; but *Absalom* her own Brother reveng'd himself 2 years after, by killing him, and flies into *Geshur*, where he remains 3 years; at the end of which (by the address of *Joab*, and the Intercession of a *Tekite*) he comes again to *Jerusalem*, where he lives two years without seeing his Father; but at length is reconciled publicly, 2 *Sam.* 1. 13, 14. From that time he began to make Cabals, and to aspire to the Crown, till at length he openly Conspired against his Father, and forceth him to fly from *Jerusalem*, and to pass over *Jordan*. This hapned at the end of 40 years, that is, either after the Election of *Saul*, or since the Birth of *Absalom*, 2 *Sam.* 15. 1. 7, &c. In this flight *Zeba* obtain'd by Calumny the confiscation of *Mephibosheth's* Estate: *Shimei* Curses *David*; *Cushai* pretends to joyn himself to *Absalom*, and dissipates the Counsel of *Achishophel*; who hence perceiving that *Absalom's* Enterprize would have ill success, makes an end of himself. The Battle was given between *David's* and *Absalom's* Forces, the latter of which is beaten, and he flying through a Forest, remains hanged by the Hair of his Head between the Branches of an Oak, where he was slain: *David* bears his Death with great impatience; but at length shews himself to the people, and is solemnly brought into *Jerusalem*, 2 *Sam.* Chap. 16, 17, 18, 19.

Sheba the Son of *Bicri* takes occasion from some Misintelligence which hapned amongst the Tribes, on the account of *David's* Restitution, to raise a new Faction against him; but *Joab* besieged him in the City of *Abel*, and had his head given him, having first Assassinated *Anasa*, whom *David* seemed to have preferred before him, 2 *Sam.* 20. 1, &c. After these Civil and Domestick Broils, *David* obtaining some Rest in the last years of his Reign and Life, applies himself entirely to the establishment of good Order in the Service of GOD, as 'tis represented, 1 *Chron.* Chap. 23, 24, &c.

Being now grown in years, he Espous'd *Abishag*, to give him Warmth. *Adonijah* treads in *Absalom's* steps, and draws *Joab* and *Abiathar* to his party; but whilst he Feasted with his Conspirators, *Nathan* and *Bathsheba*, inform *David* of it, who on this occasion makes

makes Solomon to be Anointed King, which he also confines *Shimei* to Jerusalem, whom dissipated *Adonijah's* Faction, yet whom Solomon at first pardon'd, 1 Kings 1. 1, &c. going out thence 3 years after (contrary to his Order) was also put to death, 2 Kings 2. 36, &c. These things hapned about Anno Mundi 2984.

David having given divers Orders to Solomon, dies, after he had Reigned 40 years, 1 Kings 2. 1, &c. and Solomon succeeds him, who Reigned as long. He immediately puts to death *Adonijah*, who had demanded *Abi-shag* to Wife, deposes *Abiathar* from the Priesthood, which he transfers to *Zadock* of the Branch of *Eleazer*, and causes *Joab* to be slain at the Horns of the Altar, giving the charge of this to *Benaja*, 1 Kings 2. 1. Having espous'd the Daughter of *Pharaoh*, obtain'd of GOD a singular Wisdom in, governing of which he gave the first instance between 2 Harlots, and reduces the Officers of the Crown into great order, and the People live under his Conduct in abundance and great security, 1 Kings Chap. 3, &c. 4.

CHAP. VI.

Of the Fifth Age, or Period of the World.

THE farther we go from the Creation of the World, the more perplexity we meet with in Holy Scripture, in adjusting the Accounts of time; but this is in some part recompenced by the Light which on the contrary we have cleared in the greatest distance from the Writings of Profane Authors.

This Fifth Age of the World, begins at the Foundation of the Temple of Solomon, in the Year 2992; and ends at the Jewish Captivity, in the Reign of King Cyrus, Anno Mundi 3468; which Period contains the space of 476 years.

The Temple was 7 years and an half in Building, and was Dedicated in the year 3001, which began the Fourth Millenary of the World. Solomon Reigned 40 years, and died in the year of the World 3029, being 975 years before the Birth of Jesus Christ. But it is incredible to think what a confusion in Chronology, is caused by the division of his Kingdom between the Kings of Judah and Israel, which happen'd after his Death. Even those that have taken most pains in this matter, have had much ado to reconcile the difficulties that here occur.

[In the Large Volumes of the History of the Bible, there comes in here a Double Table of the Kings of Judah and Israel, which can't be so brought into a Page in this small fixed Volume, to which I refer the Curious; as also for the Table of the Kings of Judah, after the Ruin of Samaria.]

Anno Mundi 2988. Solomon having treated with *Hiram* King of Tyre, for Materials for the Temple which he designed, began the Building in the 4th year of his Reign, and the 480th since the Israelites Exit out of Egypt, 1 Kings 6. 1.

See the History of his Buildings, both Sacred and Civil, 1 Kings Chap. 6 and 7. The Temple finished at the end of 7 years, he makes the Dedication of it in the 11th year of his Reign, 1 Kings 7. 37, 38. and 8. 1, &c.

Having spent seven years in Building the Temple, he consumed 13 more in Building his House; and at the end of these 20 years, which is in the 24th of his Reign, GOD appeared to him again with Promises and Threats, 1 Kings 9. 1, 10. Of his other Buildings, Navigations into Ophir, the Visit he received from the Queen of Sheba, see 1 Kings 9. 15, &c. and 10. 1, &c. Also his strange and numerous Wives, having 700 that were Princesses, besides 300 that were Concubines; how towards the Declension of his Life he turned away his Heart after other Gods, to connive (at least at other Worship) and tolerate them against his duty. See 1 Kings 11. 1, &c. GOD denounces to him, whether immediately in a Dream, or Vision, or by the Prophet *Abijah*, who then flourish'd, the tearing away of his Kingdom, and raising up Enemies to him, in the person of *Hadad* the Idumean, in *Rezon* the Syrian, and in *Jeroboam* the Ephraimite, to whom *Abijah* foretold, he should be King of ten Tribes.

Tribes, 1 Kings 11. 9, &c. In fine, He dies, having Reigned 40 years, and having lived 62 or 63, leaving his Crown to *Rehoboam* his Son, aged 41; which shews, that what he said in his Prayer, 1 Kings 3. 7. concerned the confession of his incapacity, and not his want of years.

Rehoboam, for following the Counsel of the youngest, saw himself abandoned by the 10 Tribes, who rebelled against him, and set up *Jeroboam* the Son of *Nabat* for their King, 1 Kings 12. 1, &c. From that time was made a distinction between the Kings and Kingdom of *Judah*, and those of *Israel*; and some will have this to be the beginning of the 390 mystical Days in *Ezek.* 4. 4. which is to say, of 390 years, during which GOD bore with the Sins of this people.

Rehoboam, whom *Solomon* had of an Ammonite Woman, 1 Kings 14. 22. not being able either to retain by Love or Force the 10 Tribes Obedience to him, and *Adoram* whom he had sent to them having been Stoned, 1 Kings 12. 16, &c. and GOD himself having forbidden him by the Prophet *Shemaiah*, and those of *Judah* and *Benjamin*, to take up Arms on this account against those of *Israel*, 1 Kings 12. 22, &c. underwent another vexation 5 years after, by means of *Shishack* King of *Egypt*, 1 Kings 14. 25.

Jeroboam, who began with him in *Israel*, to settle himself in this new Authority, did set up an Idolatrous and vicious Worship, 1 Kings 12. 26, &c. *Zadoc* having exercised the Office of High Priest under *Solomon*, after the depoling of *Abiathar*, transmits it to his Son *Ahimahaz*, who Officiated in the time of *Rehoboam*, 1 Chron. 6. 8, 53. An anonymous Prophet came to *Bethel*, to reprehend *Jeroboam*, and to foretel, that *Josias* would one day overthrow the Altar, which he came now front setting up; but he himself having not followed GOD's Order, was kill'd by a Lion, 1 Kings 13. 1, &c.

Jeroboam having by his Wife (disguis'd) consulted *Abijah* the Prophet on his Sons sickness, is severely censured with the Prediction of the entire ruin of his House, and the approaching death of his sick Son, 1 Kings 14. 1, &c.

Rehoboam dies Anno 3046, having Reigned 17 years, and lived 58, 1 Kings 14. 21. leaving *Abijam* (called also *Abiah*) his Son Heir of his Crown of *Judah*, and Quarrels against *Jeroboam* King of *Israel*, in the

beginning of the 18th year of his Usurpation. But *Abijam* Reigned only 3 years, as little religious and happy as his Father, 1 Kings 15. 1, &c. (In his time flourish'd the Prophet *Isaiah*, the Compiler of this History, 2 Chron. 12. 15.) yet GOD gave him some advantageous Successes against *Jeroboam*, 2 Chron. 13. 1, &c.

Anno Mundi 3049. To *Abijam* succeeds his Son *Asa*, who comes to the Crown at the 20th year of the expiration of *Jeroboam*, a Prince of great Piety, and who (without concerning himself at his Grandmother *Mahaca*, the Daughter of *Abisalom* of *Gibeon*) purged the Land of Idols and filthiness, 1 Kings 15. 2, 9, &c.

In the beginning of *Asa's* 2d year, *Nadab* the Son of *Jeroboam*, having Reigned over *Israel* 22 years, 1 Kings 14. 28. succeeds his Father; but scarce had he began to enter into the 2d year of his Reign, but *Bahascha*, or *Baasha*, King of *Israel*, of the Tribe of *Issachar*, Conspired against him at the Siege of *Gibbethon*, and killed him before the 3d year of *Asa* was ended, and exterminated *Jeroboam's* whole House, 1 Kings 15. 25, &c.

This *Baasha* also undertook a War against *Asa*, and designed to build *Ramah*, to serve him as a Fort against *Judah*: But *Asa* gives him so great a diversion by *Benhadad* King of *Assyria*, that he of all *Israel* was constrained to lay aside his design, 1 Kings 15. 16, &c. Therefore this proceeding of *Asa* was not approved of from Heaven; for GOD reprehended him for it by the Prophet *Hanani*, 2 Chron. 16. 7, &c.

Anno Mundi 3090. *Asa* Reigned 41 years and died, being only ill of his Feet, for having put greater confidence in Physicians than in GOD, 1 Kings 15. 10, 23. under *Asa* and *Abijam* his Father; the High Priesthood was administr'd by *Azariah* the Son of *Ahimaz*, *Radocks* Grandson, and perhaps by *Jehanan* his Son, 1 Chron. 6. 9. In the mean time *Baasha* continuing in the Sin of *Jeroboam*, was reprehended by *Jehu* Son of *Hanani* the Prophet, and threatned with the like punishment, and having Reigned 23 years, died in the beginning of the 24th, 1 Kings 15. 33. leaving his Crown to his Son *Elah*, in the 26th year of *Asa*, 1 Kings 16. 8 whence it appears that *Asa's* 36th year, in which he was attacked by *Baasha*, 2 Chron. 16. 1. is not to be understood of the Reign of *Asa*, in the 26th of which *Baasha* died; but

but of the Kingdom of *Asa*, which had taken its birth in the separation of the Tribes, since which he found these 36 years: For *Rehoboam* had Reigned 17, and *Ahijah* 3, and *Asa* 15 or 16, when *Bascha* openly invaded him. Now it hapned the same to *Elah*, as to *Nadab* the Son of *Jeroboam*; for at the entrance of the 2d year of his Reign, in the 27th of *Ahab's*, *Zimri* killed him at *Tirza*, and afterwards put to death all those of his House, and got into his place, 1 Kings 16. 1, 2, &c. But *Zimri* was not King above 7 days; for *Omri* (General of the Army, with which he besieg'd *Gibbethon*) having heard of *Zimri's* Fact, raised the Siege, sat down before *Tirza*; which *Zimri* seeing was taken, entred into the Royal Palace, and burnt himself in it, that he might not fall alive into *Omri's* hands, 1 Kings 16. 15, &c.

After the Death of *Zimri*, altho *Omri* had already been declared King by all the Army, yet there were formed two parties amongst the People, one for *Tibni* Son of *Ginab*, and the other for *Omri*; but this latter prevailing, assured himself of the Crown by the death of his Competitor. This Contest having lasted about 4 years, he began to Reign absolutely without any Controul: As the 33th year of *Asa* ended, and continued 8 years; having transferr'd the Royal Seat from *Tirzah* to *Samarina*, which he built; and having bought the Ground of *Shemer*, who was Lord thereof: So that the 12 years that are attributed to him must be reckoned not from the death of *Tibni*, but from that of *Elah*, for the revenge of which he had been Tumultuously declared King, 1 Kings 16. 15, &c. He left *Ahab* his Son Successor to the Crown of *Israel* in the 38th year of *Ahab*. He was a wicked Prince, doing great mischief, 1 Kings 16. 29, &c. *Asa* having Reigned 41 years, *Jehoshaphat* his Son succeeded him; an Imitator of his Father's Piety and Vertue. He came to the Crown at 35 years of Age, and Reigned 25 years, 1 Kings 22. 42. There's some cause to suspect that *Azariah*, who exercised the High Priesthood under *Jehoshaphat*, 2 Chron. 19. 11. is the same as *Johanan*, 1 Chron. 6. 9. and that he continued in this Office (under the Name of *Jehojada*) in the time of *Joash*. *Jehoshaphat* strengthens himself against *Israel*, seeks the *Baalites* to extirminate them, and from the 3d year of his Reign procures by his Officers,

that the People be well instructed in the Law, 1 Chron. 17. 1, &c.

Anno Mundi 3095. 'Tis thought that in the 10th year of *Jehoshaphat*, and the 14th of *Ahab*, began the Famine foretold by the Prophet *Eli*, which lasted 3 years and a half, during which GOD several ways provided for the Prophet's Nourishment, 1 Kings 17. 1. This term expiring, *Elijah* presents himself to *Ahab*, evidently verities that the LORD is the true GOD; causes the 450 Prophets of *Baal* to be put to death, and obtains Rain for the Land, 1 Kings 18. 1, &c. This falls in with the 14th year of *Jehoshaphat*. After this Execution, *Elijah* gets away to avoid the Fury of *Jezebel* the Wife of *Ahab*, 1 Kings 19. 1, &c. *Benhadad* King of *Syria*, imagining, that the Famine of the *Israelites* had much weakened them, therefore hoped to make *Asa* and his Kingdom Tributaries to him; but he is twice defeated and beaten, losing in the last Battel 100000 Foot, besides 27000 who perished under the Walls of *Aphek* where they had retired; he is constrain'd himself to surrender to *Ahab*, who spares him, and treats an Alliance with him, which the LORD reproves by a Prophet, 1 Kings 2. 1, &c. These Prosperities of *Ahab* against the *Syrians*, were immediately followed by the Violence executed against *Naboth* for his Vineyard, 1 Kings 21. 1, &c. *Jehoshaphat* enjoying particular Blessings, contracted an unfortunate Alliance with *Ahab*, and so order'd it, that his Son *Joram* espoused *Ataliah* Daughter of *Ahab*, 2 Kings 8. 16. and 2 Chron. 18. 1. and in the 17th year of his Reign, he associated to the Crown his Son *Joram*, *Ahab's* Son-in-Law.

Anno Mundi 3106. In the same year *Jehoshaphat* comes (in pursuance of this Alliance) to Visit *Ahab*, who made him great Feasts, and engaged him with him in the War against the *Syrians*, to have *Ramoth* of *Gilead*, which they should have surrendered by virtue of a Treaty made with *Benhadad* 3 years past. In this Combat *Jehoshaphat* was in great danger, and *Ahab* was there killed (according to *Micahiah's* Prediction) in the 2d year of his Reign. See 2 Kings 8. 28. and 9. 1. and 2 Chron. 18. 2, &c. *Jehoshaphat* being returned safe from so great a danger, is censured by *Hanan* the Prophet, for having joyn'd his Arms with *Ahab's*, and establishes Judges for Civil and Ecclesiastical Affairs, 2 Chron. 9. 1, &c. But he saw himself

in the mean time attacked by the *Moabites* and *Ammonites*, over whom GOD gave him the Victory by their own Arms, they not being obliged to draw their Swords, 2 *Chron.* 2. 1, &c.

After *Ahab's* death, the *Moabites* Revolt; *Ahaziah* his Son and Successor having had a great Fall, consults *Baazebub*, and would have *Elijah* brought to him; who at the second Summons comes to him, and foretels him he would be never cured of his Wound, 2 *Kings* 1. 1, &c. He would have had *Jehoshaphat* been Partners with him in the Trade to *Tarshis*: This Project did not succeed, for *Jehoshaphat* (who seemed at first inclinable to this Navigation, for which he was reprehended by the Prophet *Eliazar*, who denounced to him the Shipwreck of his Vessel, 2 *Chron.* 20. 35.) at last refused it, 1 *Kings* 22. 50. Thus died *Ahaziah* without Children in the 2d year of his Reign, which was the 18th of *Jehoshaphat*, and the 2d of the first Assumption of this good Princes Son *Joram* to the Crown, 2 *Kings* 1. 17. At the same time *Elijah* was taken up into Heaven in a fiery Chariot, leaving *Elisha* the Heir of his Cloak and Office, 2 *Kings* 2. 1, &c. having first written for King *Joram*, *Jehoshaphat's* Son, what concerned him. *Elisha* works extraordinary things, of which see 2 *Kings* 4. 1, &c.

Joram, the Brother of *Ahaziah*, and *Ahab's* Son, succeeds him the 18th year of *Jehoshaphat*, and Reigned 12 years: *Jehoshaphat* and the King of *Edom* joyn together, in the 18th year of *Jehoshaphat*, and Reigned 12 years. Also *Jehoshaphat* and the King of *Edom* joyn together against the *Moabites*, who were Revolted since *Ahab's* death. *Elisha*, who was in this Expedition, obtains Water for the Army, and the *Moabites* are defeated, and their King reduced to such extremities in his Capital City, that for despair he Sacrificed his own Son on the Walls, 2 *Kings* 3. 1, &c.

Anno Mundi, 3112. *Jehoshaphat* in the 22th year of his Reign, which was the 5th of *Joram* King of *Israel*, renewed the Title of King to his Son *Joram*, aged 32 years, with some enlargements of Authority, greater than that he conferred on him 5 years before, in the 17th year of his Reign, 2 *Kings* 1. 17. and thence should be taken the term of 8 years, which the Scripture assigns him, 2 *Kings* 8. 17. and 2 *Chron.* 21. 5. seeing the

first of these 8 years falls with the 5th of *Joram*, 2 *Kings* 8. 16. which was also the 22th of *Jehoshaphat*, 2 *Kings* 3. 1. And therefore 'tis said, 2 *Chron.* 21. 3. that *Jehoshaphat* had given the Kingdom to *Joram*, because he was the eldest, having made other Donations to his youngest.

Anno Mundi 3115. *Jehoshaphat* in the 25th year of his Reign, and in the 4th of this Royal Dignity, conferr'd on his Son *Joram*, died aged 60 years, 1 *Kings* 22. 24. much about the time the *Shunamite Woman* was raised to Life by *Elisha*, 2 *Kings* 4. 16. It was also in this time that the 7 years Famine began, predicted by him, 2 *Kings* 4. 38. and 8. 1, 2, 3, &c. *Joram* Reigned alone (after the death of *Jehoshaphat*) 4 years, or thereabouts. He followed the Courtes of the House of *Ahab*; put to death all his 6 Brethren, with some of the Chief of *Israel*, and advanced Idolatry as much as he could: He saw the Revolt of the *Idumeans*, and of *Libna*; he suffered the *Philistines* and *Arabians* to pillage his Treasures, and to lead his Wives and Children into Captivity; and having been sick for 2 years, he died aged 40 years (without being lamented by any one) of a filthy and languishing Distemper, according to all which was denounced to him in the Writing of *Elijah*, 2 *Chron.* 21. 1, &c. The 8 years Reign which the Scripture gives him, were not compleat; for the 1st concurring with the 5th of *Joram* King of *Israel*, the 8th year should come in with the 12th, with which is also adjusted the beginning of *Ahaziah* in *Judah*, 2 *Kings* 8. 16, 25. And as to what is said, That *Ahaziah* began to Reign in the 11th year of *Joram* the Son of *Ahab*, 2 *Kings* 9. 27. this must be understood of the 11th year expiring, or expired; it being moreover easily conceived, That the 1st year of *Joram* in *Judah*, preceded by some Months the 5th of *Joram* in *Israel*; and thus he must have began his 8th and last year a little before the 12th of this Prince; whence 'tis that the Scripture puts the 1st year of *Ahaziah* in *Judah*, beginning at the end of the 11th year, and concurring with the 12th of *Joram* King of *Israel*, in the Passages above-cited.

During the Reign of the 2 *Jorams*, *Naa-man* was sent into *Israel* by the King of *Assyria*, to be cleansed of his Leprosy, 1 *King* 5. 1, &c. The Designs of the *Syrians* are discovered to the King of *Israel* by *Elisha*, and

and those whom the King of *Affyria* had sent, to seize on him at *Dathan*, are conducted by him to *Samaria*, 2 Kings 6. 8, &c. A while after *Benhadad* besieges *Samaria*, which otherwise had suffered a long time under a grievous *Famine*; but a panick Fear made him raise the Siege on a sudden, whereby the City was furnished with supplies, according as *Elisha* had Prophecied, 2 Kings 6. 24. It was after this Siege, so miraculously raised, that hapned the things recited touching *Benhadad's* Sickness, and the sending of *Hazael* to *Elisha*, to consult him, which was followed by his death; after which *Hazael* becomes King of *Syria*, 2 Kings 8. 7, &c.

Licurgus (the famous Legislator amongst the *Lacedemonians*) flourished about this time.

Anno Mundi 3119. *Joram* King of *Judah* being dead at the entrance into his 8th year, the 4th after the death of his Father *Jebo-saphat*, and at the beginning of the 12th and last of *Joram* King of *Israel*, *Ahaziah* his Son (sometimes called *Ochozias*, and *Jebo-abaz*) succeeds him, aged 22 years, 2 Kings 8. 24, 25, 26. and to what is said to his having been then 42 years, those who would cut the Knot, think that in the *Hebrew Text*, by the Ignorance of *Transcribers*, are here joyned to the 2 Numerical Letters *Mem* and *Beth*, which stand for 42, instead of *Caph* and *Beh*, which stand for 22; but this Conjecture seems to others the less justifiable, in that this Number is exprest at length in the *Original Hebrew*, and is not there denoted by *Cyphers*; and therefore those that are for untying it, think, that in the last place is not mark'd the age of *Ahaziah*, but the term which past since the Crown of *Israel* was in the House of *Ahab*, and the King's Seat at *Samaria*.

Ahaziah following the Train of the House of *Ahab*, and of which he was by *Athaliah* his Mother, the Daughter of *Ahab* and *Jezabel*, the Grandchild of *Omri*, joyn'd himself to *Joram* his Uncle, against *Hazael* King of *Affyria*, who seem'd to design the re-taking of *Ramoth-Gilead*, which *Ahab* had heretofore recovered with the price of his Life: But *Joram* in some Rencounter was Wounded by the *Affyrians*, and carried to *Jezreel* for his Cure, 2 Kings 8. 27. whilst he was under the Physicians hands, and that *Ahaziah* King of *Judah* came to Visit him, *Elisha* sends one of his Disciples to *Ramoth-Gilead*, to Anoint *Jehu* King; who parts the

next Morning with the other Officers of the Army, Conspirators with him, to come to *Jezreel*: *Joram* and *Ahaziah* come to meet him; the first is immediately killed and thrown into *Naboth's Field*, the second mortally wounded, and is thence carried to *Jerusalem*, and there buried, 2 Kings 9. 1, &c. Thus died *Joram* King of *Israel* in the 12th year of his Reign, and *Ahaziah* his Nephew, King of *Judah* in his first year.

Jehu comes to *Jezreel*, causes *Jezabel* to be thrown out of the Windows, who is eaten with Dogs, 2 Kings 9. 30. and causes the Heads of 70 of *Ahab's* Sons to be brought him from *Samaria*, whereunto he bends his course, and finds in the way the chief of *Judah* and *Ahaziah's* Kindred, to the number of 42 Men, and puts them all to the Sword. Being arrived at *Samaria*, he convokes the Servants of *Baal* in the Temple of the Idol, and there causes them to be destroyed, 2 Kings 10. 1, &c. his Reign was long enough, to wit, 28 years, 2 Kings 10. 36. but he suffered many vexations from the *Syrians*, who re-took *Ramoth-Gilead*, and posselt much of the Country, 2 Kings 10. 32, 33.

Anno Mundi 3120. *Athaliah*, the Mother of *Ahaziah*, seeing her Son dead, Tyrannically seizes on the Sovereign Authority; and to confirm herself in her Usurpation, put to death all she could find in *Jerusalem* of the Blood Royal: But *Jeboash*, the Son of *Ahaziah*, was pluckt out of the Paws of the Lioness by the dexterity of *Jebohebah*, the Daughter of King *Joram*, the Consanguin-Sister; but not a German of *Ahaziah*, Aunt to *Jeash*, and Wife of *Jebojada* the High Priest, 2 King. 11. 1, &c. some think (and there's probability of it) that this *Jebojada* is the same which is called *Jehonai*, amongst the Descendents of *Zudock*, 1 Chron. 6. 9, 10. and he seem'd to be called thus distinctly with these three Names, to wit, *Jehonai*, *Amaziah*, and *Jebojada*.

Anno Mundi 3126. During 6 years *Jeash* remains hid in the Temple, whilst that *Athaliah* sways the Scepter; but in the 7th year she is killed, and *Jeash* is declared King of *Israel*, 2 Kings 11. 1, &c. The Reign of *Jeash* was of 40 years; and as long as *Jebojada* lived, he took particular care of the Service of GOD, 2 Kings 12. 1, &c. and 2 Chron. 24. 1. As the 22th year of *Jehu* King of *Israel* ended with his Life, so *Jeboash's* his Son

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succeeded him in the 22th year of *Joash*, and Reigned over *Israel* 17 years, 2 *Kings* 13. 1.

After the death of *Jehoida*, aged 130 years, *Joash* grew loose even to the suffering the re-establishment of *Idolatry*, and to cause to be Stoned *Zacharias* the Son of *Jehojada* (named also *Jehanan*, 1 *Chron.* 6. 9. and *Azariah*, 2 *Chron.* 19. 11. and *Barachias*, *Matth.* 23. 35.) between the Temple and the *Altar*, 2 *Chron.* 24. 15, &c. But for this he did not go long unpunished; for having redeemed himself of *Hazael* King of *Syria*, by all the Treasures of his Fathers, 2 *Kings* 12. 17, &c. a small Troop of *Affyrians* entred into *Judea*, defeated his great Army, and carried away much Booty. The Affairs of *Joash* proceeded no better in *Israel*; but 2 years before his death, he associates to the Crown his Son *Joash*, of the same Name as the King of *Judah*, in the 37th year of this Prince; which *Joash* Reigned in *Israel* 16 years, 2 *Kings* 13. 1, &c. the 2 first of which preceeded the death of his Father, and the second concurr'd with the last of *Joash* King of *Judah*, who was killed by his own Servants, Leagued against him, 2 *Kings* 12. 20. and 2 *Chron.* 24. 25, &c.

Anno Mundi 3165. *Amaziah* of 25 years of age, succeeds in the Kingdom of *Judah*, in the 2d year of *Joash* King of *Israel*, and Reigned commendably 29 years; and as soon as ever his Authority was confirmed, he put to death those who had slain his Father, 2 *Kings* 14. 1, &c.

Joash was a great Deliverer in *Israel*; he Visits *Elisba* on his Death-Bed, who foretels his happy Successes against the *Syrians*, and he recovers from *Benhadad* the Son of *Hazael* King of *Affyria*, all the places he was posselt of in *Israel*, 2 *Kings* 13. 15, &c.

Amaziah had likewise good success over the *Idumeans*, against which he went out with a strong Army consisting of 100000 *Israelites*, which he had taken into pay; but having disbanded them by the Advertisement of an Anonymous Prophet, they made a great disorder in the Frontier Towns of his Kingdom, and carried away much Booty; yet with his own single Troops he killed 10000 *Idumeans*, and having taken 10000 others Prisoners, his Soldiers precipitated them from the top of a Rock; herein using his Victory ill, that having taken the *Idumeans Idoli*, he fell down before them; 2 *Kings* 14. 7.

and more at length, 2 *Chron.* 25. 5, &c. puffed up with this Victory, and vext with the Disorders which the *Israelites* disbanded from his Army made on his *Frontiers*, he sent a Cartel of defiance to *Joash* King of *Israel*, who not being able to dissuade him from this War, comes out to meet him with his Forces at *Bethshemesh*, he overthrows his Army, takes him Prisoner, enters Victoriously into *Jerusalem*, causes a great Tract of the Wall to be taken down, and carries thence all the Treasures, 2 *Kings* 14. 8, &c. 2 *Chron.* 25. 17, &c. This hapned towards the end of the Reign and Life of *Joash*, whom *Amaziah* survived by 15 years, 2 *Kings* 14. 17. and 2 *Chron.* 25. 25. After *Joash* succeeds his Son *Jeroboam*, the 2d of the Name, in the 15th year of *Amaziah*; and Reigned 41 years, 2 *Kings* 14. 21.

About this time flourished the Prophet *Jonah*, who foretold *Jeroboam* the Victories which he won over the *Affyrians*, 2 *King.* 14. 25. and was sent afterwards to *Nineveh*, *Jonah* 1. 1, &c.

Amaziah died 15 years after *Jonah*, and attempting to save himself out of *Jerusalem* from a Conspiracy which was formed against him, he was pursued to *Lachish*, and there killed, 2 *Kings* 14. 19, 20.

Anno Mundi 3194. *Azariah*, named also *Osias*, or *Uzziah*, his Son, succeeds him in the Throne of *Israel*, at the age of 16 years, and Reigned 52. Some pretend he Reigned a while with his Father, or for him, whilst he was a Fugitive at *Lachish*, which his few years will not admit. Others (on the contrary) pretend, there was an *Inter-regnum* of several years between him and his Father, (tho' the Scripture be silent of it, making him to succeed his Father) after a recital of his death, at the age of 16 years, 2 *Kings* 14. 21. and 15. 2. and 2 *Chron.* 26. 11. The Opinion of the *Inter-regnum* is grounded on what we read in 2 *Kings* 15. 1. But we may understand it of the continuation of his Reign, which began immediately after his Father's death, in the 16th year of his Life; for he was in full Vigor, as well in respect of Body, as that of the State; and should we suppose that he was but 1 year old when his Father died, and that he was not declared Competent till the age of 16, falling in with the 27th of *Jeroboam* the 2d, this would make no *Inter-regnum*, because that in a successive Kingdom, as that of *Judah*, a King that is

a Minor, is however a King, so that still there will be only to reckon from the death of *Amaziah* to his, no more than 52 years, which the *Scripture* allots him.

The first Institution of the *Olympiads*, which serv'd as an *Epoche* to the *Greeks*, is referr'd to the 5th year of his Reign, which was the 20th of *Jeroboam*. Under this King began *Isaiah*, *Hosea*, *Joel* and *Amos* to Prophecy; he rebuilt *Elah*, 2 Kings 14. 22. apply'd himself to Piety, thro' the wife Council of the Prophet *Zachary*, beat the *Philistins* and *Arabians*, obliged the *Ammonites* to acknowledge him, fortified *Jerusalem*, took great care of the Tillage of the Earth, and of the *Militia*, 2 Chro. 26. 1, &c.

Jeroboam the 2d having Reigned 41 years, 15 of which falls in with the 1st of *Osias*, must have died in the 26th year; whence is gathered, there was an *Inter-regnum* in *Israel*, after the death of *Jeroboam*, seeing his Son *Zachary* (who succeeded him, and Reigned but 6 months, and in whom the Race of *Jehu* was extinct) did not come to the Crown till towards the end of the 38th year of *Osias*, 12 years after the death of his Father, and that *Shallum* killed him; and in the 39th year of the same *Osias*, *Menahem* having killed *Shallum*, possess'd the Throne of *Israel*, which he held 10 years, 2 Kings 15. 18, &c. This *Menahem* exercised great Cruelties at *Tiplah*, and loaded the people with a great Tribute, to furnish him with the 1000 Talents of Silver, which he was to pay to *Pul*, King of *Assyria*, 2 Kings 15. 16, &c.

During these Revolutions in the Kingdom of *Israel*, *Osias* having undertaken to offer Incense in the Temple, notwithstanding the Remonstrances and Oppositions of *Azariah* the High Priest, is struck from Heaven with a Leprosie, and obliged to live apart according to the Law; so that he remained a Recluse the rest of his Life, which hapned (according to the Opinion of several) 7 years before his death, during which his Son *Jotham* administr'd the Affairs of the Kingdom, 2 Kings 15. 5. and 2 Chron. 26. 16, &c. This zealous Priest seems to have been the Son of *Jothanan*, 1 Chron. 6. 10. and thus that of *Jehoiada* (who was the same, and the Brother of *Zachary*) who having succeeded his Father *Jehoiada* in the High Priesthood, was Stoned between the Temple and the Altar, under King *Joash*, by his Order, and towards the end of his Reign, 2 Chron. 24. 20, &c.

Menahem being dead at *Samaria*, his Son *Pekahia* succeeds him in the 50th year of *Osias*, and governs but two years, being kill'd by *Pekah* the Son of *Remaliah*, 2 Kings 15. 26, 27.

Thus died *Osias*, having Reigned 52 years in *Judah*, and teen six Kings succeed in the Kingdom of *Israel* with great confusion. Now, because 'twas from the beginning of the 52d year of *Osias*, that *Pekah* the Son of *Remaliah* began to Reign, and Reigned 20; the *Scripture* makes the first year of *Jotham*, the Son of *Osias*, (Reigning in *Judah*) to concur with the 2d of *Pekah* in *Israel*, 2 Kings 15. 32.

Anno Mundi 3245. *Jotham* was a wife and pious Prince, who succeeded his Father at the Age of 25 years, and Reigned 16 years, 2 Kings 15. 32, &c. and 2 Chron. 27. 1, &c. and in that there is mention of the 20th year of *Jotham*, 2 Kings 15. 30. 'Tis not to say that *Jotham* Reigned 20 years alone, but either to declare, that *Pekah* was slain 20 years after *Jotham* came to the Crown, or that *Jotham* before he Reigned alone, which he did for 16 years together, after the death of his Father, had yet exercised the Office of a Regent, and King some years before, during his Father's Confinement. Under him *Micah* began to Prophesie, and *Obadiah* was contemporary with him; and the City of *Rome* was built at the same time. Touching the Buildings and Victories of *Jotham*, see 2 Chron. 27. 3, &c. and of the Disgraces on the contrary which *Pekah* suffered by the Arms of *Tiglah-Pileser* King of *Assyria*, 2 Kings 15. 29.

Anno Mundi 3262. *Ahaz*, Son of *Jotham*, Aged 20 years, succeeded in the Throne of *Judah*, and Reigned 16 years; but ill, with Injustice and Impiety, 2 Kings 16. 2. and 2 Chron. 28. 1, &c.

Pekah King of *Israel*, who was now 17 years old when *Ahaz* came to the Crown, 2 Kings 16. 2. joyn'd himself with *Rezin* King of *Assyria* to invade *Judea*, which design did not succeed, 2 Kings 16. 5. yet did they great mischief, for *Rezin* took away *Elah* from the Kingdom of *Judah*, and made great spoils, and *Pekah* kill'd in one day 120000 Men of *Judah*, and his Soldiers in one course carried away 200000 Prisoners with great Booty; but *Obed* the Prophet made them be sent back free, and their Booty to be restored, 2 Chron. 28. 5, &c.

Ahaz

Ahaz obtained indeed some diversion by *Tiglath-Pileser* King of *Affyria*, but all this assistance turn'd to a Snare, and his Ruin; and he brought from *Damascus*, which *Tiglath-Pileser* had taken from *Rezin*, the model of an *Altar* which he caus'd to be set up in a place wherein stood that of the Lord, to which *Uriah* the High Priest (apparently the same which is named *Amariah*, 1 *Chron.* 6. 11.) lent his hand, 2 *Kings* 16. 10, &c.

Ahaz was also disturb'd by the *Idumeans*, and *Philistins*, who took away several places from him, 2 *Chron.* 28. 17, 18. In fine, in the 4th year of *Ahaz*, 20 years after his Father *Jotham* was come to the Crown, *Pekah* having Reigned 20 years in *Israel*, died by the conspiracy of *Hofea*, who slew him to possess his place; but his Authority was debated for the space of 8 years, till either thrust in by the *Affyrians*, or Victorious over the contrary party, he began to Reign without opposition in the 12th year of *Ahaz*, after which he still subsisted 9 years, and then *Samaria* was taken by *Shalmaneser*, and all the people transported thence, 2 *Kings* 15. 27, 30. & 17. 1. & 18. 10.

Anno Mundi 3265. *Ahaz* being delivered from *Pekah* and *Rezin*, had some respite, and died in the 16th year of his Reign, when the 3d of *Hofea* ended, the last King of *Israel*, leaving his Crown to *Ezechias*, Aged 25 years, 2 *Kings* 18. 1. so that his Father was not older than the Son but by 11 years; whence it's easie to gather, that *Mahasei*, killed by *Zicri*, may have been King *Jothams* Son, but not of *Ahaz*, who could not have in the 22th year of his life a Son capable to expose himself to the perils of War, and to be killed by an Enemy. In the time of this good and wise King, the Son of a wicked Father, and Father of a wicked Son, was *Amariah* High Priest, another than he who oppos'd King *Ozias*, and the Son of *Oriah*, who obtained this Dignity under *Ahaz*, whom some pretend was named *Amaria*, 1 *Chron.* 6. 11.

As soon as *Ezechias* was come to the Crown of *Judah*, in which Government he continued 29 years, 2 *Kings* 18. 2. of which the 2 first were also the 2 last of his Fathers Reign, as appears from the 2 *Kings* 17. 1. &c. 19. 9, 10. he set in good order the Service of GOD, destroy'd Idolatry, beats in pieces the *Brass Serpent*, to which the people offer'd Incense, refus'd to pay Tribute to the

Affyrians, smites the *Philistins*, and is prosperous in all things, 2 *Kings* 18. 4, &c. and 2 *Chron.* Chap. 29. 30, 51.

Anno Mundi 3277. Whilst he buies himself in settling Religion, and preserving his Frontiers, in the 4th year of his Reign, with which concurr'd the 7th of *Hofea*, who having a design to revolt from *Shalmaneser* King of *Affyria*, whose Tributary he had been 3 years, he drew on him the Arms of this Monarch, who having held *Samaria* 3 years besieged, took it at the end of the 9th year of *Hofea*, and the 6th of *Ezechias*; then were the *Israelites* transported into *Affyria*, and other Colonies of People placed, and mixt in their Country, where they set up an Idolatrous Worship, 2 *Kings* 17. 1, &c. and 18. 9, 10. whence came the first rise of this *Samaritanism* so often mentioned in the Holy Scriptures and Jewish Writings with an Odious Character, yet it since received a new form, when *Manasseh* by the favour of *Sennacherib*, one of *Darius*'s great Men, built the Temple of *Gerrizim*, and drew many Schismatick Jews after him. And thus ended the Kingdom of *Israel*, having lasted 256 years since its separation from that of *Judah*.

About 8 years after *Senacherib* King of *Affyria*, and *Salmanser*'s Successor being angry at *Ezechias*'s refusing the Tribute, to which his Father *Ahaz* had submitted himself, 1 *Kings* 18. 7. invades *Judah*; whereupon *Ezechias* treats with him, and redeems himself by a Fine of 300 Talents of Silver, and 30 of Gold; but *Senacherib* violating this agreement, sends Officers to *Jerusalem*, charged with Investives against *Ezechias*, and Blasphemies against GOD, to oblige him to surrender himself, against which *Ezechias* opposes his Prayers and Faith in the words brought him by the Prophet *Isaiah* from the Lord, who dismays *Senacherib* by the expedition of *Tirhaka* King of *Ethiopia* against him, and by the Ministry of his Angel kills in one night 185000 Men in his Camp, which obliges him to retire in confusion into his Capital City *Niniveh*, where two of his Sons, *Adrammelech* and *Shareezer* killed him in the Temple of his Idols, and his Son *Esarhaddon* succeeded him, 2 *Kings* 19. 1, &c. After this deliverance *Ezechias* falls sick, but is miraculously cured; with a Promise he should live 15 years longer, whereof he obtains an admirable Token, by the retrogradation of the

sun

Sun, on occasion of which *Berodac*, (or *Mero-dac-Baladan* King of *Babylon*, for he is called by both these Names in the *Scripture*) who is thought to have been the Son of *Nabonassar*, and the Grandfather, or great Grandfather of *Nebuchadnezzar*; sends to visit him by a solemn Embassy, as well to congratulate his Recovery, as to be perfectly Informed of this Miracle, 2 *Kings* 20. 1, &c. *Isaiah* 39. 1, &c. and 2 *Chron.* 32. 31. and under *Ezechias*, *Naham* began also to Prophesie.

Anno Mundi 3360. To *Ezechias*, at the end of 29 years, succeeded *Manasseh* his Son at 12 years of Age, whose Reign was 55 years, and very unfortunate, he having fallen into all sorts of Abominations and Impiety against GOD, and Cruelty against Men, 2 *Kings* 2. 1, &c. and 2 *Chron.* 33. 1, &c. 'Tis thought that amongst others he caused the Prophet *Isaiah* to be sawn asunder, unto which the *Apostle* alludes, *Heb.* 11. 37. His Crimes did not escape unpunish'd; for he was taken Prisoner by the Enemy, and carried into *Babylon* laden with Chains, whereupon repenting and humbling himself before GOD, he was re-established in his first Dignity, 2 *Chron.* 33. 11, 12, 13, 14. and died, leaving his Son *Amon* his Heir at the Age of 22 years, not of his Repentance, but of his Crimes, which he exercised for 2 years together, at the end of which his own Servants conspired against him, and killed him, 2 *Kings* 21. 19. and 2 *Chron.* 33. 21, &c.

An. M. 3370. *Josias* the Son of *Amon* succeeds him at the Age of 8 years, and Reigend 31, with Piety and Vertue, having caused the Temple to be repaired, and the pure Service of GOD to be observed, renewed the Covenant of the Lord with the People, overthrows the High-places and Idols, profanes the Altar of *Bethel*, according as it was foretold, 1 *Kings* 13. 2. and celebrated the *Passover*; The High Priest *Hilkiah* much contributed to this holy Reformation, which this good King undertook, as may be seen 2 *Kings* 22. 4, &c. This *Hilkiah* was the Son of *Shallum*, who after his Father *Zadoc*, and the death of *Ahitub* his Grandfather, who was also called *Azariah*, in the time of *Hezekias*, had exercis'd the Priesthood in the corrupt and troublesome times of *Manasses* and *Amon*, 1 *Chron.* 6. 11. *Hilkiah* repairing the Temple finds the Original of *Deuteronomy*, the reading of which fills the King with Consternation, who sends *Hilkiah* into *Babylon*, 2 *Kings* 22. 1, &c. 2 *Chron.*

and others to consult the Prophetess *Huldah*, from whom they only brought a certain denunciation of Evils, which were ready to fall on the Town and People, with this Consolation for *Josias*, that GOD would take him away in peace before these things hapned, 2 *Kings* 22. 8, &c. This good King intending in favour of the *Assyrians*, to oppose himself near *Euphrates* against *Pharaoh Neco*, was vanquished, and wounded to death, 2 *Kings*, Chap. 23. & 24.

Anno Mundi 3401. Under this King *Zephaniah* the Prophet appear'd; but it seems *Habakkuk* preceded him. His Son *Jehoiakim*, a vicious Prince, succeeds him for 3 Months, Aged 23 years; for *Pharaoh Neco* dethroned him, and carried him Prisoner into *Egypt*, where he died, putting his Brother *Eliakim*, whom he named *Jehoiakim*, in his place, which he held for 11 years together; and certainly by the order of his Birth, the Kingdom was rather due to him than to *Jehoiakim*, who was younger than him by 2 years; but being older he was not wiser, 2 *Kings* 23. 30, &c. so was his Reign unfortunate, and his end Tragical. It appears from *Jeremiah*, Chap. 25. 1, 2, 3. that the first year of *Nebuchadnezzar*, falls in with the 4th of *Jehoiakim*, and the 23th of the predictions of the Prophet, beginning from the 13th of *Josias*.

From that time *Nebuchadnezzar* continuing the War which his Father had with *Egypt*, began to become the Scourge, as well of that Country as of *Judea*; which was Feudatory since the death of *Josias*, and the Progresses of *Nebuchadnezzar* were so quick on this side the *Euphrates*, that in a small time he dispossess'd *Pharaoh* of whatever he had conquered; so that *Judea* was submitted to him, and *Jehoiakim* forced to follow the Victorious party, and to pay to *Nebuchadnezzar* the same Tributes, and make the same Acknowledgements, which he had hitherto done to the King of *Egypt*; but about 3 years after, this Prince (thro ill Counsel) revolts against *Nebuchadnezzar*, and by this means in the 3d year, not absolutely of his Reign, but of his Reign as Vassal of *Chaldea*, he draws on him the Arms of *Nebuchadnezzar*, and his Ruin; for after the wasting of the Country, by the Incurfions of the *Chaldeans*, he was at length made his Prisoner, and laden with Chains, to be carried

36. 6. Dan. 1. 1. But it seems he died in the way, and was cast into the Common-shoar, as *Jeremiah* had foretold, *Jerem.* 22. 19. And then *Daniel* and his Companions were transported into *Babylon*, Dan. 1. 3.

Anno Mundi 3405. To *Jehoiakim*, in whose Captivity and death began the 70th year, specified *Jerem.* 25. 11. & 29. 10. succeeded *Jehoiakim* his Son, who is also sometimes call'd *Jechonias* and *Coniah*: he was Aged 18 years, when he would have collected the Wrecks of this Crown, and wore it but 3 Months, 2 *Kings* 24. 8. His Father, to confirm it to his Posterity. had associated himself to the Throne, and made him be declared King with him, when he was but 8 years old, 2 *Chron.* 36. 9. but he was 18 when his Father died; and the 18th year of his life, in which he began actually to Reign, and alone, concurr'd with the 8th of the Reign of *Nebuchadnezzar*; who having conceived some ill suspicion of this young Prince, who was indeed viciously given, 2 *Kings* 24. 9. returned to besiege *Jerusalem*, and *Jehoiakim* chose rather to surrender and submit himself to the discretion of the most powerful, than to stand out by resistance; so that then was made the first great Transportation of the *Jews* into *Babylon*, the prelude of which began 3 Months before in the carrying away of *Daniel*, and his Companions, 2 *Kings* 24. 8. &c. *Mat.* 1. 11. And thus is found (near the matter) the Account which we have denoted at the Head of this period of 482 years since the Foundation of the Temple, to the end of the Captivity.

Nebuchadnezzar substituted then to *Jehoiakim*, whom he carried away into *Chaldea*, with the principal Forces of *Judea*, (the Prophet *Ezekiel* was of the Company) his Uncle *Mattaniah*, *Josias* his 3d. Son, and whom he named *Zedekias*, who was 21 years old when he came to the Crown, and wore it 11 years, 1 *Kings* 24. 18. But having falsified the Faith he had given to the King of *Babylon*, he drew his Indignation on him, so that in the 9th year of his Reign and continu'd Captivity, *Jerusalem* was besieged, reduced to great Extremities, and at length taken after a Siege of 18 Months, the besieged being vexed with Famines and great Mortality in the 11th year of *Zedekias*, who was the last King of *David's* Race, 2 *Kings* 25. 3. *Jerem.* 39. 3. &c. & 52. 6.

Jeremiah does himself represent how much he suffered during this Siege, *Jerem.* 37. 12. 13, &c. & 36. 6. as *Ezekiel* represented the horrors and sequels of it in *Chaldea*, *Ezek.* Chap. 4, 5, 6, 7, 9, &c. *Zedekias* seeing the City taken by the Enemies, would have escaped by a private Gate with the rest of his Troops, and Chief Men of the Nation; but he was pursued by the *Chaldeans*, who took him, and led him to *Riblah*, which is thought to have been since called *Antioch*, where *Nebuchadnezzar* expected the event of two important Sieges, to wit, that of *Tyre* and *Jerusalem*, and there was his Sentence given; his Children had their Throats cut in his sight, and all the Chief Men of *Judah*, (amongst which were also *Skeriah*, *Hilkiah's* Grandchild, and *Hazaria's* Son, who had succeeded his Father in the High Priesthood, involv'd unquestionably in this Slaughter, having been of the Counsel of *Zedekias*; and afterwards he had his eyes put out, and was carried Prisoner into *Babylon*, where he died; *Anno Mundi* 3405. Then was the Temple burnt, and City dismantled and laid waste, the Sacred Vessels carried away, and most of the people which remained were transported, 1 *Kings* 25. 4, &c. *Jerem.* 52. 1, &c. All this happened at the expiration of the 18th year, and at the beginning of the 19th of *Nebuchadnezzar*, *Jerem.* 52. 12, 29. In the first Transportation with *Jehoiakim*, sometimes called *Coniah* (by *Jeremiah*) 3023 *Jews* were carried away into *Babylon*, and in this last (so greatly had the Miseries of the Siege consumed the rest) there were only found 832 in all, *Jerem.* 52. 28, 29. Those who could remain in *Judea*, being of the meanest of the people, tarried behind, amongst whom *Jeremiah* was one, *Jerem.* 39. 14. and 40. 5, 6. were put by the Authority of *Nebuchadnezzar* under that of *Gedaliah*, *Jerem.* 40. 5, 8. 11. But having been soon Assassinated at *Mizpah*, by *Ismael*, of the Royal Race, and his Accomplices, *Jerem.* 41. 1, 2, 3. These sorrowful Remains were carried into *Egypt*, by *Johanan* and the other Officers with *Jeremiah*, against his will, and the endeavours he used to dissuade them, and miserably perish'd, *Jerem.* Chap. 42, 43, 44. after they had, as 'tis thought, stoned the Prophet.

During all these sad times, and from the 13th of *Josias*, agreeing with the year of the World 3362. *Jeremiah* (the Son of *Hilkiah*,

iah, not of the High Priest, who flourish'd under *Josias*, but of an ordinary Priest, who resided at *Anathoth*, *Jerem.* 1. 1, 2.) did all he could to dissuade both small and great from their Debaucheries, without gaining any thing but Injuries and Threats of Imprisonment; *Baruch* always kept him company. 'Tis thought *Zephaniah*, *Huldah* and He, prophesied at the same time; He in the Streets, *Zephaniah* in the Synagogues, and *Huldah* to the Women. 'Tis certain, these 2 were Contemporaries with *Jeremiah*, and perhaps *Nabum* likewise.

The first 16 Chapters of *Jeremiah*, excepting the 10th, which concerns *Zedekias*, and the 13th which respects *Jehoiakim* and *Zedekias*, belong to the time of *Josias*, and contain Censures and Threatnings. The 22th Chapter belongs also to *Jehoiakim*, and *Jechonias*, and his Preaching, for which he is blamed to the 26th Chapter, wherein he recites the Cruelty exercised by *Jehoiakim* against the Prophet *Uriah*, whom he brings from *Egypt* to put to death. To this time, about the 8th year of *Jehoiakim*, should be referred the Chapters 17, 25, 27, 36, 45, & 46. and to the 7th year of this same King, the 13th, and 35th; and to *Jechonias*, the 32d and 33d Chapters. What we read in 10, 18, 24, 27, 28, 30, 31, 48, & 49, concerns the first years of *Zedekias*. To the 4th belong the Chapters 19, 20, 50, 51. and what he says Chap. 13. to the King and Queen, 2 *Kings* 24. 20. & 25. 1. To the 9th, the Chapters 34, 37, & 47. To the 10th, the Chapters 21, 32, & 33. and to the 11th, the Chapters 38, & 39. In fine, to the time which followed the taking of the Town, and the destruction of the Temple, the Chapters 40, 41, 42, 43, & 44.

At the time when *Jeremiah* Propheesied in *Judea*, *Ezekiel* who was also of the Sacerdotal Order, and had been left Captive in *Chaldæa*, treated of the same things as *Jeremiah*; and confirm'd what he had writ to the Captives, Chap. 28, 29. to forewarn them against the Seducements of *Hananiah* and *Shemaiah*, false Prophets, who assur'd them of a speedy Return.

The Scripture saying nothing of the death of these 2 Prophets, we shall not mention any thing of what the Ancients tell us. 'Tis observable, that in the 11th year of the Captivity, *Ezekiel* being divinely advertiz'd, that the *Tyrians* insulted over the

the Miseries of *Jerusalem*, prophetically denounces to them their sudden ruin, Chapters 26, 27, 28; and in the 29th Chapter he promises, that *Egypt* and its plunder shall be *Nebuchadnezzar's*, and his Armies, for the travel they should suffer in the Siege of *Tyre*. After these Misfortunes of *Judea*, and the whole Nation, the City of *Tyre* taken, and *Egypt* subdued by *Nebuchadnezzar*, as the Prophets foretold, he began to set up for a Sovereign Monarch, and to reckon the years from that time. It was then in the 2d year of this Monarchy, and in the following that hapned the things related in *Daniel*, Chapters 2, 3, & 4. it being impossible to determine the time of the Expulsion of this Monarch amongst the *Beasts*, nor how long it lasted; the 7 times mentioned, *Dan.* 4. 16. being expounded by some of the 7 years, and others by 3 years and a half.

Nebuchadnezzar having Reigned 45 years, Anno Mundi 3439. left his Son *Evilmerodac* the Successor of his Kingdom, in the 26th year of the death of *Zedekias*, and 37th of the Captivity of *Jehoiakim*, or of *Jechonias*, 2 *Kings* 25. 27. *Jerem.* 52. 31. in which this miserable Prince was taken out of Prison, unladed of his Irons, set at liberty, and treated as a King, by the favour of this monarch, who is thought to have had some knowledge of the true GOD, and in derision whereof the *Chaldeans* nam'd him *Evilmerodac*, which is, the Fool *Merodac*, for this last word was the common Title of their Kings.

Since the coming of *Evilmerodac* to the Crown, the 33 years which remain to end the 70 years of the Captivity, must be divided between him, *Belshazzar*, and *Darius*, for the Scripture speaks only of these 3. *Jeremiah* had foretold, that the *Jews* and other Nations should serve *Nebuchadnezzar*, his Son, and Sons Son, which is, to the 3d Generation. *Nebuchadnezzar* in dying transmits this great Empire to *Evilmerodac* his Son; *Evilmerodac* his Son, to *Belshazzar* his Grandson, who according to the style of the Scripture is call'd the Son, *Dan.* 5. 2. 18. 22.

Those who allow only 2 years to *Evilmerodac*, speak without grounds, and seem to contradict the Scripture, 2 *Kings* 25. 29, 30. and this way of speaking that *Jehoiakim* being by *Evilmerodac* set at liberty, on the 27th day of the 12th Month, as expired either the year 37 of the Captivity, or the

ist of *Evilmerodac*, and eat with him, and was fed by him all the time of his life, doth methinks expels a longer time than a year or 2; and therefore some of the Ancients attribute to *Evilmerodac* 18 years Reign, and others 12. Those who make him Assassinated by *Neriglissar*, his Brother-in-Law, *Nebuchadnezzar's* Son in-Law, and *Belshazzar's* Father, with whom he Reigned 4 years, and *Belshazzar* alone after his decease, about 9 Months, produce no convincing Proofs, but are feign to borrow from Prophane Histories uncertain Conjectures, finding themselves more perplex when they be to agree about the time and qualities of *Darius*.

Let us then, without defining the particular time of the Reign of these 3, of which the Scripture is silent, allow them together the 33 years in question. It is true indeed, that *Daniel* passes immediately from *Nebuchadnezzar* to *Belshazzar*; but 'twill not be gather'd from thence, that *Evilmerodac* surviv'd his Father only 2 years; when perhaps *Daniel* was absent during his Reign from the Court, attending in some distant Province on the Functions of his Charge; and certainly he must have liv'd a long time out of *Babylon*, seeing he was so little known there when *Belshazzar* died, *Daniel* 5. 13. And therefore neither does he speak of *Belshazzar*, as a Youth, who came now from losing his pretended Father *Neriglissar*, under whose Tutelage he had lived; (this great Festival which he celebrated would have been little agreeable to the year of Mourning) but he speaks of him as a perfect Man, who Feasts not only his Gentlemen, but likewise his Wives and Concubines, *Dan* 5. 2. and distinctly recites those Visions he had in the first year of *Belshazzar*, *Dan* 7. 1. and in the 3d, *Dan* 8. 1. which he could not say, had *Belshazzar* Reigned only 9 Months. I would give then 20 or 25 years to *Evilmerodac*, and to *Belshazzar* his Son, and the rest to *Darius*, Subrogat to *Belshazzar*, after he had been killed by the Conspiracy of his own, in the Night of his Sacrilegious Festival, in the which the end of a Mystical Hand, by a Writing which *Daniel* alone could read and expound, had denounced to him his ruin, *Dan* 5. 30. so that still the last year of this *Darius*, who is the same that Writers have call'd *Nabonides* and *Laborusades*, as they name *Belshazzar*, *Laborusarchodes*, will fall in

with the first of *Cyrus*, and the last of the Captivity.

He was not King of *Media*, but of *Chaldea*, as may be seen *Dan* 5. 31. and 9. 1. and he is surnamed of *Mede*, not so much for having liv'd amongst the *Medes*, but because he was an originary, and that *Ahasuerus* his Father, *Dan* 9. 1. is the same, who is termed by the other Greeks *Cyaxares* (Father of *Astyages*, and *Cyrus* his Grandfather) who being King of *Mede* joyned his Arms to those of *Nebuchadnezzar*, for the taking of *Niniveth*, and the suppression of the *Assyrians*; for as *Nebuchadnezzar* had espous'd *Nitocris*, the Daughter of *Cyaxares*, and Sister of *Astyages*, so it seems he brought into his Court this *Darius*, his Wives Brother, and that he there lived in great Credit, seeing he was 62 years of Age, when he was substituted to *Belshazzar*, by the Faction of those who Assassinated him, and of whom perhaps he was the Chief, *Dan* 5. 31. And this was the first step of what GOD had denounced to him, that his Kingdom should be divided, and given to the *Medes* and *Persians*, *Dan* 5. 28. seeing that this Person being originary of *Mede*, possess it after him, and settled the Government of it on the Platform of what was practis'd by the *Medes* and *Persians*, lately re-united under the Government of *Cyrus*, (after the death of *Astyages* his Grandfather) as may be gather'd from *Dan* 6. 1, 8, 12, 15.

This *Darius* the *Mede* in favouring *Daniel*, and establishing him one of the *Triumvirs*, who presided over the 120 *Satrapes* or *Governours*, which at his coming to the Crown he had established over all the Kingdom, to share his Authority with those from whose Suffrage he had received it, expos'd him to the envy and hatred of all others, who designed by a wicked and cruel Edict, to make him be thrown into a Den of Lions, where he was miraculously preserved, to the great Joy of the King, and the confusion of his Enemies, *Dan* 6. 1, &c. As *Daniel* had under *Belshazzar*, the first and the 3d year of his Reign, the Visions he describes in the 7th and 8th Chapters of his Book; so hapned under *Darius* of *Mede*, in the first year of his Reign, what he did and saw in the 9th Chapter.

Some few years after, *Cyrus*, who was mentioned by the name, almost 2 Ages before his death, to be the Deliverer of the People

People of GOD, and the Restorer of his Temple, *Isai.* 44. 5, 8. and 45. 1. pursuing his other Conquests, laid Siege before *Babylon*, during which he Storm'd the Castle of *Borsinippe*, where *Darius* the Mede had withdrew, whom he received into Favour, as being his Kinsman, and made him Governour of *Caramania*, and in fine took the Town by Strata-
 tagem, having cut another course for the *Euphrates*, than that through which it entered into the Town, even when the Inhabitants mock'd at his Attempts, and securely followed their Debaucheries, *Isai.* 21. 5. and *Jerem.* 51. 32, 39, 41. And this is the term or ending of the Empire of *Babylon*, as may be seen *Jerem.* 25. 12.

C H A P. VII.

Of the Sixth Period, or Age of the World.

As from the Foundation of the Temple (Laid in the Year of the World 2988) we reckon about 482 Years; so from the Taking of *Babylon*, and the Ending of the Captivity, to the Death of our Saviour JESUS CHRIST, there are (according to some) 490 Years, and (to others) 74 Years more, and again (according to others) 13 Years more.

A NNO Mundi 3470. DANIEL, who had been till then *Darius* Favourite, and remained in this quality in the Capital City, insinuated himself so prudently into the Favour of the Conqueror (by the Blessing of GOD) that he continu'd to him the same Employs he had under *Darius*, *Dan.* 6. 28. And there's great likelihood 'twas at the Prophets perswasion (who without doubt communicated to him the Predictions of *Isaiah* and *Jeremiah*) that he published in favour of the Jews the Edict of their Liberty, from the 1st year of the taking of *Babylon*, and the *Chaldean* Monarchies submission to the Diadem of the *Persians*, 2 *Chron.* 36. 22. *Esd.* 1. 1. in the year of the World 3470. Some Learned Men begin here the 70 Weeks of *Daniel*, and end them at the Death of the Son of GOD, *Dan.* 9. 24. as if GOD would have had the *Septenary* of the Servitude to be followed by another *Septenary*, which should bring us in the Death of *Jesus Christ*, the true *Messias*, the Liberty of our Souls. The Jews seem in some sort to favour this Sentiment, seeing they make their 2d Temple to subsist but 420 years; and it's apparent, 'twas overthrown by *Titus* and *Vespasian*, in the 70th or 72d year after the Birth of our Saviour. But others, to adjust the Holy Chronology with Foreign Accounts (altho they be in several chief Points uncertain, especially in what concerns the *Persian Monarchy*) they hold one must descend lower, and begin the account of 70 Weeks in the 7th of *Ar-*

saxerxes, in which *Esdra*s came into *Judea* with ample Commission, to set the Republick in order, *Esd.* 7. 7. or what appears more agreeing with the 20th, in which *Nehemiah* obtain'd the Office of Governor, and the Authority of rebuilding the Walls and Streets of the Town, *Dan.* 9. 25. *Nehem.* 2. 1. Others have moreover on this Subject, Sentiments less reasonable than the preceeding, the last of which is prefixable to all the rest: We intend not to enter into the discussion of these Chronological *Puntilio's*, in which one may sooner guess at, than demonstrate things.

After the Edict of *Cyrus* was published, *Zorobabel* the Son of *Salathiel*, of the Royal Family, called otherwise *Shesbat-sbar* by the *Chaldeans*, *Esd.* 1. 8. and *Attirshatta*, which is the Governour for the King, in respect of his Dignity, *Esd.* 2. 63. compared with *Esd.* 3. 2. and *Josuah* the High Priest the Son of *Jozadock*, and *Sherajah's* Grandson, who was executed with *Zedekias*, laden with the Sacred Vessels, which he caused to be restored, with a great number of persons specified, *Esd.* Chap. 2. and *Nehem.* Chap. 7. arriv'd in *Judea* in the 2d year of *Cyrus*, a while before the 7 Months, and set to rebuilding the Altar, and offering their Sacrifices, *Esd.* 3. 1. In the following year they laid the Foundations of the Temple, *Esd.* 3. 8. But they immediately met with opposition, by the Credit which their Enemies found at Court, whence it came that *Cambyses* (*Cyrus* his Son, who

was employ'd afar off in the Expedition against Queen *Tomyris*) favour'd them not. And this was the cause of the Fasting and Prayers of *Daniel*, in the 3d year of *Cyrus*, *Dan. 10. 1.* But the Prophet died a while after the last Vision which he had, as may be gathered from the words of the *Angel*, and in ending it, *Dan. 12. 13.*

This opposition continu'd under the Reign of *Ahasuerus*, and more violently under that of *Artaxerxes*, as is seen *Esd. 4. 6, 7, &c.* And as these 2 Names seem to have been common to the Kings of *Persia* and *Mede*, (compared *Dan. 9. 1. Esther 1. 1. and Neh. 2. 1.*) yet it seems we should understand by this *Ahasuerus*, the Son and Successor of *Cyrus*, whom the generality of *Historians* have called *Cambyfes*, who was found the Heir of his Scepter 3 or 4 years after the taking of *Babylon*, and Reigned 7 or 8 years; and by *Artaxerxes*, who followed him. This Impostor who would pass for *Smerdis*, *Cyrus* his 2d Son, whom the eldest had put to death; for his Imposture having been discover'd, and he punish'd, *Darius Histaspis* came to the Crown, and the *Jews* seeing him settled, and moreover considering, that tho *Cambyfes* (prejudic'd by his Flatterers) had conniv'd at their Oppression, without confirming the Edict which his Father had publish'd in their favour, yet there was no contrary and prohibited one, other than that of the false *Smerdis*, who is the first *Artaxerxes* of the Scripture, and that he not having been lawful King, the Prohibition he had made of Rebuilding was of no validity; they therefore took Courage at the solicitation of the Prophets *Haggai* and *Zachary*, and set to work in the 2d year of *Darius*, *Esd. 4. 24. &c. 5. 1. Hagg. 1. 1. Zac. 1. 1.* And *Darius* having chang'd the Officers of the Crown on this side *Euphrates*, and substituted to *Bijlam*, *Metredath*, *Rehum*, &c. who in the time of *Cambyfes*, and the Impostor *Smerdis*, had so hotly oppos'd the Building of the Temple, *Tattenas*, *Shetherbuznai*, &c. who were more moderate, *Esd. 5. 3.* They seeing this work advanced, came to *Jerusalem*, to inform themselves on the Spot; hear from *Zorobabel* and *Jeshuah*, the Authority they had from the Edict of *Cyrus*, and made a faithful Report by their Letters to *Darius*, entreating him to inform himself of the Truth of the matter, and to send his Commands, touching what he would have them to do in this Point, *Esd. 5. 3, 4, 5, &c.*

On these Letters *Darius* caus'd Search to be made in the Archives of the Empire, for what might concern this Order of *Cyrus*; and finding the Writing, he confirm'd it by a 2d Edict, more careful to maintain the Will of *Cyrus*, whose Daughter he had espous'd than had been *Cambyfes* his own Son, *Esd. 6. 1, &c.* Thus was finish'd the Temple, and the Dedication of it was celebrated, and they began to Worship in it in the 6th year of King *Darius*, *Esd. 6. 15, &c.*

If it be alledged, That according to this reckoning the interruption of this Temple must have lasted no more than 10 or 12 years at most, whereas 'tis said (*John 2. 20.*) it had been 46 years in Building; one may answer, either that the *Jews* said this at a venture, without any certain information; or that they misreckon'd the time employ'd by *Zorobabel* in this Work; or that in giving moreover a year or two to the Life of *Cyrus* since the Work began, 7 to *Cambyfes*, 1 to the Impostor *Smerdis*, and 36 to *Darius*, they find precisely these 46 years between the 2d of *Cyrus*, in which the *Jews* return'd from *Babylon* had follow'd this design, and the last of *Darius*, their second Benefactor, under whom the Work was again undertaken and finish'd.

It seems that *Darius*, since the Temple was finish'd, took no more care of the Interest of the *Jews*; whether he was otherwise employ'd in continual Wars; or whether he thought it was sufficient the Temple was built, tho the Walls were not rais'd.

To *Darius*, after a Reign of 36 years which is commonly given him, his Son *Xerxes* succeeded, who was born to him by *Cyrus* his Daughter: It's he who is indicated *Dan. 11. 2.* and of whom is mention *Esther 1. 1, &c.* He repudiated *Vashti*, espoused *Esther* in her place, takes *Haman* into favour, who vex'd at *Mordecai* for his refusal to bow to him, took a design, not only of destroying him, but at one and the same time all the *Jews*, which were to be found in the Empire; but the King having read the publick Registers, and the signal Service which *Mordecai* had rendred him, would have him worthily recompenc'd by the very hands of his great Favourite; who as he was just on the point of oppressing the *Jews*, *Esther* opposes her self with such success, by the Counsel of *Mordecai*, that all the mischief which this insolent Favourite had prepared against him, fell

fell on his own Head, and turn'd to the shameful ruin of himself and his Family. As *Mordecai* (*Esters* Uncle) is without doubt another, than he who came up from *Chaldea* with *Zorobabel* and *Jeshuah*, *Esd.* 2.2. and *Nehem.* 7.7. so what is said *Ester* 2.6. that he had been transported with the King *Jechonias*, is not to be understood of his Person, but of that of his Father or Grandfather: But in supposing he was transported in the Reigns of his Father, or Grandfather, and born towards the end of the Captivity; or after 'twas ended; here will be no longer difficulty.

Those who collect the History of *Ester* as far as *Artaxerxes*, or *Darius Ochus*, increase this Difficulty; and those who terminate it in *Darius Hystaspis*, do disingage themselves little better. Those who understand it of *Cambyses* are contradicted, because 'twas the 7th year of *Ahasuerus* when he espoused *Ester*, and *Cambyses* scarcely past over the 7th of his Reign, having moreover been a constant Enemy to the Jewish Nation to his death; and those who would understand the *Ahasuerus* of *Ester*, of *Cyaxaris*, who was the Father of *Darius* of *Mede*, cannot attribute to him the magnificence and extent of the Empire, describ'd *Ester*, Chap. 1. beside, that he was not King of *Media* and *Persia*.

Zorobabel and *Jeshuah*, who had the Conduct of the People from *Cyrus* this year, died, apparently under the Reign of *Xerxes*, and by their decease left their new springing Republick in very bad order; to speak humanly, there cannot be given more than 60 years in their Administration, and in giving moreover 4 to *Cyrus*, after the taking of *Babylon*, 7 to *Cambyses*, 1 to the Impostor, and 36 to *Darius*, according to the common Reckoning, they must have liv'd no farther than the beginnings of *Xerxes*, to whom there are allotted 21; at the end of which succeeds his Son *Artaxerxes Longemain*, that is, *Long-hand*, who is made to have worn the Crown 40, or 41 years. And in effect it appears from the Relation of *Esd.* 4, that Corruption had so greatly gain'd since their decease, that *Jeshuah's* Children are reckoned among the Priests, who had taken strange Women, *Esd.* 10.18.

Esd. 4, who was of the Priestly Order, well vers'd in the Law, having without doubt heard in *Babylon*, that by the death of *Zoro-*

babel and *Jeshuah*, and apparently from the 2 Prophets, *Haggai* and *Zachary*, who had so well seconded them, that all things went ill in *Judea*, was Divinely inspir'd to return there also, and to bring along with him a considerable Company of Priests, *Levites*; and *Nethinians*; which he did under the Authority and Favour of *Artaxerxes*, in the 7th year of his Reign, with rich presents, authentick Letters Patent, and a very advantageous Commission, to establish Magistrature and Judges amongst the People, *Esd.* Chap. 7. and 8.

Anno Mundi 3538. 13 years after the arrival of *Esd.* 4 in *Judea*, which is to say, the 20th year of *Artaxerxes*, *Nehemiah* (who is held to have been of the Tribe of *Judah*, and even of the Royal Race, yet another than he spoken of, *Esd.* 2.2. and *Nehem.* 7.7.) obtains an express Commission of the same King to go into *Judea*, to re-establish the City of *Jerusalem*, with a very authentick Commission to govern the Nation; of which see *Nehem.* Chapters 1, 2, 5, and 14. And it seems that this Edict of *Artaxerxes*, is the word, That they should return and rebuild *Jerusalem*, and raise up the desolate places; whence begin the 70 Weeks, *Dan.* 9. 25. seeing that of *Cyrus* (confirmed by *Darius*) spake only of building the Temple, not of rebuilding the Town, enclosing it and putting it into a condition of Defence.

Nehemiah being arrived at *Jerusalem*, builds up the Walls, and makes it tenable in 52 days, *Nehem.* 6. 15. See *Nehem.* 12. 27. and the Orders he establish'd amongst the People, as well in Civil as Sacred Matters, *Nehem.* Chapters 5, 6, 8, 9, 10, 11, 12, and 13.

It appears, that in the time of *Esd.* 4 and *Nehemiah*, *Joachim* the Son of *Jeshua* exercised the High Priesthood, *Nehem.* 12. 26, but it seems he died a while after the arrival of *Esd.* 4, seeing *Eliashib* his Son was already in this Dignity, when the Walls of the Town were rebuilt, *Nehem.* 3. 1. & 20.

Nehemiah was 12 years Governour, or *Attishbatta*, that is, *Eshnarek*, since the 20th to the 32d of *Artaxerxes*, *Nehem.* 5. 14. and 8. 10. but at the end of this term he return'd to the King, as well to give him an account of what he had done, as because his Commission was expired, *Nehem.* 13. 6.

During his absence new Disorders arose, to which *Esd.* 4 apparently not being able to withstand, the King was entreated from the

Jews

Jews to send them *Nehemiah*, who at his Return us'd his Authority even on the High Priest, *Eliashib*; who allying himself with *Tobiah* the Ammonite, had went so far as to lodge this Stranger in one of the Chambers of the Temple, whence *Nehemiah* made his Moveables be thrown out, and appointed for its proper use, *Nehem.* 13. 6, 7, & 8. Then also *Nehemiah* prosecuted the dissolution of the Marriages contracted by the Jews with strange Women, which had been stipulated and began by *Esdra*, *Esdra.* 10. 3. And *Nehemiah* proceeded so far on this Point, that he drove away from Jerusalem one of his Sons, who had espous'd the Daughter of *Samballat* Honoite, *Nehem.* 13. 28.

We cannot certainly determine, how long *Esdra* and *Nehemiah* liv'd; but these are infallible Maxims, which may give some light to the History. First, That *Esdra* was Divinely inspir'd, to make the last Review of the Scriptures of the Old Testament, and reduce them into a Body; and that he joyn'd with the Book which bears his Name, those of the *Chronicles*, that of *Esther* (written by *Mordecai*) and that of *Nehemiah*. 2dly, That *Malachi*, the last of the Prophets, has either been the same as *Esdra*, as several hold, or at least Contemporary with him; it being certain, that since the closing up of the Canon by *Esdra*, there has been neither Writing nor Writer Canonical under the Old Testament. 3dly, That *Esdra* had already writ the *Chronical Books*, before *Nehemiah* wrote his History, seeing they be therein cited, *Nehem.* 12. 23. 4thly, That they have liv'd both of them to the time of *Darius Codomannus*, in whose Death (vanquish'd by *Alexander* the Great) ended the Empire of the Persians, seeing they have both extended the Succession of the Priests, to the Reign of *Darius* of Persia, as is expressly read, *Nehem.* 12. 22. 5thly, That the Priest *Jadduah*, who is the last mention'd by *Nehemiah*, was Contemporary with *Alexander* the Great, and went before him with great solemnity, as appears from *Josephus*. 6thly, That *Samballat* mention'd in *Nehemiah*, was *Manasses* his Father in Law, the Brother of *Jadduah*, in favour of whom he solicited by *Darius*, and obtain'd at length of *Alexander*, to whom he went and surrendered himself, the liberty of building the Temple of *Garizim*, that he might therein exercise the Priesthood, *Nehem.* 13. 28.

These Truths acknowledg'd by most Chronologists, divide them in their Opinions; some pretending, that the *Artaxerxes* of *Esdra* and *Nehemiah*, is he whom Secular Writers have Surnam'd *Mnemon*; and others judging it more convenient to stop at *Longhand*; and as the sequel of the Holy History leads us rather to him; so without curtailing the term which profane Historians assign to each of the Kings, which have followed the Great *Xerxes*, tho' with little certainty and consent, 'twill be easie to find ones Reckoning. It's thought the Persian Monarchy lasted about 200 years, and according to the most just Account, the 20th of *Artaxerxes Longhand* was 86 of it: So that in supposing *Nehemiah* was then 25, and liv'd 135, which has nothing extraordinary, he might have seen *Darius Codomannus* arrive to the Crown; and there's great probability GOD took them both away, *Esdra* and *Nehemiah*, a while after *Alexander* had past the *Bosphorus*, that they might not see the entire ruin of an Empire, which had almost continually favour'd their Nation. It's not found any one succeeded *Nehemiah* in his Office of Governour, and it seems as if after his death, the superiour Authority remain'd in *Jadduah* the High Priest.

Darius, attack'd so violently and successfully by *Alexander*, and in fine wholly vanquish'd, invested himself with the Monarchy by his death in the 7th year of his Reign. See with what violence the *Ram* was attack'd by the Goat, *Dan.* 8. 6, 7, &c. Here began the Monarchy of the Greeks, which is the Kingdom of *Babylonia*, *Dan.* 2. 39. and the third Beast like unto a Leopard, *Dan.* 7. 6.

Anno Mundi 3670. *Samballat*, the *Satrapas* of *Samaria* for *Darius*, had timely joyn'd himself to *Alexander's* Party, and obtain'd by his favour what *Darius* had refused him, to build the Temple of *Garizim*, and to establish *Manasses* his Son-in-Law, the Brother of *Jadduah*, High Priest; whence arose the Controversie mentioned *John* 4. 20. and the inveterate Hatred between the Samaritans and the Jews, *Joseph. lib.* 11.

Alexander being angry with the Jews, after the Taking of *Tyre*, marched to *Jerusalem*, to destroy it; but *Jadduah* coming to meet him, procur'd not only his Favour, but also his Veneration, putting him in mind of a Dream he had in *Macedonia*, in which a Man made and clothed like *Jadduah*, had exhorted

exhorted him to attack the *Persians*, and promis'd him the Victory over them. This *Alexander*, who is called by *Daniel* the King of *Javan*, Dan. 8. 21. and 10. 20. outlived *Darius* but 6 years, and his Kingdom was divided to 4 Strangers: *Seleucus* had great *Asia* towards the North for his part; *Ptolomy*, *Egypt* towards the South; *Antigonus*, *Asia Minor* to the East; and *Cassander*, *Macedonia* towards the West, Dan. 7. 6. and 8. 8. and 23. and 11. 4. Wars soon arose between these 4 Kingdoms, and namely between the *Seleucides* and the *Ptolomies*; whence sprang many difficulties to the *Jews*, situated between *Egypt* and *Syria*, increas'd by their own Dissensions; and the Marriages which these Princes contracted often together, were rather Snarers than Alliances.

The 2d *Ptolomy* was the *Philadelphian*, so nam'd, because he had married his Sister, under whom 'tis said there was made at his instance, because he gathered a great Library, the Greek Translation of the Old Testament, called vulgarly the LXX.

'Tis said also, That this Prince, better affected towards the *Jews* than his Father had been, restored to liberty 100000 Slaves of that Nation. Then was *Eleazer* High Priest, the Brother and Successor of *Simon* the Just, who was the Son of the first *Onias*, and he of *Jadduah*, according to *Josephus*. There were already several Misunderstandings between the first *Seleucus* the Son of *Nicanor*, and the first *Ptolomy* the Son of *Lagus*, contesting for *Syria*; and according to the vicissitude of War, the *Jews* were constrain'd to obey sometimes one, and sometimes another: But the War growing more fierce between the 2d *Ptolomy* and the 2d *Seleucus*, *Seleucus* Soter, to whom soon succeeded *Antiochus* Theos, the 3d of the same *Seleucides*; *Philadelphus* by a Treaty of Peace gave his Daughter *Laodicea* in marriage to *Antiochus*, and obliged him afterwards to leave her, altho he had already 2 Sons by her, and to take *Berenice* his other Daughter instead of her, which produc'd dismal Tragedies; for *Antiochus* seeing his Father dead, put away *Berenice*, and recall'd *Laodicea*, who poysons her Husband, and put to death her Sister, and a Child she had in a Cradle: But a while after *Ptolomy* Evergetes, the 3d of the Name, the Brother of *Berenice* and *Laodicea*, attacks *Callinus* *Seleucus*, the 4th of the *Seleucides*, Son of *Antiochus* Theos, and gains

on him great Victories, Dan. 11. 5, 6, 7, 8, 9. Yet *Seleucus* Cerannus, the 5th of the *Seleucides*, and his Brother *Antiochus* the Great, both the Sons of *Callinicus*, took their Revenge, and especially *Antiochus* the Successor, and Heir of his Brother, the 6th King of *Syria*, comes against *Ptolomy* Philopater the Son of *Evergetes*, the 4th of the Name, who awaking from his Debauches, takes the Field, defeats *Antiochus* the Great, and regains most of the places which had been taken from him, Dan. 11. 10, 11, 12. See the 3d Book of the *Maccabees*, which serves as an Explication to these Prophecies, and relates what hapned to this *Ptolomy*, being withheld at *Jerusalem*, to enter into the Holy places against the Law of GOD, who became also a Protector in *Egypt* of the Nation, on which this miserable Prince would have reveng'd himself.

During these Stirrs, *Manasses* the Uncle of *Eleazer* had succeeded him in the Sacerdotal Dignity, and to *Manasses* Omas, the 2d Son of *Simon* the Just; and to *Onias*, *Simon* the 2d. *Antiochus* having treated with *Philopater*, watches an occasion, and seeing him dead, and that his Son *Ptolomy* Epiphanus, the 5th of the Name, was as yet but a Child, invades *Egypt*, strengthens himself with Alliances against her, takes *Celestria*, and several other places, Dan. 11. 13, 14, 15. After which he comes into *Judea*, drawn thither by the Factions which divided her, and puts all into great Confusion, Dan. 11. 16. See *Josephus*, Book 12. Chap. 3. But being stopt by the consideration of the *Romans*, who became Protectors of *Ptolomy* Epiphanes, he enters into League with him, and gives his Daughter *Cleopatra* in Marriage, who (contrary to the Fathers intention) remains faithful to her Husband; but designing against the *Romans* themselves, he was smartly handled by them, and in fine knock'd on the Head, as he was plundering a Temple in *Syria*, Dan. 11. 17, 18, 19.

Seleucus Philopater his Son, the 7th of the *Seleucides*, comes to the Crown, forms a design of Pillaging the Temple of *Jerusalem*, and sends thither *Heliodorus* for this effect; but his enterprize did not succeed, Dan. 11. 20. and see *Maccabees* Chap. 3. He quickly died, being Poyson'd by *Heliodorus* and *Antiochus*, surnam'd *Epiphanes*, or the Illustrious; who being an Hostage at *Rome*, secretly went thence, and came into *Syria*, and

and taking on him immediately the Quality of Protector of *Demetrius*, the Son of his Brother *Seleucus Philopater*, invades afterwards the Kingdom. 'Twas this *Antiochus*, not so properly *Ephiphanus*, as *Epimanes*, or the *Enraged*, whom *Daniel* describes, and offers as the lively Image and Type of *Antichrist*, *Dan.* 7. 8. and 8. 9, 10, 11, 12, 13, 14, 23, 24. and 11. 21, &c.

In the beginning of his Reign *Hircanus* kill'd himself, according to *Josephus*, *Book* 12. *Antiq.* Chap. 4. and under him began the Sovereign High Priesthood to be Mercenary, and in the disposal of the King. *Onias*, the 3d Son of *Simon* the Second was then in this Office; but his Brother *Jason* obtain'd it by Money, in the 137th year of the *Seleucides*, and began to introduce Paganism amongst those of his Nation, *1 Macc.* 1. 11. and 2 *Macc.* 4, 7, 8, 9, &c. yet he enjoy'd it not long, for *Menelaus*, whom he had sent towards *Antiochus* to carry him his Presents, supplanted him, and obtained the Dignity, 2 *Macc.* 4. 23. and hence was seen the sequel of his Crimes. About this time prodigious signs of Armies were seen fighting in the Air over *Jerusalem*; and *Jasou* on a Report that *Antiochus* was dead, gathers People and drives away *Menelaus*, who retires towards the *Lacedemonians*, where he dies poor, and without a Sepulchre, 2 *Macc.* 5. e. &c. In the mean time *Antiochus* was employ'd in the War against *Egypt*, (where Reign'd *Ptolomy* the 6th, as yet a young Child, and surnamed *Philometer* by *Antiphrastis*, for the hatred which *Cleopatra* his own Mother, and Sister of *Antiochus* bore him) which he ended by the Treason of the Ministers of *Egypt*, who having admitted him into the Country, as his Nephews Protector, furnished him with the means of becoming Master of several important places, by Craft, Bribes, and Intrigues, *Dan.* 11. 22, 23, 24. *1 Macc.* 3. 30. But *Ptolomy* being grown up in years and courage, found means to retake them, and make them shake off the *Syrian* Yoke; who bearing this impatiently, invades *Egypt* with great vigour, gains the Battle against *Ptolomy*, who was betray'd by his own People, and renews a fraudulent Peace with him, which was of short durance, *Dan.* 11. 25, 26, 27. For a while after he began new Attempts, upon which the *Romans* intervening for *Ptolomy*, he was constrain'd to desist, and came and

disgorg'd his Fury on *Jerusalem*, *Dan.* 11. 28, 29, 30, 31, &c.

It was in the 143d Year of *Seleucides*, that returning from *Egypt* he enters into *Jerusalem*, favour'd by those of his Faction; there exercises great Cruelties, profanes the Sanctuary, and pillages the Temple, *1 Macc.* 1. 21, &c. 2 *Macc.* 5. 11, &c. 2 years after he continues his Cruelties by *Apollonius*, and by a publick Edict commands all the Jews to embrace Paganism, and to consecrate the Temple of *Jerusalem* to *Jupiter the Olympian*, and that of *Garizim* to *Jupiter the Hospitable*, *1 Macc.* 1. 30, &c. 2 *Macc.* 5. 22. &c. and 6. 1, &c. Then hapned the cruel Executions on *Elaezer*, 2 *Macc.* 6. 18. and the seven Brethern, 2 *Macc.* 7. 1. &c.

Mattibias the High Priest retires to *Modin*, refuses to obey the Kings Edict, kills the Commissioner and a Jew, who sacrificed to Idols, gathers Forces, and resolves on resistance. *1 Macc.* 1. 1, &c. In dying in the 145 Year of the *Seleucides*, he establishes *Judas*, *Maccabeus* his Son, Captain General of the People, who refused to adhere to Idolatry, *1 Macc.* 2. 64, &c.

Judas defeats in several Rencounters the Lieutenants of *Antiochus*, *Apollonius*, *Seron*, *Georgias*, and *Lysias*; purges the Temple, and celebrates the Dedication of it, mentioned *John* 10. 22. *1 Macc.* Chap. 3 & 4. compar'd with *Dan.* 11. 32, 33, 34, 35. The Abomination of the Desolation had been introduc'd by the order of *Antiochus*, the 25th of the 9th Month of the Year 145, *1 Macc.* 1. 62. and in the same Day and Month in the Year 148, the Temple was purified, *1 Macc.* 4. 52, 54. While *Judas* prosecuted his Victories, *Antiochus* dies miserably, in the 149th year of the *Seleucides*, *1 Macc.* 6. 1, &c. leaving for Successor his Son *Antiochus Epipater*. In the Year 150 *Judas* besieges the Castle of *Jerusalem*, posselt by the Enemies; but *Lysias*, to whom the King was given in trust, bringing this young King into the Wars, obliges him to raise the Siege, and after some slight Skirmishes, wherein *Elaezer* signalized himself, killing the greatest of the Elephants, the taking of *Bethsarah* by *Antiochus*, and the Siege even of the Temple, and those who defended it reduced to great necessities; a Peace is made, by which is left to the Jews their Liberty and Religion, which was not faithfully observ'd, *1 Macc.* 6. 28, &c.

Antiochus

Antiochus was persuaded by *Lysias* to this Retreat, to go and oppose *Philippus*, who relying on the Authority the former *Antiochus* had given him for the Government of his young Son, arrogated to himself at *Antioch* the Supreme Power, 1 *Macc.* 6. 15, & 63. In the mean time *Onias*, Son of *Onias* the 3d, seeing no likelyhood of his coming to the High Priesthood, conferr'd it seems by *Eupater* on *Alcimus*, a wicked Man, retires into *Egypt*, and under the favour of *Ptolomy Philometer* builds in the Province of *Heliopolis*, against the Ordinances of the Law, a Temple like unto that of *Jerusalem*, and for the same use, which was surnamed *Onion*, of which see *Josephus*, Book 12. *Antiq.* Chap. 15. and Book 13. Chap. 6.

In the year 151, *Demetrius* the Son of *Seleucus Eupater*, being escap'd from *Rome*, where *Antiochus* his Uncle had sent him as an Hostage, is receiv'd by those of *Antioch*, and by the Army, puts to Death *Antiochus Eupater*, his Cousin German, and *Lysias*; and at the solicitation of *Alcimus*, who unworthily bore the Title of High Priest, sends *Bacchides*, the General of his Troops, against the well-meaning People, who were used with as much Perfidiousness as Cruelty, 1 *Macc.* 7. 1, &c. *Judas* opposes himself against these Violences, and reduces *Alcimus* to great extremities, to whose assistance comes *Nicanor* from the Kings part, who succeeds neither under the Foxes Skin, nor that of the Lion, and loses his Wiles, his Forces, and his Life, 1 *Macc.* 7. 26, &c. *Judas* Victorious seeks the Protection and Alliance of the Romans, 1 *Macc.* 8. 1, &c. But in the year 152 *Bacchides* return'd in *Judea*, the Battle is given between him and the Troops of *Judas*, who was killed on the place; and *Jonathan* his Brother was chosen Captain General in his place, 1 *Macc.* 9. 1, &c. See what was past at the entrance of his Generalship, 1 *Macc.* 9. 1, &c. The year following 153 *Alcimus* dies, *Bacchides* retires to the King, call'd back against *Jonathan*, is beaten and makes Peace with him, who had laid Siege of his own authority against *Machabish*, 1 *Macc.* 9. 58, &c.

Seven years after, in the year 160, *Alexander*, who profess himself (tho' falsely,) the Son of *Antiochus* the Illustrious, rises against *Demetrius*, who to oblige and retain the Jews to his side, permits *Jonathan* to raise Men, offers very advantageous Condi-

tions to the whole Nation, sets *Jerusalem* at liberty, and leaves the Castle at the disposal of the High Priest: But *Alexander* had prevented him, and made *Jonathan* High Priest, the habit and quality of which he had taken in the 7th Month of this year, 1 *Macc.* 10. 1, &c. In the same year *Demetrius* is defeated and killed by *Alexander*, who allies himself with *Ptolomy Philometer*, and espouses his Daughter; And in the year 165, *Demetrius*, the Son of the preceeding, endeavours to amend his affairs; but *Apollonius*, General of his Troops is ill handled by *Jonathan*, whom *Alexander* congratulates for his Victories, 1 *Macc.* 10. 67, &c. In the mean time *Ptolomy* designs to dethrone his Son in Law; takes away *Cleopatra* from *Alexander*, and giver her to *Demetrius*; possesses himself of *Antioch*, and the Kingdom, defeats *Alexander*, who being fled into *Arabia*, there lost his Head, which *Zabdiel* sent to *Ptolomy*. But this was but a short Joy for him, for he died three days after, and his Souldiers disbanded themselves. *Demetrius* by this means finds himself settled in his degree, in the year 167, and *Jonathan* enjoys his Favour, and obtains greater Authority and Priviledges for the whole Nation, 1 *Macc.* 11. 1, &c. Yet this *Demetrius*, though so effectually assisted by *Jonathan*, matter'd not the keeping his word with him; and therefore *Jonathan* turns his back on him, and takes part with the young *Antiochus*, *Alexander's* Son, whom *Tryphon* had brought from *Arabia* to set up against *Demetrius*, whose Troops also *Jonathan* defeated, 1 *Macc.* 11. 53, &c. Then *Jonathan* renews the League with the Romans and *Lacedemonians*, and had several prosperous successes against the Troops of *Demetrius*, so that *Tryphon*, to whom the young *Alexander* had only serv'd as a pretence, fearing the Arms of *Jonathan*, carried him treacherously to *Ptolomy*, in design of delivering him up to him, wickedly stops him, and in fine, puts him to death, and two of his Sons, whom he had for Hostages of his Brother *Simon*, with an 100 Talents to release him, 1 *Macc.* 12. 1, &c. and Chap. 13, 15, 16, &c.

Whilst that *Simon*, his Brother's Successor, procures him an honourable Burial, *Tryphon* puts to death the young *Antiochus* his Pupil, and possesses himself of the Crown, but *Simon* reconciles himself against him with *Demetrius*, in the

year 170, and by the Treaty of Peace, the Fortresses of the Jews remain to them; a general Peace is establish'd, and the Country is again freed from all Tributes, and there begins a new Epoche for the Nation, 1 Macc. 13. 1, &c.

In the year 171, Gaza surrenders to Simon, the Castle of Jerusalem, and John his Son is made General of the Forces, 1 Macc. 13. 43, &c.

In the year 172 Demetrius, intending to oppose Triphon, is made Prisoner by Antiochus King of the Parthians; but Simon enjoys all manner of Prosperity, 1 Macc. 14. 1, &c.

Cleopatra, Demetrius's Wife, seeing her Husband Prisoner, and to secure her self from the Tyranny of Triphon, offers her self in Marriage with the Crown to Antiochus Sideres, her Brother in Law, who takes on him the quality of King, seeks by Letter Simon's Friendship, with many fair promises, and draws to him the Forces of the Country.

Then Triphon dismay'd (in the year 174) takes his flight; but Antiochus, tho' Simon had sent him 2000 Men for his assistance, did not keep his word; re-demands Joppa, Gazara, and the Fortress of Jerusalem, and on refusal sends Cendebeus to waste Judea, who was beaten and put to flight by the Sons of Simon, Judas, and John, 1 Macc. 15. 1, &c. and 16. 1, &c. But in the year 177, Ptolemy, the Son of Abdi, and Simon's Son in Law, kill'd his Father in Law, and Matthias and Judas, 2 of his Sons, in the Fortress of Beth, where he had treacherously invited them to make Merry. His design was also to surprize Jerusalem and Gazara, and to kill John, Simon's other Son; but John having heard of his Fathers and Brothers Murther, and the design against his life, took care of himself, 1 Macc. 16. 11, &c. Josephus Book 13. Antiq. Chap. 15.

Antiochus Sideres, offended against Simon and John his Son, who came from succeeding him in the Priesthood and Sovereign Authority, comes into Judea with an Army, besieges Jerusalem, and constrains John to Capitulate under conditions hard enough, but which were not prejudicial to Religion. Under this John, who was surnam'd Hyrcanus, arose in the Synagogue the two Sects (so famous) of the Pharisees and Sadducees, John highly favouring these latter.

We have pursued the Series of these things the longer, not to place these Books of the Macchabees, nor the History of Josephus, in the rank of Canonical Books; but because they serve to shew the fulfilling of the Prophet Daniels predictions. Pass we more lightly over the rest, destitute as we are of the invaluable Light of Gods Word.

Each of the Asmoneans who succeeded John Hyrcanus bore both the Title of King and High Priest, tho' by the Law of GOD, and by the express order these 2 Offices were inconsistent, and were not to be appropriated by any but the Messias, Psal. 110. 1, 2, 3, 4. And as their Regality was very tottering, so there were great Irregularities in all their Priesthoods.

To John, after he had sustained 30 years this double Dignity, succeeded the first in one and the other Aristobulus his Son, who kept it but a year, having dethron'd his Mother, and privately put to death his Brother Antigonus.

His younger Brother Alexander Jannaeus succeeds him, and Rules 27 years: He was engaged in several Wars, as well domestick as foreign; the latter against Ptolemy Lathurus, King of Egypt, and died, having been troubled for 3 years together with a Quartan Ague. He left 2 Sons after him, Hyrcanus and Aristobulus; but Alexandria their Mother governed by the Pharisees, possess her self of the Crown, and obliged the Eldest to content himself with the Priesthood, continuing in this Authority the space of 9 years.

After her death Aristobulus, who has only 6 years assigned him, takes her place, and deprives Hyrcanus his Eldest Brother of the Priesthood. Antipater the Ascalonite, or Idumean, the Father of Herod, fear'd one and govern'd the other of these. Hyrcanus by his direction implores the assistance of Aretas to good purpose; yet he was constrained by Scourus, Pompeys Lieutenant, to leave off his Suit to him: Pompey himself undertaking the abatement of this great process, comes to Jerusalem, where Hyrcanus prevailed, takes by force the Temple, defended by Aristobulus his Party, restores the Priesthood to Hyrcanus, makes Aristobulus and his 2 Sons his Prisoners, and carries them to Rome, 22, or 23 years are assign'd to Hyrcanus, who saw the Temple plundered by Crassus; Alexander his Nephew escaped from

from Prison, returns into *Judea*, but constrained to render himself to *Gabinus*, had his Head taken off by *Pompey's* Order. *Aristobulus*, with *Antigonus* his other Son. Fugitive from *Rome*, recovered the Crown and Priesthood by the favour of the *Parthians*; but *Antipater*, *Hircanus's* Friend, and who (under his name) had the Administration of the Republick, having followed and served *Julius Caesar* against those of *Pompey's* Party, obtained the confirmation of the Priesthood to *Hircanus*. Then was *Antipater* made Citizen of *Rome*, and Procurator of *Judea*.

Antigonus alledged for himself (before *Caesar*) that his Father *Aristobulus*, whom *Caesar* had favour'd, and his Brother *Alexander* were dead, the Father by Poyson, and the Brother by the violence of those who follow'd the Party of *Pompey*; but the favour and credit of *Antipater* prevailed against his Reasons. At length *Hircanus* lost his Right Arm by the death of *Antipater*, who left four Sons; *Phasaël*, whom he had made Governour of *Jerusalem*; *Herod*, whom he had set over *Galilee*; *Joseph* and *Pheroras*, and a Daughter nam'd *Salome*.

Julius Caesar having been killed in the Senate, *Caissus* extorts eight hundred Talents from *Judea*; *Antigonus*, through the favour of his Father in Law, and other Friends, makes an Attempt on *Galilee*, where he is beaten by *Herod*, who by this means conciliates not only the Favour, but also the Alliance of *Hircanus*, by espousing *Mariamne*, *Alexander's* Daughter, Eldest Son of *Aristobulus*, and of the Daughter of *Hircanus*.

Mark Anthony, one of the *Triumvirs*, being come into *Judea*, *Herod* did so insinuate himself into his Favour, that not only he declared him absolved in Judgment from all Accusations, which were laid against him, but also he and his Brothers were made *Tetrarchs*.

But what follows was a new obstacle to his rising Fortune: *Antigonus* having drawn the *Parthians* to his Party, they seize on *Jerusalem*, under pretence of well meaning, make Prisoners *Hircanus* and *Phasaël*; *Antigonus* cuts and tears with his Teeth the Ears of the first, to make him incapable by this mutilation of exercising the Priesthood for the future, and *Phasaël* beats out his Brains against a Wall. *Herod* saves himself as well as he could, from *Jerusalem*,

and having left his Brother *Joseph* for the Defence of the Castle of *Masada*, goes to *Rome* in the midst of Winter, where by the favour of *Anthony*, and the credit of the *Triumviracy*, he is created King of *Judea* by the Roman Senate. Adorned with this Quality, he returns into *Judea*, to do his Office; but *Antigonus* opposes him during Three Years, till at length *Herod* takes *Jerusalem* by Force, makes his Antagonist Prisoner, and procures him by *Anthony's* Authority to be Beheaded at *Antioch*. Fearing *Hircanus*, who was a Prisoner with the *Parthians*, and gently treated in *Chaldea*, he manages his return to *Jerusalem*; and having deposed *Ananel* from the Priesthood, who had obtained it after the death of *Antigonus*, he confers it on *Aristobulus* his Wives Brother, Aged 17 years; but having most basely caused him to be drowned as he bathed himself with him, he restores *Ananel* to his place.

After several Domestick Intrigues, in which the Ambition, Fraud and Cruelty of *Herod* every day signalized themselves, and the Suits he had before *Anthony* with *Cleopatra*, followed the Battle of *Actium*, and the death of these two, whereupon he puts to death the old *Hircanus*, who seemed an Eye-sore to him, comes to *Augustus* victorious, and is well received by him, and obtains the confirmation of his Authority, and assurance of his Amity: being returned home, he puts to death his Wife *Mariamne*, and *Alexandra* his Mother in Law, prejudiced by Calumnies against them; obliges his Sister *Salome* to give a Bill of Divorce to *Costobar* her Husband; rebuilds *Samarita*, which he calls *Sebastia* in honour of *Augustus*, signalizes himself by several other Buildings; relieves the People in Famine; espouses the Daughter of *Simon Boetius* of *Alexandria*, and taking the High Priesthood from *Jesus-Phabeitis*, who had held it six Years after *Ananel*, confers it on his Father in Law; prejudiced by Calumnies and Suspensions, he put his two Sons to death, *Aristobulus* and *Alexander*, which he had of *Mariamne*; sets a Golden Eagle on the Gate of the Temple, to the great scandal of the whole Nation, and makes not only his own dwelling, but the whole Country a Charnel-House.

Thus are we arrived to the Birth of our Lord and Saviour *Jesus Christ*.

C H A P. VIII.

Of the Seventh Period, or Age of the World.

Which contains the History of the New Testament, from the Birth of Jesus Christ, to the Destruction of Jerusalem.

A*Nno Christi*, Altho the Spirit of GOD furnishes us with considerable Marks, *Luke* 2. 1, 2. and 3. 1, 23. to denote to us almost the exact time of the coming of *Jesus Christ* into the World; yet it seems to have in this particular bridled our too great Curiosity, in telling us that in the 15th year of the Reign of *Tiberius*, &c. he was about 30 years of Age. Yet from hence is gathered, he must have been born about 15 years before the death of *Augustus*.

This Prince (according to *Suetonius*) lived about 76 years; at the Age of 20 he received the Succession of *Julius Cæsar* his Uncle, killed in the Senate by *Brutus* and *Cassius*; to revenge his death, he associates *Anthony* and *Lepidus*, and thus formed the *Triumviracy*, which lasted about 12 years, after which it terminated in the death of *Anthony*, he Reigned moreover 44 years. Yet *Chronologists* begins the years of *Augustus* in the Empire by the death of his Uncle; and thus we must fix the Birth of the Son of GOD, to the end of the 41st year of *Augustus*, or at the beginning of the 42d.

S. John Baptist, of the *Sacerdotal Rank*, the Son of *Zachary* and *Elizabeth*, ordained for a Fore-runner to our Lord, was born 6 Months before him, it being already 6 Months since his Mother was big of him, when the Angel *Gabriel* declared to the *Holy Virgin* the Conception of *Jesus Christ*, *Luke* 1. 36. She dwelt at *Nazareth*, a Town of *Gallilee*, and was betrothed to *Joseph* when the Heavenly Messenger brought her this great News. And a while after, by the secret instinct of the Spirit of GOD, she went to visit her Cousin *S. Elizabeth*, *Luke* 1. 39, which served to fortify them both in the Faith of this great Mystery.

Whilst the consummation of the Marriage is deferred by the secret Order and Providence of GOD, which made innocent Obstacles to arise, such as might be the Journey of the *Holy Virgin* to *Elizabeth*, it happened that *Joseph* perceiving her pregnancy,

resolved to disengage himself from her without noise; but he was divinely hindered by an Angel, *Matt.* 1. 18, &c.

In the mean time comes the Edict of *Augustus*, to make the recension and enumeration of all the Subjects of the Empire, to know the Forces of it, *Luke* 2. 1. It seems that *Cyrenius*, as he is named, *Luke* 1. 2. that is *Quirinus*, was sent into Syria with an extraordinary Commission for this description, whilst that *Saturninus* was called home, and that *Q. Varus* had succeeded him. Now to proceed to this description in an orderly manner, every one was obliged to render himself in his Town and Country; and therefore, tho' *Joseph* and *Mary* had their habitation at *Nazareth*, they were obliged to go to *Bethlehem* to be Enrolled in the City of *David*, because both how mean soever and low their condition was then, drew their original from this great King, as appears from the Genealogies which we have of *Jesus Christ*, *Matt.* Chap. 1. and *Luke* Chap. 3.

Being arrived at *Bethlehem*, they found all places of Entertainment so full, that they were forced to lodge in a *Stable*, where the hour and pains of Childbirth seizing on the *Holy Virgin*, she was happily delivered of this *Holy Child*, God-Man, wrapping him up in poor Cloaths, in the best manner he could in this surprize, strengthened by a particular assistance of the Lord, and laid him in a manger, *Luke* 2. 6, 7.

His Nativity was immediately declared by an Angel to *Shepherds*, who watch their Flocks in the Night; and a Multitude of the Heavenly Choir, made at the same time, the Air resounds with *Canticles* of Praise on this occasion. These *Shepherds* come to see at *Bethlehem* what had hapned, and publish the News thereof to their Neighbours, *Luke* 2. 8, 9, &c.

The Scripture has not mark'd the Day or Month of our LORD's Birth; but held to be on the 25th of December: Eight days after his Birth, He is Circumcised according

to the Law, and called JESUS, Luke 2. 21. A while after *Wise-Men*, called *Magi* in the Gospel, being warned of this Birth by a miraculous Star, came from the East of *Judea*, and rather from *Arabia*, than *Persia*, to inform themselves at *Jerusalem*, of the place where the King of the *Jews* was born. Their Demand and Enquiry put them in trouble, and filled the mind of *Herod* with disquiet, to whose Ambition every thing gave place. Being instructed by the *Priests* and *Scribes* of the place mark'd in the Scripture, for the Birth of the *Messias*, he sends these Strangers into *Bethlehem*, with a strict charge to bring him exact Information of their Discoveries, pretending also, that he would go and worship him. They setting forth at Night for *Jerusalem*, see the same *Meteorick Star* (for it was not an *Ethereal*) which they had seen in their Country, which led them directly to the Place where *Jesus* lay, stopping its course on the House; where being entred, they find the *Mother* and the *Child*, whom they Religiously worship, and draw forth Gold, *Myrrh*, and *Frankincense*, which they brought with them to present him; and being warn'd from GOD, not to return towards *Herod*, they withdrew another way, *Matth.* 2. 1, &c.

And this is what the *Holy History* teaches us; those who affirm, they were but Three, and make Kings of them, have spoken without Book, as well as those who make them to arrive at *Bethlehem* the sixth of *January*, and 13 days after our *Saviour's* Nativity. So the Feast of the *Epiphany* was celebrated anciently in remembrance, either of the *Conception*, or of the *Birth* or *Baptism* of our *Saviour*; and not on the occasion of the Arrival of these *Mages*. It's far more probable, they came not into *Judea* till about 5 Weeks after the Birth of our LORD; and that a few days after they parted from *Bethlehem*, the term of the *Mother's* Purification, and Presentation of her Son in the Temple being laps'd, *Joseph* and *Mary* ascended up with the *Child* to *Jerusalem*, to satisfy the Ordinances of the Law, Luke 2. 22, 23, 24. There *Simon* comes to meet and embrace him in the Temple, and *Ann* the *Prophetess* meets them at the same instant; and as he (before-mentioned) joyfully disposes himself for death, having seen the LORD *Christ*, according to the Promise he had; so the

spake of it to all them, whom she knew expected Deliverance at *Jerusalem*, Luke 2. 25, &c.

Whilst these things pass in the Temple, and *Herod* (who hatch'd a detestable Design against the LORD's Life) expects in vain the Return of the *Wise-Men*, to execute it with greater Secrecy: *Joseph* is advertiz'd from Heaven, not to bring back the Child to *Bethlehem*, but to carry him with his *Mother* into *Egypt*, and there to tarry till further Order, *Matth.* 2. 13, 14. It was at *Jerusalem* that this Command was given *Joseph*, and thereupon he immediately sets forth; so that S. *Luke* making him return to *Nazareth*, after what had hapned in the Temple, Luke 2. 39. must be supplied from St *Matthew*, to understand that he return'd not into *Galilee*, till he had executed what was prescrib'd by *Moses* Law, and the Command which he received to fly into *Egypt*, as a place of shelter against *Herod's* Designs: For *Herod* finding himself deceived by the *Wise Men*, resolv'd to use the *Lions Claw*, where the *Foxes Skin* had serv'd to no purpose; and therefore he sends Officers to *Bethlehem*, who make diligent search in all Houses of this Town, and adjacent places; and kill the *Male Children* which they could find, from 2 years old and upwards, *Matth.* 2. 16, &c.

It was not two years since this Star had appeared to the *Wise Men*, and they had not been two years in the way; but *Herod* supposing the Child might have been born before the *Wise Men* had observed the Star, and determined to take the surest Measures, he took therefore a larger compass, and condemn'd to Death all those who might have been Born since two years, to the time in which the *Wise Men* were arrived at *Jerusalem*, and had carefully inform'd himself of them. And thus, if any Children were spared, it were only those who were new Born, seeing few days slipt between his Enquiry, and his cruel Execution.

A while after, and in the same year in which JESUS was Born, *Herod* falls sick of the filthy and troublesome Disease, called *Pedicular*, with which he dies. By the Calumnies of *Antipater*, the eldest of his Sons, he had put to Death *Alexander* and *Aristobulus*, whom he had of *Mariamne*; but *Antipater*, impatient at his Father's living so long, began to Conspire against him, and resolv'd on

on Poysoning him. He formed this Conspiracy with his Uncle *Pheroras*, Herod's Brother, whose Wife was much irritated against her Brother in Law in favour of the *Pharisees*, a great number of whom Herod had put to death, and Condemn'd the rest to great Fines; for finding himself hated by the People for his Avarice and Cruelty, he had extorted from them a new Oath, which the *Pharisees* had refused, promising to themselves and others, on certain Revelations which they pretended, the Crown should be taken from him, and his Brother *Pheroras* should wear it. *Antipater*, the better to carry on his design, procur'd by his Friends to be sent to Rome; but *Pheroras* surpriz'd by Sickness, repents of this design and dies. Herod suspects his Sister-in-Law to have poysoned her Husband, and in making an exact Inquisition, he finds the Poyson was design'd against him, by the Conspiracy of *Antipater*. He sends for him from Rome, accuses him of *Patricide*, and throws him into Prison, in expectation of *Augustus* his Sentence. Things were in this state when the Little Children were murdered, which Fact being related to *Augustus*, employed in a second Process of the Father against the Son, made him utter this saying, cited in *Macrobius*) That 'twere better to be Herod's Hog than his Son.

This wretched Tyrant, laden with Crimes, Vexation, and Years, being about 70, takes his Bed, and tho' desperately ill, he continues in his ordinary Cruelty. Two famous Men, *Judas* and *Matthias*, Doctors of the Law seeing him in a condition not like to recover, had perswaded their Disciples to beat down the Golden Eagle, which he set over the Gate of the Temple in honour of *Augustus*; but he caused most part of them to be burnt at Jerico, where he had caused them to be brought: He also shut up in the Hypodrom, the Principal Persons of the Jewish Nation, with Order, that they should be knock'd on the Head, as soon as he was dead, that the Jews might have cause to lament at his death, tho' not for it. And having known, that *Antipater* (on a false Rumour which was spread in the Palace) believed he was dead, when he called for a Knife to pare an Apple, and had attempted to kill himself with it, and began to treat with the *Goaler* about his Liberty, he puts him to death, and died himself 5 days after,

having Reigned (according to *Josephus*, who relates all these things at length) 37 Years since he had obtained at Rome the Title of King, and 34 since *Antigonus*, the last of the *Asmoneans* was dead.

Anno Christi 2. Herod being dead, *Joseph* had notice from Heaven thereof in Egypt, and receives Order to return home; but having understood, that *Archelaus* his Son Reigned in his stead, he retired into Galilee, *Matth. 2. 20*, &c.

Herod, a while before his death had altered his Will, and by a preceeding, he made *Herod-Antipas* his Successor of the Crown; but in the last he appointed *Archelaus* his Successor and King of Judea, with reference to the good liking of *Augustus*. *Archelaus* being arrived at Rome, to be confirmed in his Dignity, found there great opposition, as well from the part of *Herod-Antipas* as from all the Nation, who would have no more Kings. And *Augustus* having heard the Parties, and the Jewish Ambassadors, to the number of fifty, assisted by 8000 other Jews residing at Rome, who formed weighty Accusations against Herod and *Archelaus*, and desired, That their Country might be govern'd as a Province, and not as a Kingdom, assign'd Judea, *Idumea*, and *Samaria*, to *Archelaus*, under the Title of *Ethnarch*, that is, less than that of a King; but with Promise to obtain that, if he made himself worthy, though the Jews made no difference between these two Names: But Philip his Brother was made Tetrarch of *Ituria* and *Trachonia* and *Herod-Antipas* was of *Galilee*, *Luke 3. 1*.

While these things pass at Rome, and moreover, an Impostor would pass for *Alexander* the Son of Herod and *Mariamne*, whom the Father had put to death; Judea was vext with divers Seditions, and greatly disturbed by the Incursions and Pillagings of this *Theudas*, or *Judas*, mentioned *Acts 5. 36*. He was the Son of one *Ezekias*, Captain of the Banditti, who had heretofore given much Trouble to Herod. *Archelaus* returned into Judea, takes away the High Priesthood from *Joazar*, and places *Eleazar* his Brother in his room. These two were the Sons of *Simon Boethius*, whom Herod (who had espoused his Daughter) had promoted to this Dignity; but had since deprived him of it, in putting to death his Wife, who had conspired against his Life, and had substituted to him *Matthias* the

the Son of *Theophilus*; but a while before his death he had deposed *Matthias*, accusing him for having connived at the beating down of the *Golden Eagle*, and put this *Joazer* in his place; but *Eleazer* was since dispossessed by *Joazer*, who took his Rank when *Archelaus* was banished. The principal Persons of *Judea* and *Samarina*, impatient at the rude Treatment which they received from *Archelaus*, put in an Accusation at *Rome* against him, in process of which he is dispossessed of his Dignity 10 years after he had obtained it, being banished to *Vienna* in *Dauphine*, all his Estate confiscated, and his Country reduced in form of a Province, and joyned to *Syria*, where *Quirinus* is sent Governour, and charged with the sale of *Archelaus's* Goods, of a second description; and 'tis in respect of this second, that that under which our Saviour was born is called the first, *Luke* 2. 2.

In the time of this second description, *Judas* the *Galilean* interpreting it *Servitude*, and pretending that the Title of Lord and Prince belonged only to GOD, he drew great store of People after him, *Acts* 5. 27. In the preceding Verse there is also mention of one *Thudas*, a Ring-leader of Sedition, who must have appeared in the time of *Augustus*, or *Tiberius*, and must not be confounded with another of the like Name, who arose since, under *Claudius* the Emperour, and after the death of *Herod-Agrippa*, of whom speaks *Josephus*, lib. 20. of the *Antiquity of the Jews*, Chap. 2. *Quirinus* having ended his Recension, left *Coponius* as Procurator of *Augustus* in *Judea*, to order affairs there. Then also *Joazer* is deposed from the Priesthood, and *Ananus*, or *Annas* (the Father-in-Law of *Caiphas*) is substituted in his room; and these two exercise alternately the Charge, until our LORD's Death, *Luke* 3. 2. tho not so constantly, but that they left the place sometimes to a Third, as may be verified out of *Josephus*.

1^o *Anno Christi* 12. Then our Saviour at the age of 12 years was led by *Joseph* and *Mary* from *Nazareth*, where they lived, to *Jerusalem*, in the time of the *Passover*, where he stayed unknown to them 3 days; at the end of which they found him in the Temple, sitting or standing in the midst of the Doctors, hearing and asking Questions, to the admiration of all, *Luke* 2. 40, &c. The Sacred Records denoting only this of what-

ever our Saviour did, and whatever hapned to him at his Baptism; only that being returned from *Jerusalem* to *Nazareth*, he was subject to *Joseph* and *Mary*, applying himself to the labours of a Carpenter, and eating his Bread with the sweat of his Brows, *Luke* 2. 51. (for we have no reason to amuse with *Apocryphal Writings*) we shall therefore pass lightly over the things that hapned in the World, during the 18 years which slip, till he was manifested in *Israel*.

Anno Christi 13, 14, 15, 16, 17. We may refer to the 13th year of our Saviour, what was done by the Samaritans in the Temple of *Jerusalem*, where being secretly entred, and by Night (during the Feast of the *Passover*) they sprinkled it with dead Bones, to deile it. In the 14th year *Augustus* sends for Successor to *Coponius*, in the Office of Procurator of *Judea*, *Marc Ambrius*, who remained there but a while; for immediately *Annius Rufus* was substituted in his place. In the 15th year expiring, or the 16th beginning, *Augustus* dies at *Nola*, and *Tiberius* succeeds him, who from the 2d year of his Empire, in the 17th year of Christ, sends for Successor to *Annius Rufus* in *Judea*, *Valerius Gratus*, who continued in this Office 11 years; during this time he made divers changes in the Priesthood; for first, he deprived *Annas* of it, to confer it on *Ishmael* the Son of *Fabius*, whom he displaced a while after, substituting *Eleazar* to him, the Son of *Annas*; but at the years end, deposes *Eleazar*, and puts *Simon* the Son of *Comith* in his place; and at the end of a year, *Joseph*, surnamed *Caiphas* (*Annas* Son in-Law) succeeds him; so that we must not wonder if the Gospel speaks often of Chief Priests in the Plural, because the Romans made this Dignity not only Ambulatory, but also Annual, and sometimes shared it between two Persons, *Luke* 3. 2. About this time *Tiberius* made the Jews be expelled *Rome*, because *Fulvia*, Wife to *Saturninus*, having embraced *Judaism*, and 4 vile Fellows, who pretended to be Doctors of the Law, having persuaded her to send for an Offering to the Temple of *Jerusalem*, Purple and Gold, they had applied (by a horrid Sacrilege) these Oblations to their particular use. Then also 4000 Jews, who had been freed from Servitude, were sent from *Rome* into *Samarina*, to oppose the Thieves there; the Senate esteeming there would be little loss,

if the bad Air killed most part of them.

Anno Christi 28, 30. Pontius Pilate at the end of 11 Years succeeds Valerius Gratus; and about two Years after, in the 15th of Tiberius, S. John Baptist begins his Ministry, Luke 3. 1. His Habit was plain and mean, like that of Elisha; 2 Kings 1. 8. his way of living very austere, and all his Conduct looking towards the Doctrine of Repentance, which he Preached, being charged with the first Administration of Baptism, which he names, Baptism of Repentance for the Remission of Sins, Matt. 3. 1, &c. Mark 1. 8. Luke 3. 1. John 1. 6, &c. He began by the Desert of Judea, that is, by that Country of Judea, which for being the less inhabited and cultivated than the rest of the Country, was called the Hill Country, and the Desert Country, Luke 1. 39. where he had been brought up in his Father's House, under the Discipline of a Nazarite, to which no less than Sampson he had been obliged, before his Birth, Luke 1. 15. It was in the Neighbourhood of Jordan, in a place called Bethabara, as who would say, The House of Passage, John 1. 28. and which is thought to be the same place by which the Israelites (under the Conduct of Joshua) entered into the Land of Canaan, Joshua 3. 1, &c.

Those who pretend, that S. John Baptist attended his Ministry some years before the Baptism of Jesus Christ, will be hard put to it, to find in Scripture grounds for their Opinion; but being older than our LORD by 6 Months, 'tis to be presumed he had been already 5 or 6 Months employed in the exercise of his Office, before our LORD was by his Baptism solemnly inaugurated into his.

His Preachings were full of Spirit, tho he confirm'd them by no Miracle, John 10. 41. his Censures sharp, Matt. 3. 7. Luke 3. 7. his Instructions weighty and pertinent to every condition, Luke 3. 15, &c. and he especially dispos'd mens Minds to believe in him, who was come after him, and whose Fore-runner he was, Matt. 3. 11. Luke 3. 15, 16, 17. Acts 19. 4. In fine, as they came to him from all parts to be Baptized, Jesus then being 30 years of Age, or thereabouts, Luke 3. 23. came also himself from Nazareth to the same end, Matt. 3. 13. Mark 1. 9. Luke 3. 21.

Hitherto S. John Baptist had not known him by the Countenance or outward Con-

versation, John 1. 33. but GOD made him known to him as he entered into the Water with him, (whereupon he would have excused himself from Baptizing him, Matt. 3. 14.) and farther confirm'd him in the belief of his Deity, John 1. 33. For then the Heavens open'd, and the Holy Spirit in form of a Dove descended visibly on him, and this Voice from Heaven was heard, This is my beloved Son, in whom I am well pleased, Matt. 3. 16, 17. Mark 1. 10, 11. Luke 3. 21, 22.

Our Saviour being Baptized, according to the common Opinion the 6th of January is carried into the Desert, where he remains 40 Days and 40 Nights, without eating or drinking, and is there tempted of the Devil, Mat. 4. 1, &c. Mark. 1. 12, 13. Luke 4. 1.

From thence he returns to Bethabara, where S. John Baptist'd, mix'd amongst the throng of his other Auditors. Then came to S. John Deputies from Jerusalem, to demand of him who he was, and having deny'd to them he was the Christ, or the person of Elias, or the Prophet promis'd by Moses, he declar'd to them what his Office was, and that he whose way he prepar'd, was in the midst of them. The next morning seeing Jesus, who came towards him, he denoted him in general to his Hearers, as being the true Messiah; and the day following he speaks of him farther to 2 of his Disciples, one of which was Andrew, the Brother of Peter, and the other (as is presum'd) S. John the Evangelist; these two followed our Saviour, who brings them home, where they pass the rest of the day. Andrew brings his Brother Simon to him, to whom Jesus declares he should be call'd Cephas, which is Peter, John 1. 19, &c. The day following the LORD designs for Gallilee, and makes himself also be followed by Philip, who brings to him Nathaniel, John 1. 43, &c.

Three days after is celebrated the Marriage of Cana, and the Wine failing, he chang'd Water thereinto, as the first-fruit of his Miracles: and from thence passes into Capernaum with his Mother and Relations, where he was but a few days, John 2. 1, &c.

Anno 31. From Gallilee, he ascends up to Jerusalem on account of the Passover, where he purg'd the Temple, and signalized himself by divers Miracles, John 2. 13, &c.

Nicodemus comes by Night to him, with whom he had a very important discourse touching Regeneration, of Earth, and his own Death,

Death, John 3. 1, &c. He leaves Jerusalem to preach in all Judea, where he makes Disciples, and Baptizes by the Ministry of the first. S. John the Baptist, who every day gave ground to him, having left Jordan, Baptized at Enon, where on occasion of a Dispute agitated between the Jews and his Disciples, touching Purification, he instructs them very particularly of the Person and Office of Jesus Christ, John 3. 22, &c. A while after S. John was confined to Prison by Herod Antipus, Tetrarch of Galilee, who yet took on him the Title of King, impatiently bearing the free Reproofs which this faithful Servant of GOD made him on occasion of Herodias, the Wife of his Brother Philip, the Tetrarch of Iturria, who at his solicitation had left her Husband, by a Bill of Divorce, against the Laws and Customs of the Nation, which granted not this privilege to Women, and had joyn'd herself to this Person, Mark 6. 17, &c. Matt. 14. 3, 4, 5.

Our Saviour having heard of the Imprisonment of St. John, and of the Jealousie the Pharisees had at his proceedings at Jerusalem, he leaves Judea to return into Galilee, Matt. 4. 12. John 4. 1, &c.

In this Journey which he made in the Winter, he pass thro the Country of Samaria, had at the entrance into the Town of Sichar, or Sichem, a very important Dialogue with a Woman of that Country, and is well received by the Inhabitants of the place, where he stays 2 days, John 4. 4, &c. From thence he arrives in Galilee, where he is well received, Mark 1. 14. Luke 4. 14, 15. John 4. 45. Being at Cana, he there signalizes himself by a 2d Miracle, in curing with a word speaking, the Son of one of Herod's Officers, who is thought to have been Chuza, the Steward of his Household, John 4. 46, &c. He passes from thence to Capernaum; where having wrought several Miracles, he comes to Nazareth, and is immediately heard in the Synagogue with admiration; but for having spoken too freely he was in danger of his Life, and is on the point of being precipitated from the top of a Mountain, Luke 4. 16, &c. and therefore he returns to Capernaum, and there teaches every Sabbath-day, Matt. 13. 17. Mark 1. 21, 22. Luke 4. 31, &c.

During his stay at Capernaum, whence he oft went out to preach in the Neighbouring parts; he calls Simon Peter and Andrew his Brother, and afterward James and John, the

Sons of Zebedee, to the Apostleship, Matt. 4. 18, &c. having taught the People out of Simon's little Ship, where was drawn up afterwards that miraculous number of Fishes, Luke 5. 3, &c. In the same Town he delivers one posselt in the Synagogue, Cures S. Peter's Mother-in-Law, who lay sick of a Fever, and at Night he had divers sick People brought to him, whom he healed, Matt. 8. 14. Mark 1. 23, &c. Luke 4. 33, &c. The next Morning being followed by his Disciples, he goeth into a Desert place, where great Multitudes followed him; passes from one place to another, Preaching in the Synagogues, and healing the Sick, Matth. 4. 23. Mark 1. 35, &c. Luke 4. 42. Especially he cleanses a Leper, who notwithstanding our LORD's Prohibition, publishes every where this Miracle, Matth. 8. 1. Mark 1. 40. Luke 5. 12.

Being returned from this Circuit to Capernaum, he teaches near home, Cures one sick of the Palsie, born by four; Calls in (passing by) Levi, or Matthew, to the Apostleship, who makes him a great Feast, being accompanied with other Publicans; at which the Pharisees offended, were also displeased at his Disciples not Fasting, Matth. 9. 1, &c. Mark 2. 1, &c. Luke 5. 17, &c.

The Feast of the Passover (Anno 32) drawing near, he goes up to Jerusalem, where he heals on the Sabbath-day the sick Person, which lay at the Pool of Bethesda, and justifies this Action, John 5. 1, &c. Passing a while after thro' the Corn-Fields on the Sabbath-day, he excuses his Disciples for their having on that day plucked the Ears of the Corn, to satisfy (in some sort) their hunger, Matth. 12. 1, &c. Mark. 2. 23. Luke 6. 1, &c. On another Sabbath, he heals in the Synagogue one one who had a wither'd Hand; at which the Pharisees being offended conspire against him, together with the Herodians; on which account he retires towards the Sea, followed by a great Multitude, Matth. 12. 9, &c. Mark 3. 1, &c. Luke 6. 6, &c. About this time he went apart into a Mountain to pray, after which he chose and establish'd his 12 Disciples, who had not as yet been called by this Name, Matth. 10. 1, &c. Mark 3. 13. Luke 6. 13.

Coming down from the Mountain with them, he finds in the Plain a great Multitude of People come from all parts to hear

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him, and he healed by him, who were not sent away fruitless, *Luke 6. 17, &c.* Scarce had he entred into an *House*, but the Multitudes came and found him, and gave him not the leisure to eat *Bread*; so that his Relations came to disengage him, *Mark 3. 20, &c.* He afterwards made that excellent *Sermon* on the *Mount*, which we read *Matt. Chap. 5, 6, 7. Luke 6. 20, &c.* having finish'd it, he Cured the *Centurions Servant*, *Matth. 8. 5, &c. Luke 7. 1, &c.*

The next Morning he goes to *Naum*, where he restores the *Widows Son* to life, that was carried to be Buried, *Luke 7. 11, &c.* Then *S. John* sends from Prison two of his Disciples to *Christ* (more for their Instruction, than his own) with a Message, to know of him, Whether he was that to come, or whether they were to expect another? To which he fully satisfies them, and passes from thence to the praises of *S. John*, *Matt. 11. 2, &c. Luke 7. 18, &c.*

He is afterwards invited by *Simon the Pharisee*, where he defends against his Host, the proceeding of the *Repenting Sinner*, who had washed his Feet with her Tears, *Luke 7. 36, &c.* After this he passes and Preaches from Town to Town, followed by his 12 Apostles, and some devout Women, who assisted him in what he wanted, *Luke 8. 1, &c.* Curing one who was possessed that was Deaf and Blind, he refutes the Calumny of the Scribes and Pharisees, come from Jerusalem; who accused him for Casting out Devils by *Beelzebub*, the Prince of the Devils, *Matt. 12. 22, &c. Mark 3. 22, &c.* And to those who demanded of him a sign from Heaven, he offers no other than that of *Jonas*, *Matt. 12. 38, &c.* As he ended this Discourse, he was told his Mother, and Brethren were at the Door, who would speak with him, to whom he answers, that he preferred his Spiritual Kindred before all Carnal Relations, *Matt. 12. 46, &c. Mark 3. 31, &c. Luke 8. 19, &c.*

Departing thence he sits down by the Sea-side, and being gotten into a little Vessel, to be less crowded, he teaches the People by many Parables, who stood on the Shore, *Matt. 13. 1, &c. Mark 4. 1, &c. Luke 8. 4, &c.* Night being come, having severely answered some, who would have followed him, he designs with his Disciples to pass to the other side of the Lake, Calming by his bare Word a great Tempest, which arose during

the Night whilst he slept, *Matt. 8. 18, &c. Mark 4. 35, &c. Luke 8. 22, &c.* So that he arrives in the Country of the *Gadarens*, where he casts out Devils from two Persons possessed, (tho *S. Mark* and *S. Luke* speak but of one, being probably the most signal and furious) and permits the Evil Spirits to enter into a Herd of Swine thereby feeding, and to precipitate them into the Sea, whereupon the Inhabitants of the Country desire him to depart from them; those who were cured, publish all about *Decapolis* the benefit they had received, *Matt. 8. 28. Mark 5. 1, &c. Luke 8. 26, &c.*

Hereupon he repasses the Lake, and comes to *Capernaum*, where he is received on the Shore-side by great numbers of People who expected him, *Luke 8. 40.* and satisfies the Question asked by *St John's Disciples*, touching his not Fasting, *Matt. 9. 14, &c.*

Jairus entreats him to come and visit his only Daughter, who was at the point of Death; and in going, the woman who was troubled with the Bloody Flux for twelve years, was healed by only touching the Hem of his Garment; and *Jairus's* Daughter being dead in the mean time, is raised to life by him, *Matt. 9. 18, &c. Mark 5. 22. and Luke 8. 41, &c.* Coming from thence he gives sight to two Blind Persons, and cast out an Evil Spirit from one that was Dumb, *Matt. 9. 27, &c.*

Passing from one Town to another, he is again despised by those of *Nazareth*, who twit him with his being a Carpenter, *Matt. 9. 35. and 13. 54, &c. Mark 6. 1, &c.* But being moved with compassion towards the Multitude, because the Harvest was great and the Labourers few, *Matt. 9. 35.* He sends his 12 Apostles 2 by 2, to Preach and Heal the Sick in his Name, *Matt. 10. 1, &c. Mark 6. 7, &c. Luke 9. 1, &c.* Then was *St John Baptist* Beheaded in Prison, and his Head given in a Charger to *Herodias's* Daughter, by *Herod's* Order, who by a rash Oath found himself obliged to this Cruelty; and his Body is buried by his Disciples, who came and inform'd our Lord thereof, *Matt. 14. 1, &c. Mark 6. 17, &c.* Not long after, from what was nois'd of *Jesus Christ*, *Herod* is in perplexity, he being said to be *John*, who was risen from the dead, the truth of Heavenly passages being no where less known than at Court, *Luke 9. 7, 8, 9.*

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The *Apostles* return to our *Saviour Christ*, and relate to him the success of their *Preaching*, and he, to procure them some rest, leads them aside, in a place near *Bethsaida*, where great *Multitudes* follow him, and having instructed them, he feeds them to the number of 5000 Men, without reckoning the *Women and Children*, with 5 *Loaves* and 2 *Fishes*, *Mat* 14. 13, &c. *Mark* 6. 30, &c. *Luke* 9. 10, &c. *John* 6. 1, &c.

Knowing that the *Multitude* he had fed, projected to seize on him, and force him to be a *King*, he retires alone into a *Mountain*, obliges his *Disciples* to take *Shipping*, and to draw towards *Capernaum*; he comes to them at *Midnight*, walking on the *Sea*, *St Peter* obtains also to walk on the *Water*, but seized with *Fear* he sinks, *Mat* 14. 15, &c. *Mark* 6. 35, &c. *Luke* 9. 12, &c. *John* 6. 1, &c. The next Morning the *Multitudes* whom he had fed, come to him at *Capernaum*, where to raise up their *Minds* from sensible Objects, he tells them of a *Mystical Food*, which nourishes to *Eternal Life*, namely the eating of his *Body*, and drinking his *Blood*; at which they were most of them scandalized, understanding of an *Oral manducation*, what he meant of a *Spiritual* one, *John* 6. 22, &c.

This happening in *Galilee* a while before the *Feast of the Passover*, *John* 6. 4. being *Anno Christi* 33. which was the *Third of the Lords Ministry*, there came *Scribes* and *Pharisees* from *Jerusalem*, who took offence at the *Disciples* eating with unwashed hands; but our *Saviour* herein justifies them, and condemns their *Traditions*, *Mat* 15. 1, &c. *Mark* 7. 1, &c. After which he retires towards the *Frontiers of Tyre and Sidon*, and casts out a *Devil* out of a *Canaanitish Woman's Daughter*, *Mat* 15. 21, &c. *Mark* 7. 24, &c. Then he returns towards the *Sea of Galilee*, crosses the *Country of Decapolis*, where he cures a *Deaf and Dumb Man*, *Mark* 7. 31, &c. And sitting near the *Sea* on a *Mountain*, he there heals several, *Mat* 15. 29, &c. Here he also at the same time miraculously fed about 4000 Men, without reckoning the *Women and Children*, with seven *Loaves* and some few *Fishes*, and there remained of the *Fragments* seven *Baskets* full. From hence he comes by *Water* with his *Disciples* to *Dalmathia*, in the *Confines of Magdala*, where the *Scribes* and *Pharisees* ask him again for a *Sign*, to whom he an-

swers, in reprehending their *Hypocrisie*, and offers them again the *Sign of Jonas*, *Mat* 15. 39- and 16. 1. *Mark* 8. 10, &c. He here again warns his *Apostles* to take heed of the *Leaven of the Pharisees and Sadducees*, and of *Herod*, *Mat* 16. 5, &c. *Mark* 8. 14, &c.

He comes to *Bethsaida*, where he cures one that was *Blind*, who recovers by degrees his sight, *Mark* 8. 22. and passes from thence to the *Towns of Caesarea and Philippi*, and by the way asks his *Disciples*, what Men thought of him, and what their *Opinion* was also of him; and for the good *Confession* which *S. Peter* made in the *Name* of all the rest, he receives from him in their *Name* exquisite *Promises*, foretells them his *Death* and *Resurrection*, and calls *St Peter Satan*, because he would dissuade him from his *Sufferings*, *Mat* 16. 13, &c. *Mark* 8. 27, &c. *Luke* 9. 18, &c.

Eight days after, according to *St Luke* he is *Transfigur'd* on the *Mount*, in the presence of three of his most intimate *Disciples*, *Peter, James*, and *John*, talks there with *Moses* and *Elias*, and coming down thence explains to them how *Elias* was already come, *Mat* 17. 1, &c. *Mark* 9. 1, &c. *Luke* 9. 28, &c. The next morning returning to his *Disciples*, he finds them environ'd by a great *Multitude*, and he at his coming cast out a *Devil* from a *Youth* that was a *Lunatick*, whom his *Disciples* could not dispossess, *Mat* 7. 14, &c. *Mark* 9. 14, &c. *Luke* 9. 37, &c.

Being arrived at *Capernaum*, he pays the *Tribute* for himself, and *S. Peter*, *Mat* 17. 24. And knowing that his *Disciples* had contended in the way touching *Superiority*, he instructed them largely on this Subject, *Mat* 18. 1, &c. *Mark* 9. 35, &c. *Luke* 9. 46, &c.

Then the *Feast of Tabernacles* drawing nigh, he refuses his *Company* to his unbelieving *Relations*, in their journey to *Jerusalem*, on the account of this *Solemnity*; but he goes up after them, sending before them two of his *Disciples*; yet the *Samaritans* would not receive him. In this *Journey* he sends 70 of his *Disciples* round about. Being arrived at *Jerusalem* in the midst of the *Feast*, he teaches in the *Temple*; the *Officers* who are sent to take him, return without him, mightily astonished at his *Doctrine*, *Luke* 9. 51, &c. and 10. 1, &c. *John* 7. 1, &c.

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Withdrawing at Night to the Mount of *Olivet*, he returns the next morning early into the Temple, where an *Adulteress* is brought to him, and having sent her away with a Charge to *Sin* no more, he shews at large who he is; and the *Jews* taking up Stones to stone him, he retires for his security, *John* 8. 1, &c.

In passing by he sees and heals one born *Blind* on the Sabbath-day, using *Clay* tempered with *spittle* for this purpose, which he having published, the *Jews* are offended at it; which occasions a large sequel of *Censures* and *Instructions*, *John* 9. 1, &c. and *10*. 1, &c.

The *70 Disciples* return to him with Joy; he instructs a *Doctor of the Law*, who is our Neighbour; and enters into the House of *Martha*, who is much busied; whilst her Sister *Mary* attentively hears the Word, *Luke* 10. 17, &c. Afterwards he teaches his *Disciples* to pray; cures a *Mute* that was possesed; a *Woman* cries out from the midst of the Crowd, That the *Womb* was blest that bore him, and he answers as heretofore, *Luke* 11. 1, &c.

A *Pharisee* invites him to Dinner, where he censures the *Pride* and *Covetousness* of that sort of People, *Luke* 11. 37, &c. He again warns his *Disciples* to take care of the Leaven of *Hypocrisy*, refuses to divide the Succession between two contending Brethren, and gives on this occasion several excellent instructions, *Luke* 12. 1, &c.

On what is reported to him touching the *Galileans*, who apparently were of the Sect of *Judas Gaulonite*, whose Blood *Pilate's* Hand mingled with their *Sacrifices*, he exhorts every one to Repentance; heals in the Synagogue on the Sabbath-day a *Woman*, distempered 18 years; answers the question, Whether there would be many saved, and shews he little matters the Threatnings of *Herod*, *Luke* 13. 1, &c.

In his way towards *Jerusalem*, *Luke* 13. 22. he goes into a *Pharisees* House, to refresh himself, cures one troubled with a *Dropsie* on the Sabbath-day, and as well at *Table*, as elsewhere, he sows the Seed of *Divine* Instructions, *Luke* Chapters 13, 14, 15, 16. His *Disciples* ask of him an increase of their Faith, and are advised by him always, to esteem themselves unprofitable Servants. He cleanses ten *Lepers* in passing through *Samaria*, exhorts to pray always, and offers a *Parable*

of the *Pharisee* and *Publican*, *Luke* 17. 1, &c. and 18. 1, &c.

Being come to *Jerusalem*, in the Feast of the *Dedications*, he declares himself to be the *Messias*, and of one and the same Essence with the *Father*, whereupon the *Jews* would have laid hands on him; but he avoids them, *John* 10. 22, &c. This makes him leave *Jerusalem* to go beyond *Jordan*, where *St John* had first Baptized; where several came to him; and the *Pharisees* Interrogate him touching *Divorces*, *John* 10. 40, &c. *Matt*. 19. 1, &c. *Mark* 10. 1, &c.

Little Children are brought to him, which he would not have hindered; and the young *Man*, who asks him what he should do to inherit *Eternal life*, and gloried in his exact observation of the Law, goes away sad, *Matt*. 19. 13, &c. *Mark* 10. 13, &c. *Luke* 18. 15, &c.

Lazarus in the mean time falls Sick and dies; our Lord determines to return into *Judea*, and there raises the Dead, which being known at *Jerusalem*, the Chief Priests and *Pharisees*, under the Authority of *Caiphas*, resolve to get rid of him; whereupon he retreats toward the Desert, in a City nam'd *Ephraim*, *John* 11. 1, &c.

Yet the Feast of the *Passover* approaching, *John* 11. 55. (it being the 4th of his Ministry, and in *Anno Christi* 34) he takes his way towards *Jerusalem*, foretelling his Apostles what would happen to him; *Matt*. 20. 17, &c. *Mark* 10. 32. *Luke* 18. 31.

The Sons of *Zebedee*, in the way, discourse of high things, and desire one might sit at his Right hand, and the other at his Left, at which the other Apostles are offended, and are by their common Master reduced to humility, *Matt*. 20. 20, &c. *Mark* 10. 35.

Coming to *Jericho*, he restores sight to one that was blind, *Luk*. 18. 35. in the Town *Zacheus* a *Publican* receives him into his House, *Luke* 19. 1, &c. Going out thence followed by a great Multitude, he gives sight to 2 that were Blind, one of which was *Bartimaeus*, *Matt*. 20. 29, &c. *Mark* 10. 52. And the nearer he draws to *Jerusalem*, the more he applies himself to undeceive his Disciples touching the near approaches of his Kingdom, *Luke* 19. 11, &c. In fine, 6 days before the *Passover* he comes to *Bethany*, *John* 12. 1. and at the Feast which is made there for him, he is Anointed by *Mary* with a precious Ointment. (tho. to *Judas* great trouble) in

in order to his Burial, Mat. 26. 6. Mark 14. 3. John 12. 2, &c.

Whilst the Chief Priests deliberate to put him and Lazarus to death with him, John 12. 11. And Judas at the instigation of the Devil treats him and agrees with them to deliver him to them, Matth. 26. 14. Mark 14. 10. Luke 22. 1, &c. he makes his Triumphant entrance into Jerusalem, mounted on the Foal of an Ass, with the joyful Acclamations of Hosanna, wherewith the Multitude made the Air resound, Matth. 21. 1, &c. Mark 11. 1, &c. Luke 19. 28, &c. John 12. 19, &c. As he drew near to the City he wept over it, Luke 19. 41. He goes directly to the Temple, whence he drives out the Buyers and Sellers, and cures there the Lame and Blind, Matth. 21. 12, &c. Mark 11. 15. Luke 19. 45. Some Greeks desire to see him; a Voice comes from Heaven to him, and he speaks of his exaltation on the Cross to draw all Men to him, to the evident conviction of the Incredulity of the Jews, and thereupon returns to Bethany, John 12. 20, &c. The next morning returning to Jerusalem, he was an hungry, and curs'd the Fig-Tree which had no Leaves nor Fruit, Matth. 21. 18. Mark 11. 12. At Night he went out of the Town; and the next Morning returning, his Disciples observed that the Fig-Tree which he had curs'd the day before, was dry; on occasion of which he describes the efficacy of Faith. Being entered into the Temple, and teaching as before, the Chief Priests and Scribes ask him, By what Authority he did these things; disdainingly to answer them, he evades them by a Counter-question touching the Baptism of John, which they refuse to satisfy, and offers them on this Subject some Parables which concerned the rejection of the Jews, and the vocation of the Gentiles, Matth. 21. 19, &c. Mark 11. 20, &c. Luke 20. 1, &c.

Then the Pharisees and Herodians endeavour to catch him in discourse, by the question, Whether Tribute ought to be given to Caesar; the Sadducees Interrogate him touching the Woman who had seven Brethren successively to her Husbands, whose Wife she should be in the Resurrection. A Doctor of the Law asks him which was the chief Commandment; and he perplexes them in his turn, by demanding of them whose Son the Messiah should be, Matth. 22. 15, &c. Mark 12. 13, &c. Luke 20. 20. After these Questions, he instructs his Disciples, and other Auditors,

touching the Scribes and Pharisees; reproaches Jerusalem with its Cruelty and Incredulity, and denounces her Ruin, Matth. 23. 1, &c. Mark 12. 38, &c. Luke 20. 45, &c. Then sitting near the Box, he observes that a poor Widow, who had only cast in 2 Mites, had yet given more than the Richest, Mark 12. 41. Luke 21. 1.

His Disciples shewing him at his going out of the Temple, the magnificence and firmness of its Building, he foretold the entire Ruin of it; and to the two Questions they make him on this matter, when this should happen, and what should be the signs of his last coming, he sufficiently satisfies them in both, and exhorts them to Watchfulness by divers Parables, Matth. Chap. 24, 25. Mark 13. 1, &c. Luke 21. 5, &c.

Thus happens the 4th and last Passover of the Ministry of Jesus Christ, in which our true Passover was sacrificed for us.

Thursday at Night (as we reckon and call the days of the Week, and 'twas according to the Jews the beginning of Friday) having sent two of his Disciples to prepare him the Passover, he eat it with them, anticipating by a day that of the Jews, who this year, by an old Custom, remitted theirs to the Saturday following, or to the Sabbath, Matth. 26. 17. Mark 14. 12. Luke 22. 7, &c. John 13. 1. and 18. 28.

In this last Passover he declares, being at Table, that Judas would betray him: he washes his Apostles Feet; institutes the Sacrament of his Last Supper; bid Judas, in giving him the Sop, that he would do what he was to do quickly, as in effect he soon went out. He prepares his Disciples for Suffering, and the approaching Temptation, advertizes St Peter of his approaching Fall; disposes them all to part with him; by the Promise of the Comforter, Matth. 26. 20, &c. Mark 14. 18, &c. Luke 22. 19, &c. John Chap. 13, and 14. And having sang the Hymn, Matth. 26. 30. Mark 14. 26. he made to his Disciples the weighty Discourse in the 15 and 16th Chapters of St John, and offered to his Father the excellent Prayer, which is recited John 17. He goes out with his XI towards the Mount of Olives, to the place named Gethsemane, there he exhorts them to watch and pray; walks farther: carrying with him Peter, James, and John, and leaving these three a Stones cast off, he prays ardently 3 times, that the Cup might be

be removed from him ; and finding himself inexpressibly disconsolate, and in unconceivable anguish, he is strengthened by an *Angel* in his Agonies, and his *Sweat* was changed into *Drops of Blood* : He wakes 3 several times his drowzy *Disciples*, *Judas*, who for 30 pieces of *Silver*, had made himself a Guide and Leader of those who were sent to take him, shews him them by a *Kiss*. Those who were to seize on him, fall down with Fear ; his *Disciples* would have been on the defence, and especially *S. Peter*, who cuts off *Malchus's Ear*. Our *LORD* bids him put up his *Sword* into his *Sheath*, heals the *Wound* with a touch, and reproaching those who came to lay Hands on him, with the violence of their proceeding, he suffers himself to be led by them, *Matth.* 26. 31, &c. *Mark* 14. 27, &c. *Luke* 22. 39, &c. *John* 18. 1, &c. Then his *Disciples* abandon him and fly, and a young Man (who apparently went out, to see what was the matter) having only a *Linnen Cloath* about him, would have been seized on by these *Souldiers*, had not he run away Naked out of their hands, *Matth.* 26. 46. *Mark* 14. 50, &c.

Thus was he carried Prisoner about Midnight, to *Annas*, Father-in-Law to *Caiphas* ; who causes him to be led to his Son-in-Law, who was *Chief Priest* for that year. He is here examin'd ; several false *Witnesses* are produced against him, and on his Confession of being the *Christ the Son of GOD*, he is judged worthy of *Death*, beaten, buffeted, spit on, and otherwise ill used, *Matt.* 26. 57, &c. *Mark* 14. 53, &c. *Luke* 22. 54, &c. *John* 18. 12, &c.

S. Peter following afar off, and by means of another *Disciple*, who had access to *Caiphas*, was entred into the House, but accused successively by 3 distinct persons, to be also one of *Jesus Disciples* ; he vehemently denies it 3 times, after which the *Cock* having Crow'd for the 3d time, and our *Saviour* having look'd back in this instant, he went out and wept bitterly, *Matt.* 26. 69, &c. *Mark* 14. 66, &c. *Luke* 22. 54, &c. *John* 18. 15, &c.

At length Day appears, and to observe some formality, the whole *Senate* of the Nation is convoked by *Caiphas*, where our *Saviour* persisting in his first Confession, his *Condemnation* is also confirm'd and reiterated, *Matt.* 27. 3, &c. *Mark* 15. 1, &c. *Luke* 22. 66, &c. Immediately then they led him in a full body to *Pilate*, the Governour of *Judea* under *Ti-*

berius, to obtain his *Condemnation* and Execution. *Pilate* searches all ways to excuse himself from it, he declares him *Innocent*, offers to release him at the *Fest* ; knowing that he was a *Galilean* he sends him to *Herod*, who came on the account of the *Fest of Jerusalem*, who having not drawn from him what he expected, sends him back with Contempt. *Pilate's Wife* sends word to her Husband, conjuring him to have nothing to do with him ; but he (to satisfy the *Jews*) condemns him to be *Scourg'd*, and makes him then to be brought before them cloath'd in *Purple*, and wearing on his Head a *Crown of Thorns*. But the *People* cry out, that *Barabbas* should be released, and *Jesus Crucified* ; which in fine *Pilate* grants, and having again made him be *Scourg'd* after the *Roman* manner, he delivers him to the cruel *Death of the Cross*, and the Insultings of his *Souldiers*, who again array him with *Purple*, and put on him a *Crown of Thorns* : And they being more weary of Affronting him, than he of enduring their cruel Usages, they give him again his own *Cloaths*, and load him with his *Cross*, and thus led him to the place of his Punishment, *Matt.* 27. 11, &c. *Mark* 15. 1, &c. *Luke* 23. 1, &c. *John* 18. 28, &c. and 19. 1, &c.

Judas seeing him *Condemn'd*, was touch'd with Remorse, for having betray'd *Innocent Blood* ; restores the *Money* he had receiv'd, which the *Priests* lay out in purchasing a Field for the burying of *Strangers*, and he goes and Hangs himself, *Matt.* 27. 3. *Acts* 1. 18.

It was about Noon when he was led out of the Town, bearing his *Cross*. *Simon the Cyrenian* returning from the *Fields*, is constrain'd by the *Souldiers* to assist him. He refuses the mixt *Wine* which is offer'd him, to make him less sensible of the *Dolours* ; and is *Crucified* between 2 *Thieves* at *Calvary*. His *Executioners* divide his *Garments*, and cast *Lots*, who should have his *Vest*, which was all of one piece. He is expos'd to the verbal and real Insults of all, even of the *Malefactors* *Crucified* with him, or at least of one of them ; for one reprehended the other, and obtain'd a Promise of the *LORD*, to be that day with him in *Paradise*. On the *Cross*, he recommends his *Mother* to *S. John*, prays for his *Enemies*, who knew not what they did, cries out to *GOD* in his *Dolours*, says (after he had tasted *Vinegar*, which was offered him on his *Cross*) that all was accomplish'd, recommends his *Spirit* to *GOD*, and expires ; having cast forth

forth a great Cry, about 3 Hours in the Afternoon, and near the time when was offered in the Temple the perpetual Sacrifice; and when the Jews slew the Paschal Lamb between the 2 Evenings, to eat it at Night, *Matt.* 27. 28, &c. *Mark* 15. 16, &c. *Luke* 23. 26, &c. *Joh.* 19. 16, &c.

Divers Prodigies hapned at his Death, the light of the Sun was supernaturally Eclips'd, (for it was in the time of the Full Moon) at Mid-day, and the Darknes which hapned by his obscurity lasted 3 Hours. The Veil of the Temple was rent from top to bottom, the Earth shook, the Stones clave, the Graves opened, from whence several of the Saints arose, and appear'd to many in the City, *Matt.* 27. 45, and 51, &c. *Mark* 15. 33, 38. *Luke* 23. 44, 45. These Miraculous Events drew from the Mouth of the Centurion this Confession, that He was truly the Son of GOD, *Mat* 27. 54. *Mark* 15. 39. *Luke* 23. 47.

The Jews desirous the Condemned Persons might not remain on the Cross the Sabbath-day, which was also that of their Passover, request of Pilate, that their Legs might be broken, to hasten their Death; which being granted, the Soldiers break the Legs of the 2 others, but do not thus to our LORD, because they found him already dead; but one of the Soldiers pierced his side with a Spear, whence there issued out Blood and Water, *Joh.* 19. 31, &c.

Joseph of Arimathea knowing he was dead, requests his Body of Pilate to bury it; which having obtain'd, Nicodemus joyn'd himself to him in this happy work, and wrapping up his precious Body in a Linnen-Cloth, with some Aromatick Drugs, they hastily laid him in a new Sepulchre, cut in a Garden near the Town, *Matt.* 27. 57, &c. *Mark* 15. 42, &c. *Luke* 23. 50, &c. *Joh.* 19. 38, &c. The next Morning thro' the diligence of the Jews, and by Pilate's order the Sepulchre is Sealed and Guarded, to hinder his Disciples from carrying away his Body, *Matth.* 27. 62, &c.

Thus our LORD being laid in the Sepulchre about 4 in the afternoon, past there the whole Sabbath of 24 Hours, and arose thence the day following at Sun-rising. Then Mary Mag-

dalen the Mother of James the lesser, Salome the Mother of Zebedee, and some other devout Women, who had followed him from Galilee, *Matth.* 28. 1. *Mark* 16. 1. *Luke* 23. 55. *Joh.* 20. 1. go out early in the morning with Aromatick Drugs to embalm him; but being come near

the Sepulchre, as the Sun was up, they found the Stone which covered it, was removed; which was done by the Angel of the LORD, to render this Service to our Saviour, rising Victorious with a great Earthquake, which (with the Apparition of the Angels) so affrighted the Soldiers that guarded the Tomb, that they became like Dead Men. Mary Magdalen presently suspects, seeing the Sepulchre open, that the LORD's Body was taken away, and returns immediately into the Town, to give notice of it to his Disciples. But in the mean time the other holy Women are informed of the Angel that he was risen, and are ordered to carry the News to St. Peter and the rest: Whereupon Peter and John ran to the Sepulchre, and found not the Body there; and whilst they return, Mary Magdalen persisting in her thought, sits down crying near the Sepulchre, where first 2 Angels appear to her, who demand the cause of her Tears; the like did our Saviour, whom she took at first for the Gardiner, but making himself more distinctly known, she hears him (full of Joy and Consolation) to bid her go and tell the Apostles. And this was the first Appearance of our LORD after his Resurrection, *Matt.* 28. 1, &c. *Mark* 16. 1, &c. *Luke* 24. 1, &c. *Joh.* 20. 1, &c. So that what S. Matthew says of these holy Women in general, *Matt.* 28. 29. must be understood singularly of her. In the same day he shewed himself to 2 of his Disciples, one of which was called Cleophas, and the other (as 'tis thought) was Luke, who went to Emmaus, where they knew him in the Breaking of Bread, *Mark* 16. 12, 13. *Luke* 24. 13. And in the Evening our Saviour appeared in the midst of all the Apostles, except Thomas, saying to them Peace be with you. Then he did eat with them, and breathed on them, to communicate to them his Holy Spirit, and to confirm them in the Ministry of Reconciliation, which he had promised before his Sufferings, *Mark* 16. 14. *Luke* 24. 36. *Joh.* 20. 19, &c. 8 Days after our Saviour (as it were) to consecrate particularly to himself this 1st Day of the week, and substitute it to the Jewish Sabbath) appeared again to the 11, and convinc'd Thomas of his Incredulity, *Joh.* 20. 24, &c.

The Apostles having left Jerusalem, to return into Galilee, according to our LORD's Order, he shew'd himself again near the Sea of Tiberias to 7 of them, which were Peter, Thomas, James, and John the Sons of Zebedee, Nathaniel, and 2 others; and from the Shoar

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he procured them a great Draught of *Fishes* for which they had fruitlessly toy'd all Night. Whereupon *Peter* knew him and cast himself half-naked into the Sea, to come the sooner to him. Coming all to Land they see there *Fish* a dressing, whereto he bid them to joyn some of their *Fish*, and makes them dine with him. After *Dinner* he draws from *Peter* a threefold profession of his Love, to oppose it to his triple Denial of him, and re-establishes him 3 times in the Office from which he seem'd to have fallen; obscurely foretold him, that he should be Crucified in his old Age, and would not have him concern himself with what would become of *John*, and this was the 3d time he shewed himself to his *Disciples*, *John* 21.

Since the *XI* had betaken themselves to the *Mountain*, which he had appointed them; they saw him, worshipt him, and there received a more particular Explication of their Commission, for the *Preaching* of the *Gospel*, and *Administration* of *Baptism*, in the Name of the *Father*, *Son*, and *Holy Ghost*, *Matt.* 28. 16, &c. *Mark* 16. 15, &c.

S. Paul also speaks of divers Appearances of the *LORD*, after his *Resurrection*, and amongst others, that he had particularly appeared to *Peter* and *James* the lesser, and twice to the whole Assembly of the *Apostles*, and another time to 500 *Brethren* together, *1. Cor.* 15. 5, 6, 7. which seems to have been in the *Mountain*, which the *LORD* indicated.

For 40 Days together, he at several times Communed familiarly with them, with incontestable Proofs of the truth of his *Resurrection*, *Acts* 1. 3, 10, 41, that they might be *Witnesses* of it to all People over ail the *World*. It appears from Antiquity, that *Pilate* had inform'd the *Emperor Tiberius* of this, who proposed to the *Senate*, the putting our *Saviours* Image amongst the number of the *Gods*; and tho Divine Providence hindered the *Senate* from doing it, yet the *Emperour* expressly forbid the *Christians* to be Persecuted. At the end of these 40 Days having Assembled them at *Jerusalem*, he ordered them not to remove thence till they had received the *Holy Spirit*; and finding them still possess'd with an opinion of his *Earthly* Reign he turned their thoughts from it, forbidding them to enquire of the Time and Seasons which *GOD* had kept in his own power, and goeth out with them towards *Bethany*, to the Mount of *Olivet*, where having blest them, he was lifted up from them into *Heaven*, being supported by a *Cloud*, and

thus received into his Glory, *Luke* 24. 49, &c. *Acts* 1. 4, &c. And as they beheld him ascending, 2 *Angels* appeared to them, assuring them he should one day descend in like manner, as they now saw him ascend, *Acts* 1. 11.

10 Days after our *LORD's Ascension*, in the Day of *Pentecost*, the *Holy Spirit* was sensibly given to the *Apostles*, by the gift of *Languages*; and the same day, at the first *Preaching* of *Peter*, 3000 Men were converted to the Faith of *Christ*, and Baptized in his Name, *Acts* 2. 1, &c. And these were the beginnings of the *Christian Church* of *Jerusalem*, which (by the agreement of its *Members*, their *Charity*, *Union* and *Affiduity* in exercises of *Piety*) every day increased, *Acts* 2. 42, &c.

Some time after, one *Lame* from his Birth, about 40 years of Age, was miraculously cured by *S. Peter*, and *S. John*; the relation of which is treated of in the 214th Discourse.

The Union of the *Church* is powerfully maintain'd, and all things are had in Common, if not in possession, yet in use amongst her *Members*, there being no Indigent Person amongst them: Such as had *Houses* or *Land*s, sold them, and brought the Price and laid it at the *Apostles* Feet, to be distributed to every one according to his Necessity, as was done particularly by *Barnabas* the *Levite*, but born in *Cyprus*, whose Zeal and *Piety* was signal afterwards in the propagation of the *Gospel*. But *Ananias*, and *Sapphira* his Wife, having dealt hypocritically in a like occasion, by bringing but half of the Price which they had received for the *Inheritance*, and yet affirming they had sold it for no more, were both punish'd by sudden Death at *S. Peter's* word, *Acts* 4. 32, &c. And as the *Apostles* daily persevered in *Solomon's Porch*, and signaliz'd themselves by divers *Miracles*, to such a degree, that the *Sick* (over which past the Shadow of *S. Peter*) were healed, and that from all the *Country* thereabouts. People came flocking to them, the *High Priest*, chief of the *Sadducean* Party, and those of his Faction, made the *Apostles* be apprehended, and confined in the publick *Prison*, whom an *Angel* delivers thence in the Night, and the *Council* sending thither in the Morning for them, they found the *Prison Doors* fast, and the *Watch* set, but the *Prisoners* gone, who were at the *Temple* doing their Office; where the *Captain* goes to fetch them, but without violence. Interrogated by the *Council*, they remain fearless, and 'tis deliberated to put them to death; but *Garnelius*, who was a *Pharisee*,

rise, and in Authority, stops this design, telling them, *That if the Preaching were of Men, it would come to nothing; but if of GOD, to take heed not to oppose him.* Upon this Advice they were Scourg'd and Relent, with a Charge, to speak no more in the Name of JESUS; but they give Thanks to GOD, for having suffer'd thus much for his Glory, and continue doing their Duty, *Acts 5. 17.*

Thus past the 34th Year of our LORD, which concurr'd with the 19th of Tiberius. We may refer to the 35th, the Contention which hapned between the Hebrews and Greeks, who were yet equally Jews, differing only by Birth and Language, which had for a long time produc'd the Seed of an old Emulation. For the preventing of this Disorder 7 Deacons were established, who should take care of the Poor and Widows of both sides. These were Stephen, Philip, Procorus, Nicanor, Timon, Parmenas, and Nicholas, the last of which was a Proselite. And it appears from their Greek Names, that in this Choice there was more regard had to the Greeks, than the Hebrews, *Acts 6. 1, &c.* 'Tis likely this 35th Year was past very peaceably by the Church, which greatly multiplied at Jerusalem, even to that degree, that several Priests became obedient to the Faith. In the mean time S. Stephen grew famous for his Piety, his Miracles, and Zeal, and was every day disputing with the Hellenists or Greeks, for the truth of the Gospel; but in fine, these unhappy People Libertines, Cyrenians, Alexandrians, Cilicians, and Asiatics, being not able to resist his Wisdom, they suborn'd false Witnesses against him, who accuse him of Blasphemy against Moses, against the Temple, and against GOD. Appearing on this Accusation before the Council, he defends himself by a long and earnest Apology; at the conclusion of which, he is drawn by these mad Zealots out of the Town, and cruelly Stoned; Saul keeping the Cloaths of the false Witnesses, who were to cast the first Stones at him, *Acts 6. 7, &c. and 7. 1, &c.*

In the 20th Year of Tiberius, died Philip the Tetrarch of Iturium, who leaving no Children, his place was reduc'd to the Government of Syria, which Vitellius obtained in that time; who having taken away the Prelacy from Caiphas, to give it to John, or Jonathas his Brother-in-Law, he translated it from him, and conferr'd it on Theophilus his Brother.

Pontius Pilate being accused before the same Vitellius, for the Murther of some Samaritans,

is sent for to Rome, to clear himself; and tho Tiberius died whilst he was in the way, Caligula his Successor banish'd him to Vienna in Dauphiny, where being oppress'd with the consciousness of his Crimes and Calamities, he kill'd himself.

The Persecution began by the Death of S. Stephen, in the Year 36; it grew so violent by the Fury of Saul, and others, that it caus'd a great dispersion of the Church of Jerusalem, of which the Chief Members, (excepting the Apostles) search'd their Retreat, some in the other Towns of Judea, others in those of Samaria, which yet turned to the propagation of the Gospel, *Acts 8. 1, &c. and 11. 19.* By this means Philip, one of the 7 Deacons and Stephen's Partner, Preaches the Gospel at Samaria, where several are Converted to the Faith, and Baptiz'd, and amongst others Simon the Magician, which the Apostles having heard, they sent thither Peter and John from Jerusalem, at whose Prayers, and by the Imposition of their Hands, the Holy Spirit is conferred on the Samaritans; Simon the Magician offers Money to purchase the Means of doing the same; which the Apostle rejects with indignation, declaring to this profane Wretch, That he had no part in this, because his Heart was not right before GOD, *Acts 8. 14, &c.*

Whilst the Apostles sow'd the Seed of the Gospel in Samaria, in their way to Jerusalem, Philip was sent from GOD into the High way of Jerusalem to Gaza, where he meets with an Ethiopian, and Eunuch, and Officer to Candace Queen of Ethiopia, who returning from Jerusalem into his own Country, read the Scripture in his Chariot. Philip joyned himself to him, expounds the Passage he read in Isaiah, and shewed him it related to our Saviour. The sequel of which is set forth in the 217th Discourse, on the Eunuch Baptized, *Acts 8.*

In like manner also some of this Dispersion went to Damascus, as Ananias, *Acts 9. 19. 25. and 22. 12*; others into Phœnicia, Cyprus, and Antioch, and announced the Gospel every where to those of that Nation; and some Cypriots and Syrenians, spake of it with success also to the Gentiles of Antioch, *Acts 11. 19.* Some went even as far as Rome, as Andronicus and Junias, Paul's Kinsmen, but Converted to Christ before him, *Romans 16. 7.*

Yet did not the Persecution cease at Jerusalem; and Saul having furiously made havock of the Church there demands a Commission to go into Damascus, to bring bound all those

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whom he should find making Profession of Believing in *Christ*: But he is miraculously Converted in the Way, as is at large taken notice of in the 218th Discourse, viz. The Conversion of S. Paul, Acts 9.

A while after these things past in the East, *Tiberius* dies in the 23d year of his Empire, and *Caius Caligula* succeeds him; so that the 23d of him and the 1st of this, concur with the 37th of our LORD. *Herod Agrippa*, the Son of *Aristobulus*, and Grandson of the first *Herod*, termed the Great, is by *Caligula* made King of Judea. *Herod Antipas* (who a while before was defeated by *Aretas*, King of Arabia Petraea, and who kept a Garrison at Damascus, enraged he had repudiated his Daughter, to espouse *Herodias* his Sister-in-Law, at the sollicitation of his Wife) jealous at the unexpected Greatness of the other, goeth to Rome, to sue there also for the Title of King; but *Agrippa* his Nephew, and his Brother-in-Law together, to hinder his success, accuse him to *Caligula* of divers Crimes, for which he is stript of his Tetrarchy, which is added to what the other posselt, and with his *Herodias* is banisht to Lyons.

Paul being Converted to *Christ* about the year 38, and 2 years before the Death of *Tiberius* (in which time *Josephus* the Jewish Historian was born) had began to Preach the Gospel at Damascus, with as much Astonishment on one hand, as Efficacy on the other; and after a Voyage into Arabia, for the same purpose, Gal. 1. 17. being returned, the Jews who were Enemies of the Gospel, favoured by the Governor, had done him mischief, had not the Faithful let him down by Night from the Wall in a Basket, Acts 9. 20, &c. 2 Cor. 11. 32, 33. Being thus got out of Damascus, 3 years after his Conversion, he comes to Jerusalem, and by the Mediation of *Barnabas*, he visits there only S. Peter, and *James* the Brother of our Lord, commonly termed the Lesser, and tarried only 15 Days, which did not pass without Disputation with the Greeks, and danger of his Life. He received in the Temple (as he Prayed) an express Command to go and Preach the Gospel to the Gentiles; and therefore the Brethren conducted him to Caesarea, and from thence sent him to Tarsus, which was his Country, Acts 9. 26, &c. and 22. 17, &c. Gal. 1. 18, 19.

After this Conversion, and by the Revolutions hapning in the Empire, and in Judea,

the Persecution stopt there, and the Churches of Judea, Galilee, and Samaria flourished and were calm. And it was perhaps *Caligula's* first year, when *Peter* Visiting the Churches, cured at Lydia the Paralytick *Aeneas*, and raised up *Tabbitha* at Joppa, where he remained a long time at *Simon the Tanners*, Acts 9. 31.

Then also *Cornelius* the Centurion, a devout Man, and one that feared GOD, tho' a Gentile, was advertized by an Angel to send for *Peter* at Joppa, to be instructed by him. The Apostle being prepared for this Journey by a Vision, which tended not to make him stand on distinctions of Jew or Gentile, he went without difficulty, attended with some of the Brethren; and was received by *Cornelius* with too great Respect, which he refuses: At the hearing of the Gospel Preached, he and those that are with him receive the Holy Spirit, and are Baptiz'd in the Name of the LORD, Acts 10. 1, &c. *Peter* being return'd to Jerusalem, is obliged to give an account of this Action, which some reprehended; but they were all satisfied at the Report he made them, and praised GOD, Acts 11. 1, &c.

Whilst these things past in Palestine, and *Paul* Preaches in Arabia and Damascus, *Caligula* Deifies himself, and makes himself the Priest to his own Godhead, associating his Horse in his godly Religion; He uses the Alexandrian Jews very roughly, for not acknowledging him a God, and resolves by force to make his Image be set up in the Temple of Jerusalem, to be there served and worshiped; which yet he could not obtain. *Barnabas* was sent by the Apostles to Antioch, to take cognizance of the condition of the Church there, to the Edification of which he gave great Assistance, Acts 11. 22, &c. At the same time the Prophet *Agabus*, being come down from Jerusalem to Antioch, foretold the future Famine, which hapned since under the Empire of *Claudius* in the 4th year, and this Prediction obliged the Churches to make Collections for the Brethren of Judea, which were in a fit time sent by *Barnabas* and *Saul*, Acts 11. 27.

Barnabas seeing at Antioch the Harvest great, goes to search for *Paul* at Tarsus, and brings him, where they Sojourned a year, to the great Edification of the Church in this place: And in this time it was when the Disciples were first called Christians, Acts 11. 25, 26. In fine, *Caligula* was killed, more worthy

worthy of the Name of *Monſter*, than that of *Man*; and *Claudius* his Uncle, the Son of *Drusus*, ſucceeds him with Fear; but *Herod Agrippa* encouraging him, obtained by this means his Favor as he had poſſeſt that of his Predeceſſor, ſo that he confirm'd to him, and even much encreaſt his Power and Authority. Thus the 4th of *Caligula*, and the 1ſt of *Claudius* concur with the 41ſt of our Lord.

Herod being returned into *Judea* with this increaſe of Power and Honour, in the 2d year of *Claudius*, and 42d of *Chriſt*, he did many Acts of *Jewiſh Devotion*, and cauſed a Chain of Gold, which he had received from *Caligula* (inſtead of an Iron one, wherewith *Tiberius* had faſtened him) to be hung up in the Sanctuary. But he began to perſecute the Church, and put to death *James the Major*, the Son of *Zebedee*; and ſeeing that this pleaſed the *Jews*, he imprifoned alſo *Peter*, with deſign to bring him forth to the Slaughter, after the Feaſt of the Paſſover; but when he was to be drawn forth to Punishment, the Angel of the Lord miraculoſly delivered him from Priſon, making the Gates open of themſelves before him. The particulars of which is taken notice of in the 22o diſcourſe, viz. *St Peter's delivery out of Priſon*.

It's held that *St Matthew* wrote his Goſpel about this time, as under the particular Inſpiration of the Holy Spirit, ſo by the common Advice of the other Apoſtles, for the Inſtruction of thoſe of the Circumciſion, who had believ'd. And tho ſeveral have been perſwaded that he wrote it in Hebrew, but that by himſelf or ſome other it was ſince Tranſlated into Greek, ſuch as we have it, yet may we with greater likelihood of Truth ſay, that he himſelf wrote it in Greek, becauſe the number of the Helleniſt *Jews* converted to the Faith, was at firſt greater than that of the Hebrews, witneſs the firſt 7 Deacons being taken thence. At the ſame time *Herod* who had taken away the High Prieſthood from *Theophilus*, to confer it on *Simon Canthana*, takes it alſo from him to give it to *Jonathas*, the Son of *Annas*, who reſuſes it through Modeſty, and recommends to the King his Brother *Matthias*, who had it.

Herod after this, and in the year 43 goeth to reſide at *Caeſarea*, and deſigning to make War on the *Tyrrians* and *Sidonians*, they found means to appeaſe him by the Mediation of *Blafus*, his Chamberlain, becauſe they drew all their Proviſion from the Kings

Country, and then hapned the Famine foretold by *Agabus*. On occaſion of which Treaty of Peace, giving ſeveral Spectacles to the People, he alſo would needs harangue them from the Tribunal, where he ſat Mignificently Cloathed, and his Flatterers to applaud him, extolling the Maſteſty and Eloquence of his Diſcourſe, cried out, 'Twas the Voice of GOD, and not of Man; An Angel therefore ſtruck him, for not giving Glory to GOD, nor reprehending theſe impious Acclamations, and he died gnawed with Worms, Acts 12. 19, &c. *Jeſephus* alſo recites the Death of this Prince conformably to what *St Luke* ſays of it, but he relates more circumſtances, Lib. 19 Antiq. of the *Jews*, the laſt Chapter.

Barnabas and *Saul* had timely brought ſome ſmall time before *Herod* began to rage againſt the Apoſtles, the Collection made in the Church of *Antioch* for the Poor of *Judea*, to ſuccour them in the approaching Famine foretold by *Agabus*, and which ſeemed now to be at the Door. From *Jeruſalem* they returned to *Antioch*, bringing with them *S. John*, ſurnamed *Mark*, who is thought to be the Evangelist, bearing this name, and who perhaps was as well as *St Luke* of the number of the LXX, Acts 11. 29, 30, & 12. 25.

As they attended their Miniſtry with their Fellow-Labourers in the Church, *Simeon*, who was call'd *Niger*, *Lucius* the *Cyrenian*, who is thought to have been *St Luke* the Evangelist, and *Manahem*, who had been brought up with *Herod* the Tetrarch, the Holy Spirit deſigned them for an Employ of greater extent, for which they ſet out accompanied with *John*, and attended by the Prayers of the reſt, about the 4th year of the Empire of *Claudius*, and the 44th of our Lord, and come to *Seleucia*, whence embarking they come down to *Cyprus*, the Country of *Barnabas*, and begin to Preach the Goſpel at *Salanus*, Acts 13. 1, 2, 3. In traſverſing the Iſle they arrive at *Paphos*, where *Sergius Paulus* the Pro-Conſul had his reſidence, who deſired to hear them; but a False Prophet, a Jew, named *Barjeſu*, and ſurnamed *Elymas*, that is, Magician or Enchanter, endeavour'd to hinder him. *Paul* who now leaves the name of *Saul*, whether in remembrance of the Converſion of the Pro-Conſul, or for the ſound ſake of his Name, by the change of the firſt Letter to the Greek and Latin Pronunciation, vigorouſly oppoſes this Impoſtor, and denounces to him a ſudden Blindneſs, wherewith he was immediately

struck, which occasioned the Pro-Consul's Conversion, *Acts* 13. 6, &c. Departing from Cyprus they come to Perga of Pamphilia, where John, surnamed Mark, leaves them to return to Jerusalem, *Acts* 13. 13. From Perga they came to Antioch of Pisidia, where being entered into the Synagogue on the Sabbath-day, they are desired after the Reading of the Law and the Prophets, to preach to the People; which Paul did by a long and grave discourse. The Gentiles at their going out, entreat them to Preach the same things the next Sabbath-day; in which almost the whole Town assembled to hear the Word of GOD. The Jews endeavour to contradict them; but they declare that on their refusal, by which they made themselves unworthy of Eternal Life, they would henceforward address themselves to the Gentiles, who receiv'd this News with great Joy, and as many of them as believed were ordained to Eternal Life. Yet the Jews having gain'd some of their bigotted Profelytes, they stirr'd up a Persecution against these two faithful Ministers of Jesus Christ, who having shak'd the Dust of their Feet against their Persecutors, and left their Disciples much comforted, they pass to Iconium, a City of Lycaonia, *Acts* 13. 14, &c. Being enter'd there in the Synagogue, they spake with such efficacy, that several, as well Jews as Greeks, believed in the Lord. They made a considerable stay here, and signaliz'd themselves by several Miracles. On this occasion two Parties are formed in the Town, one for them, and another for the Jews: But on the Point, when those latter, (strengthened by the most powerful design'd to mischief them, they fled to Lystra and Derbe, and the Quarters thereabouts, where they Preach the Gospel, *Acts* 14. 1, &c. It's thought then was brought over to Christ S. Thecla, an Itronean Virgin, very famous at that time in the Church, tho the *Acts* which bore her Name are held for Apocryphal. At Lystra, a man lame from his Birth, having been miraculously cured by them, the people of the place take them for Gods, calling Barnabas, Jupiter, and Paul, Mercury, because he spake most, and would needs sacrifice to them, which they refuse with the greatest aversion, beseeching them to turn from these vain Idols to the living GOD. But certain obstinate Jews, which came from Antioch and Iconia to oppose them, stirr'd up the Populacy against them, who begin now to sling Stones

at them; and drew Paul out of the Town as dead, yet being environ'd by the Disciples he comes to himself, rises up and enters again into the Town, *Acts* 14. 8, &c.

Those who refer the date of the ad of the *Corinthians* to the 4th of Nero, pretend that in this year, and perhaps in this place, hapned the Ravishment of Paul up into the Third Heaven, which was 14 years before, as he declares it, 2 *Cor.* 12. 2, 3, 4.

From Lystra they come to Derbe, where having intrusted several, they returned back to Lystra, Iconia, and Antioch of Pisidia, establishing in all the Churches Governors and Pastors. Passing thro Pamphilia, they Preach at Perga, descend to Attalia, and thence Embark for Antioch, where they relate what GOD had done by them in the Calling of the Gentiles, and tarry there a good while, *Acts* 14. 26, &c.

Whilst they were here Anno 49. some of the Circumcision, who yet in some sort had received the Gospel, came from Jerusalem; St Paul calls them false Brethren, who thrust themselves into the Church to invade the Liberty of it, *Gal.* 2. 4. They had been of the Sect of the Pharisees, and 'tis thought they were of the Party of Ebion and Cerinthus, famous Hereticks, and who may be said to be the Patriarchs of the Photinians, Chiliasm, Pelagians, and Semi-Jews. Some of the Ancients affirm, That Cerinthus himself was of this party; these would needs oblige the Converted Gentiles to be Circumcised, and to observe all the Ordinances of the Law; whereunto Paul and Barnabas vigorously opposed themselves; and because they strengthened themselves under the pretended Authority of the Apostles, and the Mother Church of Jerusalem, the Brethren of Antioch depute Paul and Barnabas, having also Titus with them, *Gal.* 2. 1. at whose Arrival the Synod was convoked, the Question debated, and decided in favour of the Christian Liberty; those who had begun and maintained this Doctrine at Antioch, disown'd; and the Faithful Gentiles only obliged to abstain from Blood and things Strangled, and those polluted with Idolatry and Uncleanness. Peter here declares, That GOD had used his Ministry to begin the Vocation of the Gentiles, James, who presides over the Assembly, makes the Conclusion; the Synodal Letters, which contain an honourable Testimony of Paul and Barnabas are put into the hands of Judas nam'd other-

otherwise *Barabas*, and of *Silas*, who accompanied the 2 others in their return to *Antioch*, where they were well received; and *Judas* honourably dismiss'd to return into *Judea*; *Silas* staid at *Antioch*, Acts 15. 1, &c.

This hapned according to the common Opinion, 17 years after the Conversion of *Paul*, as they gather from *Gal.* 1. 18. and 2. 1, &c. But we had rather, that we may not too much differ from the Calculation of others, understand 14 years of the 2d Chapter since his Conversion, and not since the first Journey he made to *Jerusalem* after that of *Damascus* and *Arabia*; in which Case we must assign the Synod of *Jerusalem* to the 50th year of our Lord, which was the 10th of *Claudius* and the 8th after the Collection of the Church of *Antioch*, carried by *Paul* and *Barnabas* into *Judea*. And tho' after their first going into *Cyprus* and other places, to which there can no less time be allow'd than 2 years, they were return'd to *Antioch*; there's great likelihood *Paul* did not sojourn there so constantly, but that he now and then visited other places, which were not far distant, to advance the Gospel; to which we may refer what he recites of the propagation of the Gospel by his Ministry as far as *Illyrium*, *Rom.* 15. 19, 20. and one part of the Persecutions, Accidents, and Sufferings, to which he had to that time been exposed, and which he summarily recites, 2 *Cor.* 11. 23, &c.

The Decease of the *Holy Virgin* is referr'd to this Time; but according to this Reckoning she must be older than 15 Years when our Saviour was Conceived, or less than 63 when she Died.

There's also great probability, that *S. Peter* being return'd to *Jerusalem*, after the Death of *Herod*, there found *John*, surnamed *Mark*, who at *Pamphilia* had left *Paul* and *Barnabas*, Acts 13. 13. and that he took him with him to go towards the Jews of the Dispersion, who were in *Chaldea*, and under the Empire of the *Parthians*, to whom he directed from *Babylon* his first Epistle, saluting them also in *Mark's* Name, 1 *Per.* 5. 13. and that he was lately returned from this Journey in the time of the Synod.

In this Council or Assembly, the other Apostles, amongst which *James*, *Cephas*, and *John* were look'd on as Pillars, acknowledg'd that the Preaching of the Gospel to the Gentiles was especially committed to *Paul*, who had met with hitherto great success; as to *Peter*,

that of the Circumcision; and gave to him, and to *Barnabas*, the Right hand of Fellowship, reserving to themselves the Ministry of the Circumcision; and agreeing that they should continue to go amongst the Gentiles; *Gal.* 2. 7, 8, 9.

Some time after the holding of this Assembly and perhaps in the year 51, *Peter* himself comes to *Antioch*; and this is the only Journey which we find in Scripture he made; at first he eat and drank familiarly both with Jews and Gentiles; but some Brethren amongst the Jews, coming from the part of *James*, he began to estrange himself from the Gentiles, and even *Barnabas* suffered himself to be carried away by this Dissimulation, which *Paul* not brooking, he freely reprehends *Peter* for it, and withstands him to the Face, *Gal.* 2. 11, &c. After this *Paul* and *Barnabas* design to Visit all the Churches which they had planted in their former Voyage; but *Barnabas* desiring that *John*, surnam'd *Mark*, who apparently came from *Antioch* with *Peter*, might be with them; and *Paul* not approving it, because he had forsaken them before in *Pamphilia*; this Dissension produced so much sharpness as made them part. *Barnabas* going into *Cyprus* with *John*, surnam'd *Mark*, and *Paul* being accompanied with *Silas*, traversed *Syria* and *Cilicia*, Acts 15. 36, &c. Coming to *Derbe* and *Lysira*, they there found a young Disciple, named *Timothy*, whose Father was a Greek; but whom *Lais* his Grandmother, and *Eunice* his Mother, Jewish Women, and yet of the Faithful, Converted in the former Voyage of *Paul* and *Barnabas*, had carefully instructed in Piety, and in the Holy Scriptures. *Paul* resolving to take him with him, first Circumcised him, to accommodate himself to the weakness of the Jews, and to gain them more easily, Acts 16. 1, &c. 2 *Tim.* 1. 5. and 3. 15.

In passing thro the Towns, he and his, greatly recommended the Ordinance of the Apostles at *Jerusalem*, touching *Christian Liberty*, Acts 16. 4, 5.

Having travers'd *Phrygia* and *Galatia*, the Holy Spirit forbids them to Preach the Gospel in *Asia*; and being come into *Mysia*, they are also hindred from passing over into *Bithynia*; and therefore they go down to *Troas*, where *Paul* is oblig'd by a Vision in the Night to go into *Macedonia*, Acts 16. 6, &c.

There is great probability that *S. Luke*, who wrote the Book of the Acts, was one of Paul's

Paul's companions to *Traas*, because that from that time, he describes almost the whole Sequel of this *Voyage* in the first Person and in the Plural. Thus then the *Apostle*, and those of his Company, to come into *Macedonia*, pass by *Samothracia*, arriving from thence to *Neapolis*, situated in the Confines of *Thrace* and *Macedonia*; and from thence to *Philippi*, which was inhabited by a *Roman Colony*, and there remain'd some days, *Acts* 16. 10, 11, 12. On the Sabbath-day they go out of the Town to a place near the River, where the *Jews* were wont to meet to Pray; There they found devout Women, to whom they make known the Gospel; amongst whom was *Lydia*, a Seller of Purple in *Thyatira*, who believes and is Baptized, with all her Family, and entertains the *Apostle* with the rest of his Company, *Acts* 16. 13, &c. Coming from Prayers, a *Servant Maid*, who had a *Prophesying Spirit*, follow'd them, crying (and continuing so to do for several days) That they were the *Servants of the most High GOD*, and the *Proclaimers of his Salvation*, Paul being wearied with her, Commands the *Spirit* to come out of her; The *Masters of this Servant* (who drew great Gain from her *Divinations*) enraged at the ceasing of their Profit, drew Paul and Silas before the *Magistrate*, and accuse them of publishing things prejudicial to the *Roman Liberty*, and even animate the *Populacy* against them. The *Magistrates* having Scourg'd them, confine them to Prison, and charge the *Goaler* to look strictly after them; who put them into a deep Dungeon: At Midnight (for their mutual Consolation) they sing with a loud Voice the Praises of GOD; and at the same instant by a great Earthquake, the Foundations of the Prison Shook, and all the Doors fly open. The *Goaler* thinking the Prisoners had escap'd, would have run himself on his own Sword, but Paul hinders him, assuring him they were all there; having gotten a Light he casts himself at their Feet, is instructed in the Gospel; he washes their Wounds, is Baptiz'd, and all his Household with him, and entertains them at his Table with great Joy. In the Morning he is ordered by the *Magistrates* to let them go. But they complain, that being *Roman Citizens*, they had been Scourged, without any Trial or Form of Law; and therefore the *Magistrates* come themselves with Excuses to let them at Liberty, and to entreat them to depart the Town, which they

did, after they had visited *Lydia*, and comforted the Brethren, *Acts* 16. 16, &c.

Departing from *Philippi*, they pass thro *Amphipolis* and *Apollonia*, and arrive at *Thessalonica*, where there was a Synagogue; and Paul being entred there for 3 Sabbath-days together, disputes with the *Jews* out of the Scripture, with such success, that some of them believed, and a great multitude of well dispos'd Greeks, and some Women of Quality embraced the Gospel, *Acts* 17. 1, 2, 3, 4. 1 *Thess.* 2. 2.

Paul continuing his abode at *Thessalonica*, foretels the Brethren of the Revolt of *Antichrist*, 2 *Thess.* 2. 5. and was assisted more than once by those of *Philippi*, with such Necessaries as he wanted, *Phil.* 4. 16. But the Unbelieving *Jews* set the People into an Up-roar against him, and the rest of his Companions; they break violently into *Jason's* House, where they Lodged, and not finding them, they haled *Jason* and some others of the Brethren with him before the *Magistrate*, charging them with divers Crimes; and to render them the more Criminal, alledg'd they Preached up another King than *Cesar*; yet the *Magistrates* release *Jason* and the rest under Security. After which the Brethren make Paul and Silas depart by Night to *Berea*; where being arriv'd they enter into the Synagogue, and find the *Jews* there of a more generous Temper than those of *Thessalonica*, carefully comparing what they declared to them, with the Holy Scriptures. But the *Jews of Thessalonica* having heard of this success, they come to *Berea*, and stir up the People here also, *Acts* 17. 5, &c.

Then the Brethren of *Berea* took care of Paul, and made him be conducted to *Athens*, where whilst he expected Silas and *Timotheus*, he was grieved to see the City so full of Idolatry: He Disputed in the Synagogues with the *Jews* and Zealous People, and in the publick place with those he found there. He is reputed by the *Stoicks* and *Epicureans*, for a Babler, and Preacher of strange Gods. Being drawn into the *Areopage*, he takes occasion from an Altar, which he perceiv'd Inscrib'd, To the Unknown GOD, to instruct them in the Nature of the True GOD, and of his Providence, of the Resurrection and last Judgment. His Discourse was not without fruit; for *Denis the Areopagite*, and a Woman named *Damaris* (whom some think to have been his Wife) and some others believed in the Lord, *Acts* 17. 14, &c. It's thought

thought that *Denis*, the *Areopagite*, having observed in *Egypt*, where he then was, the prodigious Eclipse of the *Sun*, at our *LORD's* *Passion*, said, Either that the *Author* of Nature suffer'd, or that 'twas about being destroyed. All *Learned Men* are now agreed, that the *Works* which have been so long attributed to him are none of his, having been writ 500 years after him.

Silas and *Timotheus* arrived at *Athens*, are sent by the *Apostle* into *Macedonia*, there to comfort and strengthen the *Brethren*. He himself being not able to go, as he would have willingly done, *Acts* 18. 5. 1 *Thess.* 2. 17, 18, & 3. 1, 2.

But leaves *Athens*, *Anno* 53, and comes to *Corinth*, where these two return to him from *Macedonia*; and where he finds *Aquila* the *Jew*, and *Priscilla* his Wife, lately came from *Italy*; the *Emperor Claudius* having commanded all the *Jews* to depart from *Rome*, for the *Troubles* they every day caused on occasion of the *Christian Doctrine*, which *Suetonius* has remarked without well understanding it; and *Paul* joyned himself to these two as being of the same Trade, which was to make *Tents*, and sail'd not on the *Sabbath-days*, to persuade as well *Jews* as *Greeks*, to embrace the *Christian Faith*, *Acts* 18. 1, 2, 3, 4, 5.

S. Paul having protested to the *Jews* of *Corinth*, that he would turn himself to the *Gentiles*, enters into the House of *Justus*, who lived near the *Synagogue*. He Baptizes the Family of *Stephanus*, who was the *First-fruits* of *Achaia*, *Crispus* the Chief of the *Synagogue* and his Family, and brings over several *Corinthians* to the Faith, *Acts* 18. 6, &c. 1 *Cor.* 1. 14, 16. and 16. 15. The *LORD* encourages this *Apostle* by a *Vision*, after which he remains at *Corinth* 18 Months, *Acts* 18. 9, &c. with *Silvanus*, or *Silas* and *Timotheus*, 2 *Cor.* 1. 19. it being thence he wrote in the name of those 3, his 2 *Epistles* to the *Thessalonians*; although some think, that the second was writ from *Rome*.

During *Paul's* stay at *Corinth*, he is accused by the *Jews* before *Gallio*, *Seneca's* Brother, who was *Pro-Consul* of *Achaia*. *Gallio* refuses to hear them, and drives them away from the Bar; and the *Greeks* (altho *Pagans*) because *Paul* perhaps Lodged at one of their Nation, fell a beating of *Softenes*, the chief of the *Synagogue*, in hatred of the *Jews*, the *Pro-Consul* taking no notice of it, *Acts* 18.

12, &c. and it seems that this *Softenes*, who impleaded *Paul* before *Gallio*, either is not the same mentioned by the *Apostle*, 1 *Cor.* 1. 1. or that since he was changed from a *Wolf* into a *Lamb*, and Converted to *Jesus Christ*. This hapned *Anno* 54.

The *Apostle* after this leaves *Corinth*, having first caused his Head to be Shaved at *Cenchrea*, (which was the Port of the Town) on occasion of a Vow, and to shew the *Jews*, he still retained a respect for the Ceremonies of his Nation, and Embarks for *Syria*, being accompanied by *Aquila* and *Priscilla*: Arrived at *Ephesus*, where he communicates in the *Synagogues* with the *Jews*, who desire him to tarry longer with them, which he refuses on the account of the necessity there was of his being at *Jerusalem* at the Festival; yet promising to return to them, *Aquila* and *Priscilla* tarry at *Ephesus*. *Paul* Embarks for *Cesarea*, whence he goes to *Jerusalem*, and comes down from thence to *Antioch*. Some time after he parts thence for *Phrygia* and *Galatia*, where he is well received, *Acts* 18. 18, &c. and *Gal.* 4. 14. Tho the *Galatians* (a while after) suffer themselves to be seduced by those who asserted *Justification* by *Works*, and the observation of *Legal Ceremonies*; on notice of which, he better informs them by Writing, *Gal.* 1. 6, 7. rather from *Ephesus*, when he was about parting thence, than from *Rome*, as it's commonly held.

Apollon, an *Alexandrian Jew*, a Man eloquent and very able in the *Scriptures*, whom some have impertinently confounded with *Philo*, came in the mean time to *Ephesus*, being in some measure instructed in the way of the *LORD*; and *Aquila* and *Priscilla* instructed him better. He afterwards passes into *Achaia*, where he is recommended by the *Brethren*, and there employs his Talent to good purpose, *Acts* 18. 24, &c.

About the time when *Paul* parted from *Corinth*, the *Emperor Claudius* died, having Reigned 13 Years, 8 Months, and some days, and left the Empire to *Nero*, who was the first Persecutor of the *Christians*.

Anno 55, 56, 57. When *Apollon* was at *Corinth*, *Paul* arrives at *Ephesus*, he lays his Hands on 12 *Disciples*, who as yet knew no other than the *Baptism* of *St John*. He continues for 3 Months together to teach in the *Synagogues*; but at length he leaves it, by reason of the contradiction and obstinacy of the *Jews*, and teaches for a years in the School of

of one *Tyrannus*, signaling himself by divers *Miracles*. He confirms his *Doctrine*, by what hapned to 7 Jews the Sons of *Scæva*, of the *Sacerdotal Order*, who taking on them to be *Exorcists*, and mixing in their Superstition the Name of *Jesus*, whom *Paul* Preached, were very ill handled by the *Evil Spirit*. Several, who were addicted to curious and unlawful Arts, which were much used at *Ephesus*, were Converted to *Christ*, and burnt their Books. *Demetrius* and his Work-men, seeing their Trade to decay, stir up the Rabble against the *Apostle*, hale *Gaius* and *Aristarchus* (*Macedonians*) into the Theatre, to exact an account of them, for the Contempt of their Goddess, introduced by the *Christian Doctrine*. *Paul* would have presented himself to the People, but is with-held by certain Priests of *Asia*, who having embraced the Faith, retained yet the Names of Chief of *Asia*, and presided in the Publick Games, when they could do it with a safe Conscience. The Jews make use of this occasion, to Criminate the *Apostle*, driving to the Theatre, *Alexander* the Copper-Smith. This popular Commotion is appeased by the Prudence of the Town-Clerk; by which means *Paul* quietly tarried near 3 years at *Ephesus*, and circumjacent Places, *Acts* Chap. 19. and 20. 31. *Stephanus*, *Fortunatus*, and *Apollos*, come from *Corinth* to *Ephesus*, there to visit the *Apostle*; and by them he wrote to the *Corinthians* in his Name, and of *Sosthenes* his first *Epistle*. *Apollos* not being willing to return so soon with them, *1 Cor.* 1. 1. and 16. 12, 15, &c. About this time *Aquila* and *Priscilla* withdrew to *Rome*, the Edict of *Claudius*, which had banished them thence, expiring with him, *Rom.* 16. 3, 4.

Paul remaining still in *Asia*, projected to pass thro *Macedonia* and *Achaia*, to go to *Jerusalem*, and thence to *Rome*, and had sent before *Timotheus* and *Erastus*, not intending to leave *Ephesus* till *Pentecost*, *Acts* 19. 21, 22. *Rom.* 1. 13. *1 Cor.* 15. But the Tumults excited by *Demetrius*, made him depart sooner, *Acts* 20.

Anno 58. From *Ephesus* he comes to *Troas*, where he does not fix, being troubled he did not there find *Titus*, *2 Cor.* 2. 12, 13. and steers directly towards *Macedonia*, where he remains 3 Months exhorting the *Macedonians* to be ready with their Collections for *Jerusalem*, by the Example of *Achaia*, whose Charity Money was ready a year ago, *2 Cor.* 8. 1, &c. and 9. 2. It seems that then he wrote his 1st *Epistle* to *Timothy*, whom in parting he had left at *Ephesus*, to Govern the Church

there, *Ephes.* 1. 3. But *Timothy* comes immediately after to him in *Macedonia*, where he had not determined anything about his abode there. *Titus* also being come near to him in *Macedonia*, and brought him good News from *Corinth*, he writes from *Philippi* his 2d *Epistle* in his Name and that of *Timothy*, and charges *Titus* and another with it, who is thought to have been *St Luke* the Evangelist, with order to take care the Collections which were recommended above a year ago, *1 Cor.* 16. 1, 2. might be ready for him at his arrival, *2 Cor.* 7. 5, &c. and 8. 16, &c. and 9. 3, 4, 5.

Anno 59. After some stay in *Macedonia*, he comes into *Greece* and *Corinth*, where he remains 3 Months, and whence he writes (by the Hand of *Tertius*) his *Epistles* to the *Romans*, and sends it by *Phæbe*, a Deaconess of the Church of *Cenchrea*, on the point of carrying to *Jerusalem* the Collections made for the Saints, *Rom.* 15. 25, 26. and 16. 1, 2, 21, 22, 23. *Acts* 20. 2, 23. Then also *Paul* wrote his *Epistle* to *Titus* from *Nicapolis*, in which he obliges him to come to him, *Titus* 3. 12. The *Apostle* had left him in *Crete*, to settle Pastors in every Town; after that, going from *Macedonia* into *Greece* by the *Ægean Sea*, he had Landed in *Crete* or *Candia*, and there laid the Foundations of Christianity. There, to avoid the Ambushes of the Jews, had he taken the way of *Syria*; he determines to take that of *Macedonia*, and sends *Sopater*, (who is called *Sosthenes*, *Rom.* 6. 21.) the *Berean*, *Aristarchus*, and *Secundus* (*Thessalonians*) *Gaius*, *Timotheus*, *Tychicus*, and *Trophimus*, to stay for him at *Troas*; and weighing Anchor at *Philippi* (with the rest of his Company) after the Feast of *Easter*, he comes to them 5 days after, and there remained 7. On Sunday all the Faithful being Assembled to celebrate the Lord's Supper, and *Paul* Preaching till Midnight, a young man named *Eutychus*, sitting in a Window and o're-taken with Sleep, falls dead from the 3d Story; but the *Apostle* having embraced him raises him up alive. From *Troas* he Journied to *Assos* by Land, and the rest of his Company by Water; where having met, they come to *Metelin*; where parting they found themselves the next morning in sight of *Chios*, and the day following touching at *Samos*, they stopt at *Trogylum*, and arrived the next day at *Miletum*, which was not far from *Ephesus*. *Paul* hastning to be at *Jerusalem* at *Pentecost*, sends for the Bishops and Pastors of the Church of *Ephesus* to come to *Miletum*, to whom

whom he represents the integrity of his Courage, and his preparedness for the Afflictions which attended him, and seriously exhorts them to acquit themselves well of their Duty; and his Discourse being ended, he is conducted by all of them to the Ship, Acts 20. 3, &c. not without Disconsolating them, by telling them, *They would no more see his Face*, as he then thought; tho GOD gave him an opportunity of Visiting them again, after his first Imprisonment at Rome.

Parting from Miletum, they steer directly to Coor, the next day to Rhodes and afterwards to Patara; where they Embark on a Vessel which was bound for Phœnicia. Thus leaving Cyprus on the left, and making towards Syria they arrive at Tyre, where they tarried 7 days, and found there Disciples, who would have dissuaded Paul from going to Jerusalem, foreseeing by the Spirit the Persecutions which he was to undergo. At Tyre they Embark'd, for Ptolemais, where they tarried one day with the Brethren, Acts 21. 1, &c.

From Ptolemais they come to Casarea, and Lodge at Philip the Evangelist, who had been one of the 7 Deacons, and whose 4 Daughters were enlightened with the Spirit of Prophecy. Agabus foretold Paul of his Bonds, who could not be diverted from going to Jerusalem, Acts 21. 8, &c. Having abode several days at Casarea, they part thence for Jerusalem, carrying with them an ancient Disciple, a Cyprian named Mnason, at whose house Paul was to Lodge. They are kindly received by the Brethren at Jerusalem. The next day after their Arrival they Visit St James, and all the Elders of the Church are Assembled; to whom Paul represents the success of his Ministry among the Gentiles, and exhibits without doubt the Collections he brought for the poor of Judea. He is here advised to purify himself (according to the Law) with 4 other Christian Jews, who had made a Vow of a Nazarite, to refute the Calumny, as being a Deserter of the Law of Moses, and of bad Example to all the Jews, who also believed in Jesus Christ; to forsake it. But this Project little availed, tho Paul made use of it; for some unbelieving Jews being come from Asia to the Feast, having seen him in the Temple, where he had satisfied this Purification, cry out against him, as a declared Enemy of the Nation, the Law, and that Place. They also accuse him for profaning the Temple, by carrying Greeks into it, (for they had seen Trophimus in the Streets

with him, and imagined he had introduced him therein) and having raised a great Tumult, they endeavoured to kill him: But Claudius Lysias, the Collonel, who Commanded the Garrison, coming hereupon with his Soldiers, took him out of their hands, and caused him to be laid in Irons. And not being able to get any certain knowledge of the Matter, by reason of the Tumult, he orders him to be carried into the Castle called Antonia, where the Garrison lay, where the Crowd was so great, that the Soldiers were forced to carry him on their Shoulders up Sairs, where he desires leave to speak to the people. Lysias asks him, whether he was not the Egyptian, who some years before having gather'd (under the Title of a Prophet) about 4000 men, had seized on the Mount of Olives; for Felix the Governour had indeed defeated him; but as to his own person, he had escap'd without any bodies knowing what was become of him. See Joseph l. 2. c. 20. But Paul having declared himself a Jew, and born at Tarsus; obtain'd permission to speak, and offers his Apology in Hebrew, which procures him the greater silence, until he mentioned his being sent of GOD to the Gentiles; Then all all his Hearers cry out impetuously against him, as unworthy to live, Acts 21. 17, &c. and 22. 1, &c. Lysias hereupon makes him retire into the Castle, and orders him to be examined by Scourging; but the Apostle having represented to the Captain, That he was a Roman Citizen; Lysias respecting this privileged Quality, which he himself had bought so dear, made him be speedily unbound, and the day following he convokes the whole Senate of the Jews, to hear the Heads of his Accusation, Acts 22. 23, &c. Annanias, who is thought to have been Depos'd, and to exercise the Office of Chief Priest only on this occasion, caused Paul to be struck without any Reason, which hindred not the Apostle from going on with his Defence, and by declaring himself a Pharisee, he set them all at variance with one another; which Lysias observing, took care of Paul, and carried him back into the Castle by the Soldiers, Acts 23. 1, &c. The LORD strengthens this Apostle the Night following. The next morning more than 40 Zealots conspire to slay him; which Enterprize is discover'd by a young Lad, Paul's Sisters Son; and Lysias to hinder it, sends him the Night following with a good Guard to Casarea, where resided Felix the Governour of the Province, who confined him in Herod's Palace, Acts 23. 12, &c. Anno 60, 61. G g Five

Five Days after *Ananias* came to *Cæsarea*, to implead *Paul*, thereunto joyning Complaints against *Lyfias*, who had taken him out of their Hand. The *Apostle* returns a particular Answer to every thing, and *Felix* refers to another opportunity the Judgment on this matter. *Felix*, some days after, makes *Paul* be brought before him, who strikes him with Terror by a pathetical discourse of Justice, Temperance, and the future Judgment. He hopes to draw Money; but finding himself disappointed, and constrain'd 2 years after to leave his Place to another, to gratify the Jews, he left the *Apostle* a Prisoner, *Acts* Chap. 24.

Anno 62. To *Felix*, whose Government was very Insolent and Tyrannical, succeeds *Portius Festus*, about the same time as *Nero* put his Mother *Agrippina* to death, who (to hasten the promotion of her Unnatural Son) had poison'd the Emperor *Claudius*, her Husband. 3 Days after *Festus* arriv'd at *Cæsarea* he came to *Jerusalem*, where the High Priest and Chief of the Council renew'd their Accusation against the *Apostle*, and entreat *Festus* to send him to *Jerusalem*, intending to have him Murder'd by the way; but *Festus* excuses himself, and declares, he would return to *Cæsarea* in few days, and that then some of them should appear to be heard in his presence there. Having tarried not above 10 days at *Jerusalem*, he returns to *Cæsarea*, and the next Morning sits in the Judgment Seat; where having heard the Sum of what both Parties had to say; *Festus* (to gratify the Jews) demands of *Paul*, Whether he would go up to *Jerusalem*, to be Judged there before him? But the *Apostle* excuses himself, and appeals to *Cæsar*, *Acts* 25. 1, &c.

Some days after, young *Agrippa* and his Sister *Bernice* came to *Cæsarea*, to salute *Festus*, and congratulate his coming into those Parts. *Festus* speaks to them about his Prisoner, and what had hapned concerning him since he came to his Government; and knowing not what he would write to *Cæsar* on *Paul's* Appeal, is very willing to have the Advice of *Agrippa*, who having heard the *Apostle* reason very earnestly out of the Scriptures, tho *Festus* made a Mock at all, acknowledges to the Prisoner, That he had almost perswaded him to become a Christian; and declares to the Governor, That he might have been released as Innocent, had he not appealed to *Cæsar*, *Acts* 25. 13, &c. and 26. 1, &c.

In fine, *Festus* being resolv'd to send *Paul* to *Rome*, with other Prisoners, under the Guard

of an Officer named *Julius*, he was Embarkt on an *Adramytten Ship*, which went into *Asia*, accompanied by *Timotheus*, *St Luke*, and *Aristarchus*. Touching the next morning at *Sidon*, *Julius* permitted the *Apostle* to go to his Friends to be supplied by them with what he wanted. The Vessel arriving at *Myra*, a Town of *Lycia*, they found another there of *Alexandria* bound for *Italy*, wherein *Julius* embarkt himself and his Prisoners. *Paul* would have advis'd them to have put in at *Fair Havens*, and there have Winter'd; because already the Fast of the Month of *Tisri* was past, that is, the Month of *October* was come, and the time of Navigation near spent: But the Advice of the Master of the Ship, to which *Julius* gave a greater adherence, than to that of the *Apostle*, prevailed. Not long after an horrible Tempest, and which continued for several days, meets with the Ship; yet the *Apostle* exhorts as well the Sea-men as Passengers, to take Courage, GOD having told him that Night, by an Angel, That he should stand before *Cæsar*, and that in consideration of him no Body should perish in the Ship. When the Vessel was ready to split, the Sea-men would have saved themselves in the Long Boat; but by the Counsel of *Paul* they are hindred. The Soldiers would have the Prisoners killed, but *Julius* (on *Paul's* account) diverted them from that purpose; and the Vessel being wrecked, each man saves himself as he could, some by Swimming, and others on pieces of Planks; and thus all come safe to Land, *Acts* 27. 1, &c. They found it was the Isle of *Malta*, whose Inhabitants us'd them very Courteously. And a Viper fastning on *Paul's* hand, as he gathered up Sticks to throw on the Fire, the Islanders believed he must presently die upon it, judging him to be a Murderer, whom Divine Vengeance pursued to Land; but seeing he had shak'd the Animal into the Fire without any hurt, they change both Thought and Language, and will have him now to be a God. Here *Paul* cured the Father of *Publius*, who was sick of a Fever, and pain in the Bowels; and also of those who were sick in the Island. Whence (after 3 Months) *Julius* Embarks his People in a Ship of *Alexandria* called *Castor* and *Pallus*: The first place they cast Anchor was at *Syracuse*, where the Passengers refresh'd themselves for 3 days; at the end of which they set forth for *Rhegium*, and two days after to *Puzzolium*. And after that *Julius* had yielded to the Requests of some of the Brethren, who

who were there, that Paul should tarry 7 Days with them, they arriv'd at Rome, *Acts* 28. 1, &c.

Whilst these things hapned to S. Paul, S. Mark is thought to have died at Alexandria in the 8th year of Nero. Those who will have him to have wrote his Gospel at Rome, want Foundation: There is greater probability he wrote it whilst he accompanied the Apostle in Chaldea, and that since it was sent or left by him at Alexandria, by reason of the great number of Jews which there remained, and amongst which he made a great progress. But according to this reckoning, either we must distinguish Mark the Evangelist, that is, John surnamed Mark from another Mark the Cousin of Barnabas, *Coloss.* 4. 10. whom S. Paul (in 2 *Tim.* 4. 10.) recommends to his Disciple to bring along with him to Rome, as being very useful to him in the Ministry; or if he be the same, it must be acknowledged, that those who make him die so soon, have not taken exact Measures. Moreover, whilst Festus was wavering about what he should do with the Apostle, Nero having set Rome on Fire, laid the Crime on the poor Christians, whom he caused to be clothed in the Skins of Wild Beasts, and thus exposed them to ravenous Lions and Bears, making it a sport of putting them to all cruel Tortures. And this was the first of the 10 Persecutions, which the Roman Emperors raised against the Christians. It was, as described by Tacitus, very sharp and fierce, but did not last long; for the Storm was in a manner over when Paul arrived at Rome. Then also James the Lesser, under the Authority of Ananias the High Priest and Sadducees, suffered Martyrdom, being thrown down from a Pinnacle and Ston'd. We have a Catholick Epistle of his amongst those of the New Testament; but it's not precisely known in what time he Wrote.

Now to return to Paul: The Brethren at Rome understanding he was at Puzzoli, came out to meet him as far as the Market of Appius; and Julius having delivered up the Prisoners at Rome into the hands of the Captain of the Guards, Paul had leave to dwell apart by himself with a Souldier, who was his Keeper. 3 Days after he sends for the Chief Persons of the Nation, to whom he shews his Imprisonment, and his Innocency. They tell him, They had received no Information concerning him from Judea, and desire to hear from himself an account of his Sentiments, observing that the Christian Religion was every where spoken against. He (on the Day appointed) declared to them

the Kingdom of GOD, with different success, and a Protestation, That the Salvation which they refused, should be offered to the Gentiles. Thus Paul remained 2 whole years in his own House, receiving all that would Hear him, and Preaching Christ at full liberty, *Acts* 28. 15, &c.

Here S. Luke ends his Relation, which he inscribes *The Acts of the Apostles*, which apparently he wrote at Rome, whilst the Apostle Paul was Prisoner there. He had written his Gospel long before, to oppose the Fabulous Relations of False Teachers, by which they endeavoured to overthrow the Doctrine taught by our Saviours true Apostle. It's not known who was the Theophilus, to whom he Addresses both these Relations; but it seems, as to himself, he was to Paul what Mark was to Peter, for the Evangelical History; and he had been also with Coleophas (in the Way of Emmaus) an Eye-witness of our Saviours Resurrection, *Luke* 24. 13, &c. It's of him and his Gospel that Peter speaks, 2 *Cor.* 3. 18, 19. and whom he terms a Physician, *Coloss.* 4. 14. being far from the Profession of a Painter, attributed to him by the Vulgar, an Employment which in the Birth of Christianity was equally abominable and unlawful, both to Jews and Christians.

Whilst Paul is a Prisoner at Rome, he writes to the Philippians by Epaphroditus, whom they had sent to Visit him and assist him, and who employing himself with the Apostle in the Ministry of the Gospel, was in danger of his Life by a great Sickness, in the very time when the Bonds of Paul, famous in Nero's Palace, had brought over several of his Household to the knowledge of Christ, *Phil.* 1. 12, 13, and 2. 19, &c. and 4. 10, &c. But he had Writ a while before from the same place to the Colossians, and to Philemon, by Onesimus, a Fugitive Servant of his, who at Rome was Converted to the Faith by the Ministry of Paul, who sent him back to his Master with a Letter, and entrusted him also (with Tychicus) with an Epistle to the Colossians, *Coloss.* 4. 7, 8. I say, That the Epistle to Philemon and the Colossians, preceded that of the Philippians, seeing that Epaphroditus was the Bearer of this, whereas he was then at Rome, and a Prisoner, if he be the same as Epaphras; and several think, when the 2 others were written; *Coloss.* 4. 12. *Philem.* ver. 23. these 3 Epistles, to the Philippians, Colossians, and to Philemon, are written in the name of Paul and Timothy, who was then at Rome, as a small time after the Epistle to the Hebrews

was written to the same place, in which he hoped to see them shortly, *Heb. 13. 23, 24.* Not long after the City of *Laodicea*, the Church of which was concerned in the *Epistle* to the *Colossians*, was overthrown by an *Earthquake*; but it seems that since it arose in some sort from its fall, seeing the Church of *Laodicea* is mentioned among the 7 Churches of *Asia*, *Rev. 1. 11.*

Now there's great likelihood that *S. Paul*, after he had been detain'd Prisoner at *Rome* 2 years, was releas'd about the 10th of *Nero*, which concurred with the 64th of our Lord; on the failure of his *Accusers* appearance before the *Emperor*, and under an Obligation to be in such a place as should be appointed at a time. Some pretend, that during this time, he accomplished the Design which he had of a long time of passing into *Spain*, *Rom. 15. 24, 28.* At least may be gathered out of his *Epistles* written from *Rome*, that he had great hopes of returning again into *Macedonia, Asia* and *Greece*, *Philip. 1. 25. & 2. 24.* Yea, towards the *Hebrews*, *Heb. 13. 23, 24.* That he orders *Philemon*, when he writes to him in the name of *Timothy*, and his own, by *Onesimus* and *Tychicus*; to prepare him a Lodging, *Philem. ver. 22.* That *Timothy*, who had accompanied him his whole Voyage and Bonds at *Rome*, and long dwelt with him, had been sent by him to *Macedonia*, during his first Imprisonment, and after the *Epistles* written to the *Philippians*, to the *Colossians*, and to *Philemon*, which bear both his Name and that of *Timothy*. That *Timothy* was not then at *Rome*, when *Paul* wrote his *Epistle* to the *Hebrews*, it being probable that parting from *Rome*, he was somewhere detained at the beginning of his Voyage to *Macedonia* and *Greece*, and that *Paul* (in receiving the News of his Relaxation, *Heb. 13. 23, 24.*) expected he would have returned to him, tho being at liberty he did not do it, but continued his way; And thus the *Apostle* being at length releas'd, tho the manner be unknown, parted also from *Rome*, and at least following *Timothy*; *Timothy* took a turn into the *East*, according to his promise and hopes he had conceiv'd; seeing that in the 2d of *Timothy* writ from *Rome*, towards the end of his days, and when he prepar'd himself for *Martyrdom*, he orders *Timothy* to return speedily towards him, and to bring *Mark* with him; informing him, that *Erasmus*, who probably had given some hope of accompanying him in this second Voyage

of *Rome*, yet remained at *Corinth*, and was constrain'd to leave *Trophimus* sick at *Miletum*, *2 Tim. 4. 11, 13, 20.* which cannot be understood of a 2d Voyage of *Paul* to *Rome*, seeing that having had *Timothy* with him during the first, he must needs know, that *Erasmus* was not of the Company, and *Trophimus* was stop'd by Sickness at *Miletum*, and hindred to pass further. So when *Paul* (from his first Imprisonment) wrote to the *Colossians*, he says, that *Mark* was with him, *Coloss. 4. 10. Philem. ver. 24.* But since he ordered *Timothy* to bring him to him, *2 Tim. 4. 11.* when he wrote this 2d *Epistle* to *Timothy*, *Demas* was gone to *Thessalonica*, *Crescent* into *Galatia*, and not amongst the *Gauls*, as some have thought, *Titus* into *Dalmatia*, and he had only *Luke* with him, *2 Tim. 4. 10.* But when he wrote to the *Colossians* and to *Philemon*, he had with him *Luke* and *Demas*, *Coloss. 4. 14. and Philem. ver. 24.* In this last *Epistle* to *Timothy*, he writes as being ready to suffer *Martyrdom*, and at the point of death, *2 Tim. 4. 6, 7, 8.* But in the other *Epistle* writ from *Rome*, he speaks, as hoping and assuring himself quickly to see those to whom they were directed: And as he salutes *Timothy* in the name of *Esabulus*, *Prudent*, *Linus*, and *Claudia*, of whom he had made no mention in his *Epistles* to the *Philippians*, *Colossians*, and to *Philemon*; so he salutes the *Colossians*, and *Philemon* in the name of *Aristarchus*, *Mark* the Cousin of *Barnabas*, and of *Jesus* surnam'd the *Just*, as of his Fellows in the Ministerial Labors at *Rome*, of whom he makes no mention to *Timothy*; but seeing he therein salutes *Priscilla* and *Aquila*, and the Family of *Onesiphorus*, who was an *Asiatick*, there's great likelihood, that the first who were at *Rome* when *Paul* came there the first time, had also went out thence the 2d time with him, and return'd to dwell in *Asia*; or in *Achaia*. This diversity of Persons, joyned to the Circumstances already mentioned sufficiently verifies, that the Scene was changed, and that we must imagine a considerable Interval of Time between the Imprisonment of *Paul* at *Rome*, and the 2d, under which was writ the 2d *Epistle* to *Timothy*.

We cannot say where *Timothy* Sojourn'd, when *Paul* wrote to him his 2d *Epistle*, out of his 2d Bonds; and for what Reason he did not return to *Rome* with him, nor by whom it was sent to him, no more than we know how, whence, or on what occasion, the *Apostle* returns to his Prison; but it's certain, that from the

the same Prison, and a little before he had writ his 2d Epistle to Timothy, which is the last of all his Epistles, he wrote his Epistle to the Ephesians, and sent it them by Tychicus, which manifestly appears from what we read Ephes. 6. 21. and 2 Tim. 4. 12. And certainly had the Epistle to the Ephesians been carried by Tychicus, at the same time he carried with Onesimus the Epistle to the Colossians, the Apostle would as well have joyn'd the Name of Timothy with his, as well in that, as in this, were they sent away from Rome together at the same time. It's certain, that then Accusers presented themselves against Paul, who altho' he was forsaken by all his Acquaintance in his first defence, yet was he so assisted by GOD, that he boldly defended Christianity, and was not at that time Condemn'd. But by an Interlocutory Sentence sent to Prison, in which he courageously expected the time of his Death, 2 Tim. 4. 17, 18.

Whilst Paul was either newly releas'd from his first Imprisonment, or return'd to his 2d, and therein detained, Peter wrote his 2d Epistle, sensible of his approaching Death, 2 Pet. 1. 14. and after almost all of Paul's were divulg'd amongst the Churches, 2 Pet. 3. 15, 16, and especially that which was writ to the Hebrews, that there's great Conformity in the Matters which are treated of in them both. A while after was writ the Epistle of Jude whom the Evangelists call Lebbeus and Thaddæus, which is (as it were) an Epitomy of the 2d of Peter, and has great conformity with it.

'Tis the opinion of some, that Peter and Paul suffer'd Martyrdom in the same place, and at the same time; It's certain they both suffer'd Martyrdom, and that Peter was Crucified, according as our Saviour had foretold him, John 21. 18. And it's also certain, that Paul suffer'd Martyrdom at Rome, where he so joyfully expected it; but if Peter underwent it at the same time, and in the same place, (as some are of Opinion) he must have come to Rome a little before the Death of Paul, and after he had writ all his Epistles, seeing that in all of them he makes no mention of Peter, altho' he takes notice of several others of less Consideration and Authority than he amongst the Christians. However, because it might happen that since the last Epistle of Paul, writ to Timothy, and consequently since his first Hearing before Nero, which was favourable enough, and in which he had been delivered from the Lions Mouth, 2 Tim. 4. 17, 18. Peter might have come to Rome, we will not

therefore contradict those who make them both Dye on the 29th of June, in the 12th Year of Nero, which concurr'd with the 66th of our Lord. Peter (as is said) having been Crucified with his Head downwards, and Paul Beheaded.

It being our design to contain our selves within the compass of the Holy History, we shall say nothing of what may be mentioned touching the other Apostles of our Lord, and the success of their Preaching in divers places of the World: and therefore to finish our Task, let's observe, That in the same time when Nero began to make Martyrs, whose Ashes and Blood were the Seed of the Church, the Jewish Nation had filled up the measures of their Iniquities, and hastned by its Confusions, its entire and final ruin. The War had begun to grow hot since some years, between the Jews and Romans. Nero had sent Florus, (a wicked man) to succeed Albinus in the Government of Judea; who vexing, and in sundry manners oppressing the Jews, (prone enough of themselves to Sedition, and full of ill Humours), made them take the Bridle in their Teeth, and threw them into Despair. King Agrippa, a great Zealot in Judaism, did what he could to dissuade them from taking up Arms; but scarcely was he gone from Jerusalem, but certain seditious persons, who called themselves Zealots, surprized the Castle of Massada a strong place, and well provided, and therein kill all the Roman Garrison. Eleazer moreover the Son of the High Priest Ananias, Captain of the Temple, a factious and haughty person, persuades the Priests to offer no Sacrifices, but for the Jews, to the exclusion of those which were wont to be offered for the Emperor, and the Romans. The Chief of the Town considering whereto this tended, entreat Florus at Cesarea; and Agrippa, to send Forces speedily to stifle the Sedition in the Cradle. Florus, who desired no better, lets it increase; and the Troops which Agrippa sent, served only to form parties. They held with the chief persons the higher part of the Town, the Seditious possess the lower Town and the Temple. 7 Days past between them in Skirmishes; but on occasion of a Feast, several Assassins or desperate People got into the Temple, and joyning with others, they burn Herods Palace and that of Agrippa, and the House of Ananias. Manahem the Son of Judas, a Galilean, Chief of these Ruffians, and who had Armed them at Massada, made himself Master of the Town, having

having taken the Fort *Antonia*, and killed the Roman Garrison; but *Eleazar* Captain of the Temple, killed him in the very Temple, as he was there at Prayers; and having routed this Party, he re-takes *Massada*, and kills in cold Blood, on the Sabbath-day, the Roman Soldiers of several Garrisons, who had surrendered on Terms of Composition. *Florus* returns the same to the Jews of *Cæsarea*. And thus the Animosity sharpens on both sides, by the effusion of much Blood both in *Judea* and *Syria*. *Cestius Gallus*, Governor of *Syria*, Arms at this Report, takes and burns *Joppa*, *Lyddia*, and other Towns, marches towards *Jerusalem*, Blocks up the Seditious, who had marched out in the Field against him, and might have then by the favour of the People possess himself of the Town and Temple, had he prest the Siege, which he suddenly raised, and without any Reason, with great loss of his Men, and several Machines of War, which he left behind him in his hasty Retreat, and which served since during the Siege of *Jerusalem*, to the defence of the Town. At the hearing of this, *Nero*, who was in *Achaia*, commits to *Vespasian* the Care of this War. *Titus* his Son brings him a great Reinforcement from *Alexandria*; and thus with an Army of 60000 Men, pierces into *Galilee*, Belieges, takes and burns *Gadara* and *Jotapata*; *Tiberias* does of it self surrender; *Terichée* having held out a Siege, is taken by force, and utterly destroyed. And whilst other Towns in *Galilee* and *Palestine* yield to the Conqueror, the Jews divide themselves into 2 Factions; the one being for War, and the others being as earnest for Peace. The Countries are filled with Robbers, who laden with Spoil taken from the Peaceable, come to *Jerusalem*, and fill it with Disorders, Discords, Violences, Murders, and Blood. These Zealots, (for so did they call themselves) being besieged by the People in the Temple, call in the *Idumeans* to their assistance, who entering with 20000 Men into the City, make there a great Slaughter. *Vespasian* being moved by these Disorders, prepares himself for the Siege of *Jerusalem*, and removes all hindrances: Yet on the News of *Nero's* death, and that of *Galba*, who had succeeded him, he thinks fitting with *Titus* his Son to temporize a while, which gives the Jews leisure to take Breath, which they only used to their mutual Ruin. *Disho*, who had succeeded *Galba*, having been

also killed, and *Vitellus* being entred into *Italy* to succede them, the Troops of *Vespasian* salute him Emperor, and his Party having prevail'd at *Cremona*, and at *Rome* against *Vitellus*, who was killed, he Embarks at *Alexandria*, to go to *Rome*, and charges his Son *Titus* with the care of the War of *Judea*.

The City of *Jerusalem* was full of Factions, which rag'd every day more violently against one another. *Titus* parts from *Cæsarea* a while before *Easter*, and comes and sits down before the Town, which he attacks with great Vigor, hindring all persons from going out thence, and any thing to be carry'd into it; the Plague and Famine did also there rage; that from the 14th of *April*, when the Siege began, were Buried or cast into Holes, above 600000 Persons, which had perished either thro Hunger or Sickness. In fine, the City being Attacked on all sides from the 5th of *July*, all was submitted to the Victorious, and burnt down to the ground; as to the Temple, on the 10th of *August*, tho *Titus* did what he could to preserve it; and as to the rest of the Town, the 8th of *September*, these Wretches being to be brought by no means to any Composition. There were made 97000 Prisoners, and 1100000 Persons died during the Siege. *John* and *Simon*, Chief of the Factions, were found hid in the common Jakes; and 2000 others, who chose rather to kill one another, or dye with hunger, than to surrender themselves. Several Prodigies had preceded this Disaster; A Man for several years together had run about the Street, crying incessantly, Voice of the East, Voice of the West, Voice of the four Winds, Voice against *Jerusalem*, against the Temple, and against all the People; there being nothing that could hinder him, and crying (as he was wont) during the Siege on the Wall, Misery to the City, People, and Temple, he was struck with a Stone out of a Sling, and feeling himself mortally wounded, he added to his Cry these words, in expiring, Woe be also to me. A Comet in the form of a Sword glistered for a year together over the Town; of a Cow led to the Altar sprang a Lamb. A Year before the Siege in the Feast of *Easter* a great Light shined in the Temple and about the Altar, at 9 at Night, and continued for half an hour. The Eastern Gate of the Temple, which was of Brass, for the opening and shutting of which 20 Men were employ'd and required, was open'd the

the Night of it self; *Chariots* and *Armed Squadrons* were seen to encounter in the midst of the Air, and dismal Voices were heard by Night in the Temple in the *Feast of Pentecost*, which said, *Let's be gone hence*. But the hardened *Jews* remained deaf and blind to all this, animated themselves to this *War* from a Prediction, that the *Universal Empire* should be conferr'd on one which should arise about that time out of their Nation; which *Josephus* would have meant of *Vespasian*, but which is rather to be expounded of *Jesus Christ*; whose *Prophecies* touching the desolation and everlasting Overthrow of their Temple and City, as they may be seen in *Matt. 24. 15, 16, &c.* and those of *Daniel*, *Cp. 9. 27.* had then their full Accomplishment: *GOD* having in the mean time provided by his Providence for the safety of the *Christian Church* of *Jerusalem*, which was warned to depart thence a while before the beginning of the War, and to retire to *Pella*, where (during all these Commotions) the enjoy'd peace and safety, as is remark'd by *Eusebius*, lib. 2. *Eccles. Hist. c. 5.* The City was taken in the 2d year of *Vespasian*, which concurr'd with the 70th of our *LORD*, both the Father and the Son had solemn Triumphs, and the Spoils of the Temple served for Ornaments to the Temple of Peace, built by *Vespasian* at *Rome*. It's said, That in *Vespasian's* 3d year, (*An. 72.*) *Bartholomew* suffered Martyrdom in *Persia*; and in the 4th year, *Thomas* in the *Indies*; and in the 5th, *S. Luke* at *Patras* in *Achaia*.

Vespasian held the Empire about 12 years; *Titus* his Son 2 Years and 2 Months; and *Domitian* his other Son (as wicked and vitious as his Brother *Titus* had been wise, gracious, and excellent in Virtue) 14 years, or thereabouts. This *Domitian* was the Author of the second Persecution against the *Christians*. The Banishment of *St John* into the Isle of *Patmos*, in the *Aegean Sea*, is usually refer'd to the 9th year of his Reign (*Anno 91*) where he receiv'd and wrote his *Revelation*, as is seen *Rev. 1. 9.* But having before usually resided at *Ephesus*, he there wrote his Gospel, after the 3 other *Evangelists* to serve as a Shield to the Church, to defend the Divinity of the Son of *GOD*, against *Ebion* and *Cerinthus*, who tho they profess themselves *Christians*, yet rejected it; of which this *Apostle* was so constant an Assertor that from thence he was called the Divine, according to the Title which is given him, or which he himself assumes in the *Revela-*

tions: He had also writ before his Banishment his 3 *Epistles*, the first of which was *Circular* or *Catholic*, for divers Churches at a time; it's said, it was Incribed directly to the *Parthians*; the 2 others he Address'd to two particular Persons, the one whom he calls the *Elect Lady*, and the other named *Gaius*, whom he Salutes under the name of *Elder* or *Presbyter*, tho one of the first *Disciples* of *Jesus Christ*, *John 1. 37.* He had been solemnly called to the *Apostleship* with his Brother *James*, when they were mending their Nets in a small Vessel, with their Father *Zebedee*, *Mat. 4. 21.* and were both surnamed *Boanerges*, *Sons of Thunder*, *Mark 3. 21.* Our Saviour had a particular Kindness for him, *John 13. 23.* and therefore he took him with *Peter* and *James*, to be Witnesses of the Resurrection of *Jairas* Daughter, *Mark 5. 37.* of the Transfiguration, *Matt. 17. 1.* and of his Agony, *Matt. 26. 37.* He was at Table, leaning on our *LORD's* Bosom, in the *Last Passover*, *John 13. 23.* *Peter* by his means was introduced into *Caiphas* his House, when our Saviour was brought thither, *John 18. 16, 17.* took the *Holy Virgin* home to him on our Saviour's recommendation on the Cross, *John 19. 26, 27.* ran with *Peter* to the Sepulchre of *Jesus Christ*, and came there the first, *John 20. 3, 4.* and knew our *LORD* first, when he appeared to them near the Sea of *Tiberias*, *John 20. 7.* He, and *James the Less*, and *Cephas*, were esteem'd as Pillars, *Gal. 2. 9.* He outliv'd all the rest of the *Apostles*, and saw executed on *Jerusalem* and the *Jewish Nation*, *GOD's* just Judgments, and our Saviour's Predictions. After 4 or 5 years Exile in *Patmos*, (*Anno 96*) the Death of *Domitian*, by the Edict of *Nerva* his Successor, who annull'd all the Banishment and other Acts of this wicked Prince, under pretence of *Judaism* or *Impiety* against the Gods, restored to him his Liberty; so that he returned to *Ephesus*, where he peaceably died at a great Age, under the Emperor *Trajan*, and (as 'tis thought) in the 100th Year of our Lord, which concurred with the 2d Year of this Prince; For tho the Report went in his time, That he would not die, on what our Saviour had said of him to *Peter*, *If I will that he tarry till I come, what is that to thee?* *John 21. 22, 23.* yet he said enough here to undeceive those, who during his life, and since his death, imagined he would not die, or that he was not as yet dead.

CHAP.

CHAP. IX.

Of the Times that the PROPHETS lived in.

THe Times wherein any one of the Prophets lived, may easily be here seen; so that to pass over those whereof mention is made in the Book of the Kings, as Samuel, Gad, Nathan, Iddo, and particularly Elias, and Elisha; the Time of whose Lives are very apparent from the Kings under whom they lived: It will be sufficient to take notice of those whose Writings we have extant, and at the same time, the particular Ages wherein they flourished will be found in this ensuing Table.

J O N A S began to Prophecy under *Joash*, Father of *Jeroboam* the 2d, King of *Israel*. Anno Mundi 3116.

H O S E A, under *Uzziah*, *Jotham*, *Ahaz*, and *Hezekiah*, who were Kings of *Judah*, and *Jeroboam* King of *Israel*. A. M. 3194.

J O E L, under the same Kings as *Hosea*, and not for as long a time.

A M O S began to Prophecy in *Israel* the 23d year of *Uzziah*, and continued so for 28 years. A. M. 3217.

I S A I A H Prophecied in *Judah* the 25th year of *Uzziah*, and continued under *Ahaz* and *Hezekiah*. The Tradition of the Jews, and some of the Ancient Fathers is, That *Manasses* (the Son of *Hezekiah*) put him to death; so that he must needs have Prophecied one whole Age. A. M. 3219.

O B A D I A H Prophecied in *Israel*, the same time as *Isaiah* in *Judah*. A. M. 3249.

M I C A H was under *Jotham*, *Ahaz*, and *Hezekiah*, Kings of *Judah*; and it seems to have been about this time, that *Jenas* was sent to *Ninroeb*.

N A H U M began to Prophecy after that the 10 Tribes were carried away Captive into *Babylon*, as well to comfort those that remain'd, as those that were carried away. A. M. 3291.

J E R E M I A H began to Prophecy in *Judah* in the 13th year of *Joshiah*, and Prophecied for 45 years. Being afterwards carried into *Egypt*, he was there Seem'd to death. A. M. 3375.

BARUCH was also of the same time, and tho he was of a very great Family, yet he served him as Secretary.

ZEPHANIAH, and **HABAKKUK**, were also of the same time.

DANIEL began to Prophecy in *Babylon*, when yet in a manner but a Child, under *Nebuchadnezzar*, and continu'd until the time of *Cyrus*, that is to say, about the 85th year of his Age; and tho he obtain'd by his Prayers the accomplishment of his Prophecies, for the deliverance of the People; yet it seems probable, he died in this strange Country without ever returning into *Juden*. Anno Mundi 3398.

E Z E K I E L (who was of the Race of the Priests, and one of those carried Captive, together with *Jechoniah*, by King *Nebuchadnezzar*) began 5 years after to prophecy at *Babylon*, and so continued 22 years. A. M. 3409.

H A G G A I Prophecied in *Judah* upon the Return of the People from Captivity, and rebuk'd them for being too slow in Rebuilding the Temple. A. M. 3485.

Z A C H A R I A H was of the same time. **M A L A C H Y** was the last of the Prophets, and seems to have been of the same time, with *Nehemiah*, that is, towards the end of the Reign of *Artaxerxes Longimanus*; (A. M. 3550) So that the whole time of the Prophets seems to have been above 400 years.

It is observable, That of all the Sages of Greece, so celebrated in Ethnick Antiquity, not one flourish'd till after the time of the Prophets. Pythagoras himself went to Babylon, and learned many things of the Jews, which he made use of in his Philosophy and Plato also, who inserted many things out of the Books of Moses into his, was near 200 years after all.

Now if anyone have a mind to prove all that is delivered in this Historical Chronology, let him consult the Sacred Chronology, out of which it is taken.

T H E E N D.



Jonas 2. 15.

The
Forty Years Travels
 of the **CHILDREN of ISRAEL**
 out of **EGYPT** through the **Red**
Sea, and **Wilderlands** into **CANAAN**
 or the **Land of PROMISE**.

A Scale of 50 English Miles each compass rose.

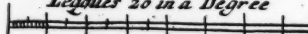
The
SYSTEM
SEA

*Norw. sends Salomon Flats of
Cedar and Fir from I. Anson
to Toppe. 1. King 3. 9. 11
Chr. 2. 12.*

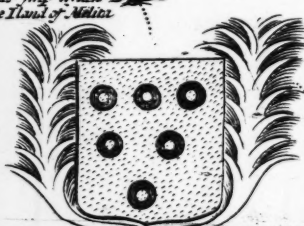




A Scale of 80 English Miles
Leagues 20 in a Degree



Pauls ship wreck
by the Island of Melita



This prick'd track shows y^e Voyage
of Paul from Jerusalem to Rome

The Worshipfull William Louchier of
Swillington in yorke-shire Esq^r. eldest son
of S^r. William Louchier of Preston in the
said County Knight and Baronet
For advancement of this Worke. Contributed
this Plate.



Saint
Peter.



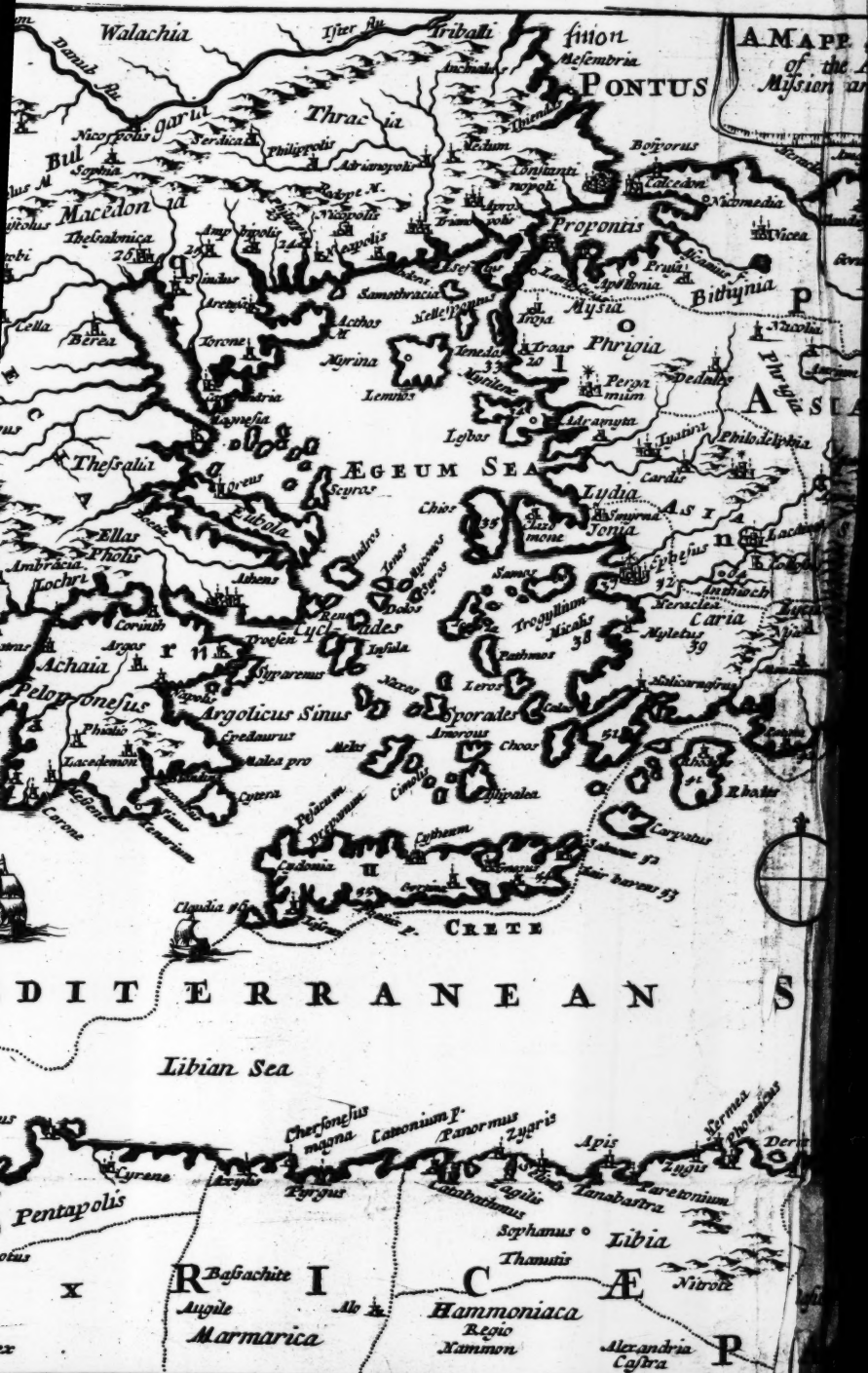
Saint
Paul.



Saint
Andrew.



Saint
James



Saint
Peter the Major.



Saint
John.



Saint
Philip.



Saint
Bartholomew.

AMAP of the TRAVELS and VOYAGES
of the APOSTLES in their
Mission and in particular of Saint
PAUL.



The Gibutites, Cananites, Gergesites,
Hittites, Phoenicians, Ammonites, Philistines,
Jebutites, Ammonites &c. were
all Inhabitants in Canaan.



Saint
Philip.

Saint
Bartholomew.

Saint
Mathew.

Saint
Thomas.



*Saint
James Minor.*

*Saint
Simon.*

*Saint
Iude .*

*Saint.
Mathias.*